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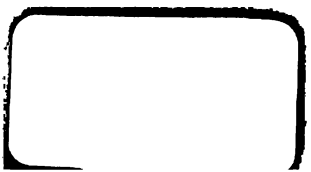
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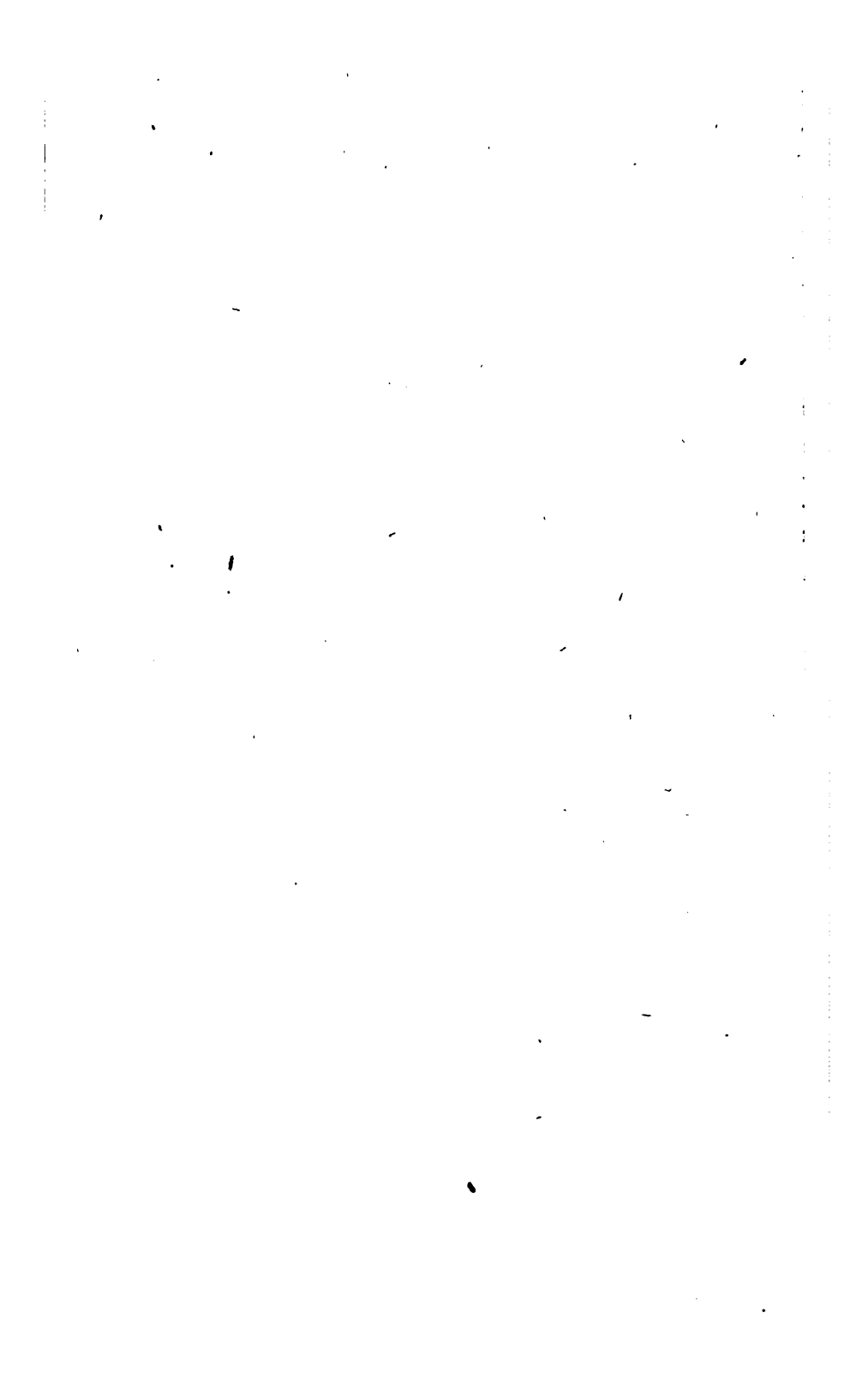
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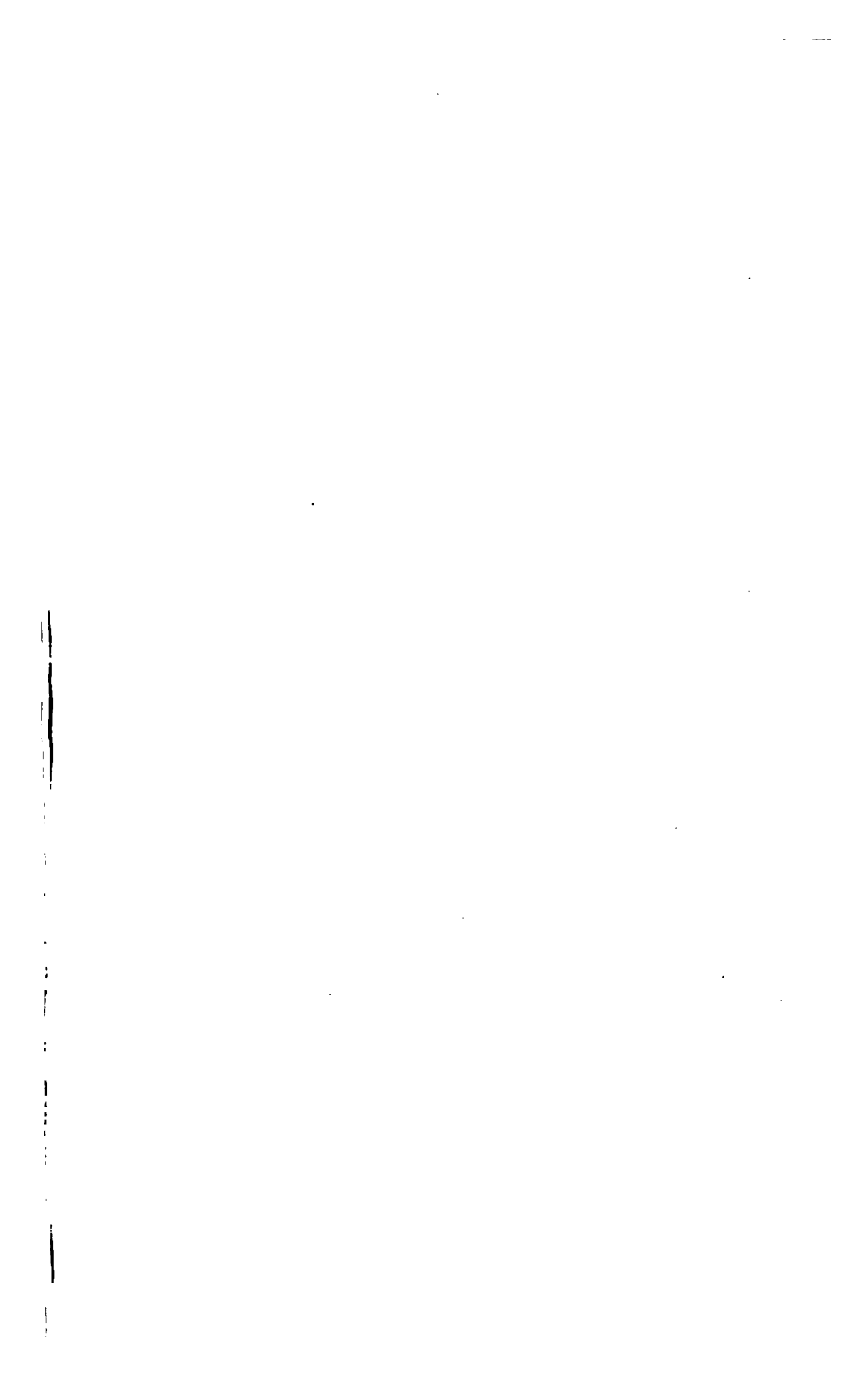
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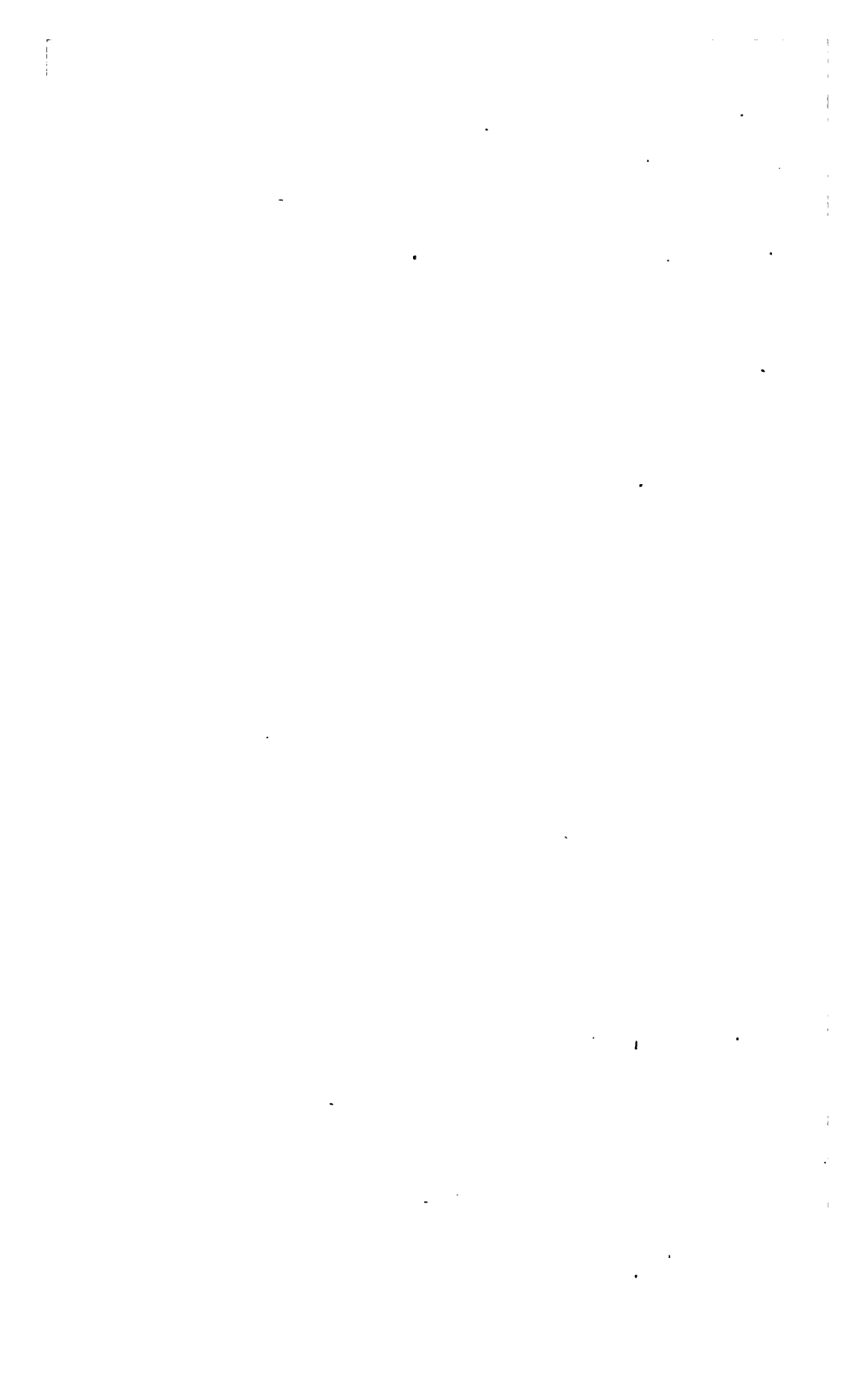


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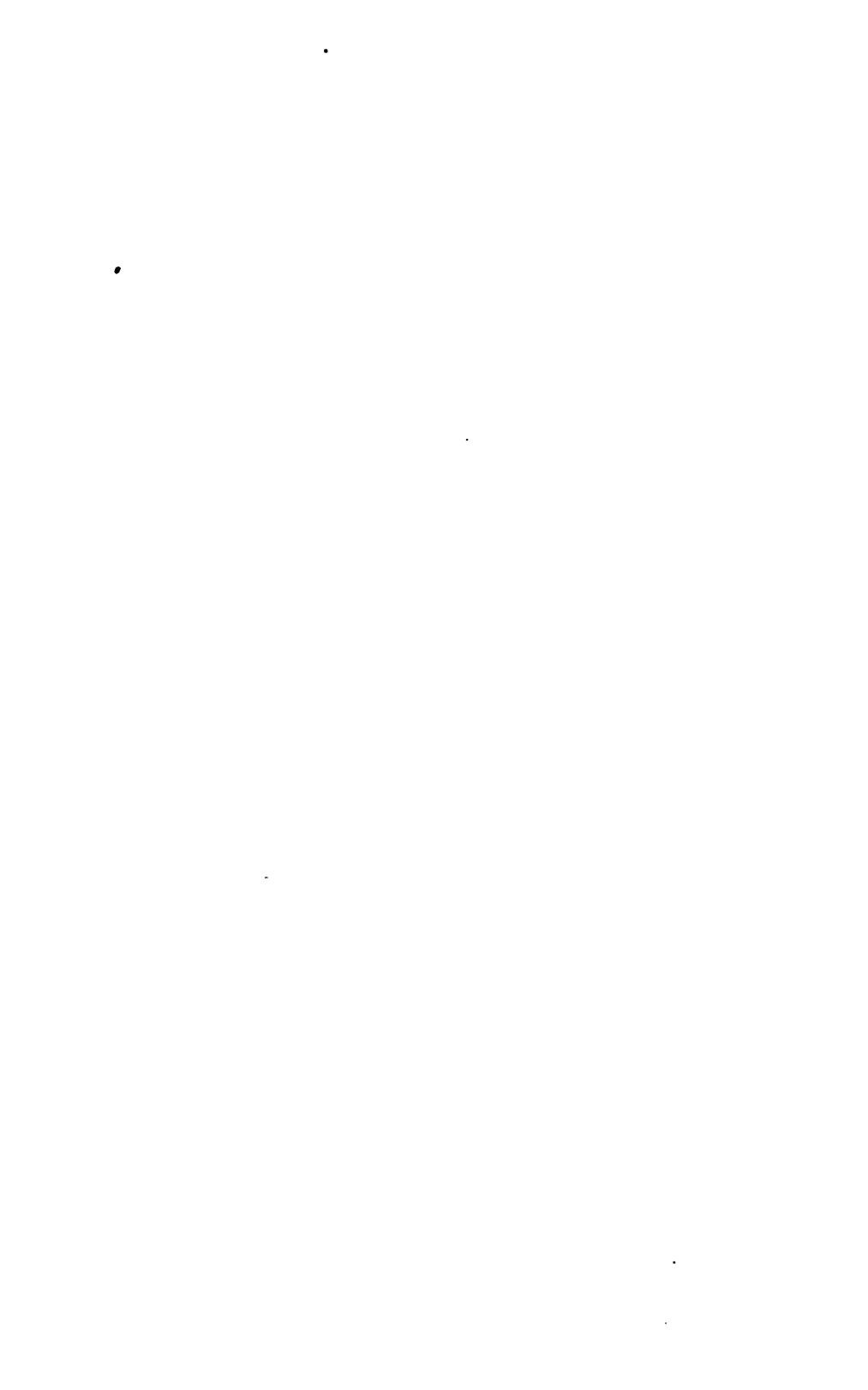


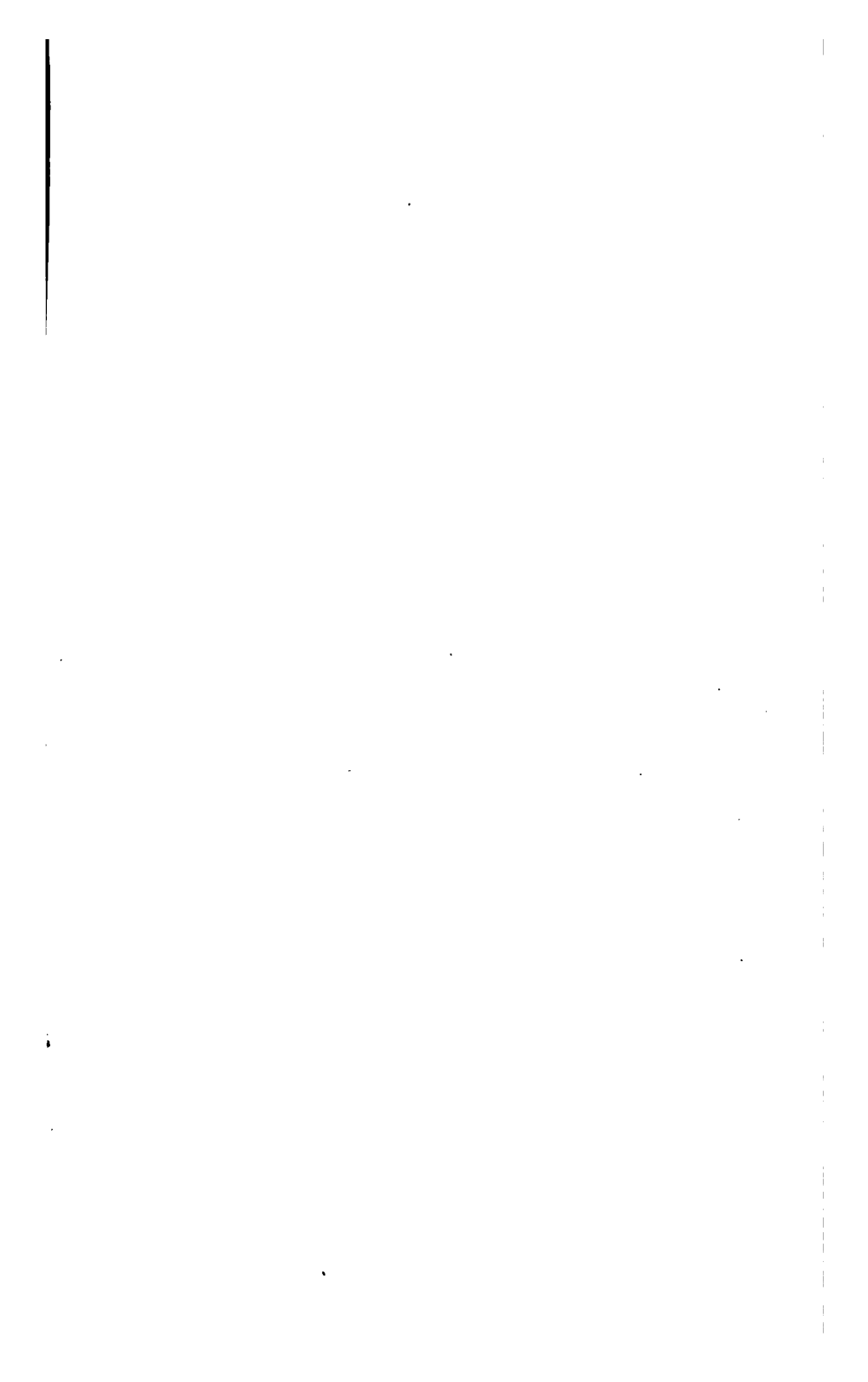




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# INDEX

*The Papers printed in Italics are for the Young.*

A	PAGE
Absinence, Total, .. .. .	831
Accounts, Treasurer's .. .. .	227, 655
Address to Intellectual Work, Religion as an ..	504
Address, In Memory of Mr. W. F. (Poetry) ..	596
Andrew Lang on George Wishart .. .. .	620
A New Volume .. .. .	1
A Word for the Suffering .. .. .	324
<b>B</b>	
Bad Treasures, The .. .. .	335
Basic Questions .. .. .	47, 103, 175, 289, 331, 404
Birthplace of Knox, The .. .. .	827
Biblical Idea of the State, The 3, 71, 137, 298	165
Birthplace of Knox, The .. .. .	165
Blessed in Christ, The Nations .. .. .	596
<i>By in Church, The Restless</i> .. .. .	113
Church Holders and Collectors, List of ..	357, 732
Bright, John .. .. .	180
Buchanan, George .. .. .	790
<b>C</b>	
Calvinists of the Reformation .. .. .	66, 129
Central Provinces of India .. .. .	833
Children, Sermons to the .. .. .	48, 291
Christian Life, Words for the .. .. .	361, 428, 489
Christian Socialism .. .. .	452, 528
Christian Growth .. .. .	721
Church of Scotland use a Liturgy, Did ..	807
the .. .. .	807
Compassions to the Heavenly World ..	110, 177
.. .. .	393
Corneilus .. .. .	438
Course, <i>Keep her to her</i> .. .. .	51
Covenant, A Personal .. .. .	595
<b>D</b>	
Divinity of Christ, Paul and .. .. .	576
Duties, Our Position and its .. .. .	729
<b>E</b>	
<i>Eagle and her Young, The</i> .. .. .	407
Ecclesiastical Intelligence .. .. .	62, 124, 188, 292
.. .. .	348, 423, 483, 560, 618, 719, 780, 841
Evangelism .. .. .	293
Evangelistic Work .. .. .	319
Evangelistic Work: Its Weakness and ..	820
Strength .. .. .	820
<b>F</b>	
<i>Faded Lamb, A</i> .. .. .	608
Foreign Missionary: His Work and Mo- ..	36
.. .. .	36
Foreign Mission, Our .. .. .	45, 100, 186, 325, 468
.. .. .	542, 604, 835

G	PAGE
Gambling .. .. .	421
George Buchanan .. .. .	709
George Wishart, Mr. Andrew Lang on ..	520
Glorious Return, The .. .. .	384
Grandma's Tunes (Poetry) .. .. .	174
Growth, Christian .. .. .	721
<b>H</b>	
Hebrew Prophecy .. .. .	560, 744
Highlands, The Religion of the .. .. .	25, 90, 158
.. .. .	312, 305, 535, 573, 792
House Inspection, A .. .. .	20, 80
Hymns in Public Worship, Psalms and ..	586, 747
<b>I</b>	
Idea of the State, The Biblical 3, 71, 137, 298	165
India, Central Provinces of .. .. .	833
Inspection, A House .. .. .	20, 30
Invalid, Letter to an .. .. .	173
<b>J</b>	
James Smellie, Edinburgh, Letter of ..	323
the late .. .. .	323
John Bright .. .. .	180
<b>K</b>	
<i>Keep her to her Course</i> .. .. .	51
Knox, The Birthplace of .. .. .	165
<b>L</b>	
LITERATURE—	
Memoir of Dr. William Robertson .. ..	54
Irish Protestants and Unionist Leaders ..	59
Essays on Sacred Subjects .. .. .	114
Bible Class Handbooks—	117
Christian Conception of God .. .. .	117
Exodus: A Commentary .. .. .	341
St. John's Gospel .. .. .	417
Church and State .. .. .	783
History of First Reformed Presby- ..	119
terian Congregation .. .. .	119
Devout Breathings of a Pious Soul ..	120
Mr. Parlans's Bundle .. .. .	121
Perfectionism .. .. .	122
The Doctrine of the Holy Spirit .. ..	131
Bible Class Primers—	183
Historical Connection between Old ..	183
and New Testament .. .. .	183
An Exposition of the Shorter Cate- ..	419
chism .. .. .	419
The Seven Churches of Asia .. .. .	612
The Life of Abraham .. .. .	766
The New Movement in Free Church ..	134
Tales of Science .. .. .	338

X  
7  
2

	PAGE	R	PAGE
The Prophet Jonah .. .. .	340	Readings in First Samuel	498, 553, 737, 785
Our Children for Christ .. .. .	340	Reformation, Catechism of the ..	66, 129
Sermons .. .. .	342	Religion of the Highlands, The	25, 90, 158
Register of Ministers, etc., St. Andrews	415	312, 395, 535, 573, 792	
Glimpses of Christ .. .. .	488	Religion as an aid to Intellectual Work	504
The Church Standing of the Children	498	Reports—	
What I saw of India and its People ..	548	Foreign Mission Committee ..	237, 690
Katherine Von Bora .. .. .	549	Home Mission and Congregational	
History of the Westminster Assembly	611	Committee .. .. .	253, 684
The Young Man's Text Book .. .. .	612	Public Questions Committee ..	261, 701
The Gospel in Great Britain .. .. .	612	Magazine .. .. .	275, 699
The Revelation of John .. .. .	770	Hall .. .. .	277, 672
The New Apologetic .. .. .	838	Temperance .. .. .	281, 675
Dr. Elmslie .. .. .	839	Finance .. .. .	685
<i>Lamb, A Folded</i> .. .. .	608	Restless Boy in Church, The (Poetry) ..	113
Letter, Pastoral .. .. .	87	Return, The Glorious .. .. .	386
Letter of the late Rev. J. Smellie ..	323	Revolution Settlement, The .. .. .	11
Letter from Mrs. Blakely .. .. .	327	Revolution Period and Some of its Results	152
Letter from China .. .. .	329		
Letter to the Editor .. .. .	613	S	
<i>Lighthouse, The</i> .. .. .	829	Sabbath School Teacher and His Work	459
Liturgy, Did the Church of Scotland	807	Samuel, Readings in First	498, 553, 737, 785
use a .. .. .	610	Seraphim and their Service, The ..	371
<i>Look can do, What a</i> .. .. .	610	<i>Sermons to the Children</i> .. .. .	48, 291
M		Settlement, The Revolution .. .. .	11
<i>Mark Guy Pearse told us, What Mr.</i> ..	411	<i>Snow-Flakes, The Three</i> .. .. .	112
Mission, Our Foreign .. .. .	45, 100, 186, 325, 468	Socialism, Christian .. .. .	452, 628
542, 604, 835		State, The Biblical Idea of the	3, 71, 137, 298
Missionary, The Foreign: His Work and		Suffering, A Word for the (Poetry) ..	324
Motive .. .. .	56	Synod Meeting .. .. .	201, 680
Missionary to the New Hebrides: John		Synodical Committees 1889-90 .. .. .	225
G. Paton .. .. .	147	1890-91 .. .. .	653
N			
Nations Blessed in Christ, The .. .. .	506	Teacher, The Sabbath School, and His	
New Scotch Theology, Thoughts on	513, 566	Work .. .. .	459
New Volume, A .. .. .	1	Thoughts on the New Scotch Theology	513
Note, Editorial .. .. .	775	<i>Three Snow-Flakes, The</i> .. .. .	112
Notes by the Way .. .. .	59, 344, 420, 776	Total Abstinence .. .. .	831
Notes on Recent Synods and Assemblies	194, 619	<i>Treasure, The Best</i> .. .. .	365
O		Tunes, Grandma's (Poetry) .. .. .	174
Obituaries .. .. .	355, 551, 781, 843	V	
Ordination Charges .. .. .	474, 757	Volume, A New .. .. .	1
Outlook, The .. .. .	425	W	
P		Wilderness made a Garden, The .. .. .	441
Pastoral Letter .. .. .	87	<i>Winter</i> .. .. .	487
Paton, John G., Missionary to the New		Wishart, Mr. Andrew Lang on George	520
Hebrides .. .. .	145	Word for the Suffering, A (Poetry) ..	324
Paul and the Divinity of Christ .. .. .	576	Words for the Christian Life	361, 428, 489
Personal Covenant, A .. .. .	595	Work, Evangelistic .. .. .	319
Position, and its duties, Our .. .. .	729	Work, Evangelistic: Its Weakness and	
Power from on High .. .. .	387, 390	Strength .. .. .	820
Prophecy, Hebrew .. .. .	160, 744	<i>What Mr. Mark Guy Pearse told us</i> ..	411
Psalms and Hymns in Public Worship	586, 749	<i>What a Look can do</i> .. .. .	610
Q			
Questions, Bible .. .. .	47, 103, 175, 289, 381, 404	<i>Young, The Eagle and her</i> .. .. .	407
437, 545, 606, 719, 772, 827			

THE  
ORIGINAL SECESSION MAGAZINE

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JANUARY, 1889.

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A NEW VOLUME.

WITH our New Year's greetings to our readers, we begin a new volume. Let it be with the prayer that God may guide us all in the unknown future to which we are looking forward, and enable us to do something for the advancement of His cause of truth and righteousness. From the past, as we may glance at it for a moment, there may come to us memories of failures and shortcomings, but even these have lessons that may do us good. It is by "rising on the stepping-stones of our dead selves to higher things" that we make the most assured progress. We must indeed "forget the things that are behind" in the way of not allowing the burden of conscious guilt to hinder our onward running, but leaving it with Him whose blood cleanseth us from all sin. Still, we must carry forward with us the lessons which have been divinely taught us in our past experience, and apply them to our every-day life and work.

If we are to do God's work, the first thing to be attended to is that self-culture which the Christian religion demands of us. The tree must be made good if it is to bear good fruit. Paul's injunction to Timothy, as a labourer in God's vineyard, is full of meaning in this connection. "Take heed *unto thyself* and unto the doctrine." Unless we are diligently cultivating the Christian habits of thought and feeling, our external work, whatever it may be, will not much help the cause of the Gospel. It is what *we are* that gives its measure of influence to what *we do*. The question of personal sanctification is one that needs to be kept in the front. It is the godly one whom

the Lord sets apart for Himself, and uses for the oncarrying of His work. A full surrender to Christ is far more important than great gifts. The meanest gifts laid unreservedly on Christ's altar—put entirely at His disposal—will accomplish wonders, where the most brilliant gifts, apart from the entire consecration, will utterly fail. What the world needs for its regeneration is Christ-like men and women, bearing living witness to the supernatural, and to the mighty power of God's grace to save and transform. In the insidious attack made upon evangelical religion in the recent novel, "Robert Elsmere," it is significant that we have no representative of the out-and-out Christian. The gifted authoress portrays with great skill many characters, but this one—that of the thorough devoted follower of Jesus, as a divine Saviour—seems to be beyond her reach. "The intellectual spirit of the age, the agnostic, sceptical, and liberal shades of opinion, and even blank indifferentism, all have their representatives, who present their case in the strongest light. Not so with the evangelical belief. It has no representative." This incapacity of the authoress, intellectually gifted though she be, to throw herself into the situation of the evangelical believer, destroys the strength of all her subtle arguments against a supernatural Christianity.

The appearance of such a work, and the position it has gained reminds us too plainly that the battle of the Faith is not yet won. Alas! the attacks upon it are not confined to the ranks of the open rejecters of a historical and supernatural Christianity. In the current number of a religious periodical widely read, we find these words: "The great struggle of the next few years, the first note of which is already sounding, will be over the question of Inspiration. The old mechanical theory which regarded the Bible from Genesis to Revelation as equally inspired, equally infallible, and equally authoritative throughout, ignoring every difficulty of textual criticism, science, and morality, has long since been crumbling away, and as yet no wider and fuller conception has arisen to take its place. All that many of us could assert at present from personal conviction would be that the Bible contains the record of God's gradual revelation to the world, but that His revelation is not cooped within the covers of the Book, and that it is not yet accomplished; and with the poet who has expressed the secret feelings of so many struggling toward the light, we say:

" God is not dumb that He should speak no more ;  
 If thou hast wanderings in the wilderness  
 And find'st not Sinai, 'tis thy soul is poor ;  
 There towers the mountain of the Voice no less . . .



Slowly the Bible of the race is writ,  
 And not on paper leaves, or leaves of stone :  
 Each age, each kindred adds a verse to it,  
 Texts of despair or hope, of joy or moan."

The present age seeks thus to be wise above what is written, and the very foundations of the faith are assailed. It needs a living Christianity, based upon a spiritual insight into divine truth, to withstand these assaults coming both from without and from within. Intellectual arguments may be overthrown, but this spiritual insight will remain unshaken amid their wreck.

We take our stand here upon the "old paths" of an inspired, infallible Bible ; and a Bible meant for men's guidance in their corporate capacity as communities and nations, as well as in their individual capacity. It would be our aim to flash the light of heaven that shines through the old, yet ever fresh book, upon the questions that are pressing upon the minds and hearts of men. Our faith in its God-given power to realise its own great ideal of the kingdoms of this world being transformed into the kingdoms of our Lord and Saviour Jesus Christ, we would cherish and foster. The look of Providence may sometimes be trying to this faith, and suggest questions it may be difficult to answer. But resting it upon the sure promises, it can bid our reason wait for the explanation of the mystery that may encompass the state of things around us. We may say what the sweet-voiced American poet sings to the friend who asked him some baffling questions about these things :

" I have no answer for myself or thee  
 Save that I learned beside my mother's knee,  
 ' All is of God that is, and is to be ;  
 And God is good.' Let this suffice us still ;  
 Resting in childlike trust upon His will  
 Who moves to His great ends unthwarted by the ill."

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## THE BIBLICAL IDEA OF THE STATE

### IV. SOCIALISM—*continued.*

We have glanced at the Socialism that has Atheism for its basis, and the overthrow of all existing order, and of all order with divine authority behind it, for its object. We have sought to show that it is founded on ideas of social and civil organisation utterly subversive

of those laid down in God's Word. But there is a Socialism of a different stamp. It may find fault with the existing order of things, and may pass condemnation upon States for not undertaking many things, but it does not place itself in opposition to all public organised authority, nor does it seek to effect the changes which it desires by means of violence. It rather regards its mission as the education of States into the right idea of their province, and the stirring of them up to do that work which in the progress of the human race they ought to discharge. It insists that if its principles were adopted, and applied to the arrangements of society and the administration of the State's functions, abounding social and commercial evils would be remedied. It manifests keen sympathy with those who suffer in any way from these evils, and in this way wins many adherents both from among them, and from among those whose hearts are touched with their sad condition. It is true that many of these adherents are indifferent to religion and even antagonistic to it, but yet there are others who claim for their views the sanction of the Christian religion. While Communism and Atheism are inseparably joined together, it is not necessarily so with Socialism. And even in Atheistic Communism there may be discerned a blind longing for a re-construction of the social life on an essentially Christian basis, in which consideration for others, and not selfish greed and avarice, will be the regulating principle. "Between the good and evil in modern Socialism," as an American writer has recently pointed out, "it is difficult to discriminate. A movement which involves principles so divergent and even antagonistic as those of the Christian socialists of England on the one hand, represented by such prophets of a noble social life as Maurice and Hughes, and those of the Anarchists on the other hand, represented by such extravagants as *Élisée, Reclus, and Prince Krapotkine*, cannot be justly characterised in a single paragraph. Yet the candid student of our national life, who measures currents, not by the driftwood they carry on their surface, but by the direction which they take, will hardly question James Russell Lowell's interpretation of the phenomena of modern Socialism. Socialism means, or wishes to mean, co-operation and community of interests, sympathy; the giving to the hands, not so large a share as to the brain, but a larger share than hitherto in the wealth they must combine to produce; means, in short, the practical application of Christianity to life, and has in it the secret of an orderly and benign re-construction." This needs to be qualified by the statement that in many cases it means no doubt the application of what are really Christian principles, but the application of them apart from Christianity, and with a rejection of its teaching.

Martensen in his masterly and intensely interesting work on "Social Ethics," divides Socialism into three distinct classes—the *Utopian*, the dream of a perfect society that has found embodiment in certain famous books—the *Revolutionary*, which we may identify with Communism as we have sought to describe it—and *Ethic* to which he applies the term Christian, but not without laying himself open to challenge—which seeks by means of benevolence, State assistance, and the development of self-help, to ameliorate the outward condition of men so as to make their moral and spiritual development the easier. It is, of course, this last kind of Socialism in its relation to the State, and the demands which it makes upon it, that specially comes before us. The subject is thus very much narrowed, and the question we have to face really is: "What theory of the State's functions underlies the demands of Socialism of this kind, and is it, or is it not, in harmony with the teaching about them found in our Bibles?"

Let us inquire, then, into the theory of the State's functions that underlies these Socialistic tenets and demands. It is not easy to make a broad generalisation from tenets and demands so varied in their character, but we may say that they all rest upon the idea that the State is not only bound to look after the rights of individuals, but to secure them by active interference in their behalf against all that endangers them. In this idea, as has been said, "there are assumed as postulates the ignorance of the individual and the omniscience of the Government. The Government on this view is, therefore, bound, not simply to abstain from malicious interference with private enterprises, not simply so to adjust taxation that all interests may receive equitable treatment, but positively to exercise a fatherly care over each and every branch of production, and even to take many of them into its own hand. All organisations of private capital are regarded with suspicion; they are at best tolerated, not encouraged." Great reliance is put upon State aid and interference, in the removal of evils that are injuring the social organism. In this may be discerned a reaction from the old *laissez faire* policy advocated by Adam Smith in his "Wealth of Nations," and which, ever since the publication of that epoch-making book, has wielded immense influence. In this policy the State was forbidden to interfere with the liberty of individuals or corporations, but was asked to leave them as free as possible to pursue a development in harmony with their own nature and tendency. It fulfilled its proper function in taking a general supervision, and in seeing that each received justice at the hands of the other; but when it entered into the sphere of their action, and inter-

ferred in any way with their freedom, it passed beyond its legitimate province, and its interference would only issue in harm.

It is curious to note in connection with this, how history in political action as in other things, moves in a circle. The governments of ancient nations were "unrestrained by any conceptions of individual liberty; and they specified men's actions to an unlimited extent—down to kinds of food eaten, modes of preparing them, shaping of beards, fringing of dresses, sowing of grain, &c. This omnipresent control which the ancient Eastern nations in general exhibited, was exhibited also in large measure by the Greeks, and was carried to its greatest pitch in the most militant city, Sparta. Similarly during mediæval days throughout Europe, characterised by chronic warfare with its appropriate political forms and ideas, there were scarcely any bounds to governmental interference. Agriculture, manufacture, trade were regulated in detail; religious beliefs and observances were imposed; and rulers said by whom alone furs might be worn, silver used, books issued, pigeons kept, &c. &c." With the rise of industrial activity, and the consequent withdrawal of attention from military matters, it came to be felt that this constant irritating interference was working mischief. Moreover, the new conception of individual freedom which had been formulated in the Reformation struggle, and of which the people had got a firm hold, made the old regime impossible. It was this movement toward individual freedom—toward the right of the citizen to uncontrolled action so far as consistent with public safety—that found embodiment in the famous book of our distinguished countryman. The theory there laid down formed the principles on which our legislation acted for many years. But now the pendulum has swung somewhat round to the other side. The material progress which sprang from industrial activity did not remove all evils. It soon gave rise to a class of evils which pressed heavily on the consciences of men. It was felt that something must be done by the nation to remove or mitigate them; that in their presence the old policy of *laissez faire* would not do; and that for the purpose of preventing and curing them, restraints must be put on individual liberty, and the management of some departments of the social life taken in hand by the State itself. As a concrete example of this we may instance our *Poor Laws*, in which the administration of relief to the poor is lifted from the shoulders of individuals or corporations, whether spiritual or civil, and undertaken by State agency. The tendency towards this government interference has been of late years, and is now, very strong. The view is, that while past governments may have failed in acting after this fashion, it has been because they have not been democratic enough—have not been sufficiently in touch

with the people. To use the pithy expressive words of Herbert Spencer: "The great political superstition of the past was the divine right of kings. The great political superstition of the present is the divine right of parliaments. The oil of anointing seems unawares to have dropped from the head of the one on to the heads of the many, and given sacredness to them also and to their decrees." Let but Parliament act as they wish, they who advocate this Socialism tell us, and evils that at present afflict society would to a large extent disappear. We are told that the conflict between capital and labour will cease, when the State itself becomes the great Capitalist and takes national industries under its direct management and control. The promise is given that all evils connected with the land will greatly diminish, if not altogether disappear when private ownership is abolished, and the State becomes the sole owner. The nationalisation of the land is brought forward as a sure panacea for all the poverty and distress that now exist.

Many of these matters have an economic aspect, the discussion of which does not lie within the scope of this article. What we are concerned with, is the theory of the State underlying the demand for this interference—a theory, which virtually brings the State into the same relation to its subjects, as the father to the child unable to care for itself—a theory, in which the action of the State is regarded as able to work almost any reformation. Our criticism of it from the standpoint we have reached in our investigation into Bible teaching, may be given in a few concluding observations.

It may sound like a truism, but it is one that needs to be emphasised, that legislation cannot accomplish everything. In civil government God has put a fence around man's nature to restrain those evils which if not checked would soon ruin society, and help him outwardly to the formation of a good character. But all this help by itself cannot secure this good character in its subject, which, after all, is the indispensable condition of prosperity and progress. If there were real goodness in our employers of labour and in those employed by them, in the proprietors of land and their tenants, the adjustment of the difference between them would not be a difficult matter. If selfishness and self-seeking could be supplanted in their hearts and lives by love and mutual consideration, the antagonisms between them that do so much injury and entail so much suffering would soon die away. These antagonisms are due to faults on both sides, but perhaps the balance of blame lies on the side of the rich. A recent writer has said: "The enemies of society are those selfish rich men and women who owe all they have to it, and who refuse to acknowledge the debt. I have met in my day with rich and poor,

and I have come to the conclusion that if comparisons are to be made the rich as a class are worse than the poor. They are certainly more to be blamed. Agur was right. Poverty is a danger to character, but the possession of wealth is a greater danger. For it is a greater evil to deny God than to steal. The degraded poor threaten society but the degraded rich are the real source of danger." After telling us in his *French Revolution* what it meant to be a sans-culotte or a sans-potato, Carlyle says: "Wherefore . . . among the first inferences this—that if the gods of this lower world will sit on their glittering thrones, indolent as Epicurus gods, with the living chaos of ignorance and hunger weltering uncared for at their feet, and smooth Parasites preaching 'Peace, peace,' when there is no peace, then the dark chaos, it would seem, will rise—has risen; and, oh heavens! *has it not tanned their skins into breeches for itself?* That there will be no second sans-culottism in our earth for a thousand years, let us understand well what the first was, and let rich and poor of us go and do *otherwise.*" But ere they will do otherwise they must be imbued with these holy principles of love and mutual consideration. When our national poet spoke of a time when men should be brothers all over the world, what he meant was not the impossible dream of an equal distribution of all possessions and gifts, but the social recognition of true manhood, in spite of class distinctions, wherever it was found—"the extending of the area of this noble manhood through the ape and the tiger dying out of humanity, and the exchange of individual and natural selfishness for mutual consideration, and a passion for the common advancement." In so far as socialism is leavening society with these principles it is doing a good work, and striking at the very root of abounding evils. But it is Christianity alone which can overcome and eradicate this natural selfishness, and build up the character on a basis on unselfish love. The State can do something in the way of removing external hindrances, but after all very little. The philosophy of Goldsmith's Traveller looks very simple but contains a good deal of wisdom.

"How small of all that human hearts endure  
That part which laws or kings can cause or cure."

Nor must we forget that the removal of all suffering in the present state of human nature would be a questionable good. The divine mission of pain and suffering is a subject which has attracted many minds from the days of Job down to our own. Perhaps there are no ministries that really accomplish so much good as those of pain, though they present so stern and forbidding an aspect. Much of the suffering that falls upon men is curative and educative, and

by its removal there would be taken away a means of moral elevation. The idea of removing all suffering, while sin remains, is a defiance of Heaven's ordinance, which attaches suffering of some kind to sin as its penalty, and by which suffering is made to reveal the hatefulness and the evil of sin. In the furnace of pain some of the noblest characters our world has ever witnessed have been fashioned. In saying this, I must not be understood as justifying the suffering to which many are subjected through the inhumanity of their fellow-men—through withholding from them a just share of the profits reaped by their hard labours, or through depriving them in any way of means of subsistence and self-culture to which they are justly entitled. The capitalist is laying up in store suffering for himself and his class, when he selfishly enriches himself at the terrible expense of the poverty and degradation of those whom he employs. A time of retribution will come, for the groans of them that are oppressed enter into the ears of the Lord of Sabaoth. The effort to remove the causes of the suffering thus arising should ever be made, and we are convinced that nothing but the balm of the Gospel will effectually heal the sore. Even suffering that flows directly from evil-doing, and not from the oppression of others, is not to be calmly and unfeelingly contemplated without any effort to mitigate or heal it. The beautiful words of Whittier are well worthy of being deeply pondered.

“ The interests of the rich and poor  
 Are one and same, inseparable evermore ;  
 And when scant wage or labour fail to give  
 Food, shelter, raiment, wherewithal to live,  
 Need has its right, necessity its claim.  
 Yea, even self-wrought misery and shame,  
 Test well the charity suffering long and kind.”

But while all this is true, it must be remembered that so long as there is sin among men, there will be suffering. The removal of all suffering while sin remained would not be a boon but a curse. The subordination of suffering to moral and spiritual purposes, is an aim as lofty as the mitigation or removal of the suffering itself.

And we may say further, that there is danger in allowing Government interference to be carried too far. The State ought to provide its subjects with every external advantage it can give for the development of their character, and ought to hold the balance of justice even between individual and individual, class and class, and corporation and corporation, so that none hinder the free development of the other. But to give it a control over the inner working of individual

domestic or corporate life, and the right to interfere as it pleases, is to yield a power, the exercise of which will be fraught with mischief. As Dr. Candlish points out in the closing chapter of his admirable book on the "Kingdom of God;" "If it is the right and duty of the State to protect the individual absolutely to the utmost of its power from all that might injure him, then the State's function is identified with that of the family; and the State must have that entire control which parents have over their children under age. To this system of paternal government it is an unanswerable objection that it is entirely destitute of that foundation in nature which parental authority has; since there is no form of government that has either that superiority in wisdom over its subjects that parents have over their children, or that natural affection that parents feel for their children. When something approaching to this has been found, as in the socialistic organisation of the natives of Paraguay by the Jesuit fathers, the result has been to keep the community in a state of continual pupilage. If, on the other hand, it be recognised that the strict and proper function of civil society is not to protect the individual from all evil, as for instance, from natural calamities, or his own folly, but only from the injustice of others; then a definite line is drawn and the freedom of the individual is guaranteed. The State may indeed, through existing primarily for that end, undertake more; but only on the condition that it can do each thing it undertakes satisfactorily without so relieving the individual of responsibility, as to paralyze his energy and power of development. What can be done in this way must be a question of detail and circumstance in each case." There is an essential difference, as is here indicated, between the ethics of the family, and the ethics of the State. The essential principle of the family organisation is generosity or love; the essential principle of the State organisation is justice—the vigorous maintenance of those normal relations among citizens which are needful to their free development. Hence it is that any attempt to reconstruct society by legislation alone, must ultimately rest on force as a means of its operation—force supporting and enforcing what is supposed to be justice. This condemns it to failure. Something higher and more powerful than mere brute force must lie behind the social organisation that will be permanent and enduring. Such an organisation will be under the shadow of equitable and just laws, but it will be sustained and held together by that Christian faith and love in which is found the correction of human selfishness.



## THE REVOLUTION SETTLEMENT.

By The Rev. GEORGE ANDERSON, Coupar-Angus.

Nothing in the early aspect of our country portended the distinction which it was destined to attain. Tilted up amidst the ocean waves, it lay remote from civilizing and Christianizing influences, and was reckoned a region of dread and mysterious horror by polished continental peoples. Its inhabitants roamed the woods, a race of savages raised but a few removes above the beasts that perish. But God out of materials thus utterly unpromising has evolved a nation, which has proved the admiration and envy of mankind. Century after century has His eye been upon it for good; no weapon formed against it has He permitted to prosper; and its history is replete with records of His interpositions on its behalf. He set in motion the machinery of His providence and grace, for the redemption of its painted barbarians from the doleful depths of degradation into which they had lapsed. He led the Roman legions to their shores, and thereby impressed them with traces of Roman manners, arts and letters. He sent them missionaries of the Cross, and by its sublime doctrines and lofty morality elevated their minds and purified their hearts. Amazing was the transformation thus effected upon those far-off forefathers of ours. Restless and relentless warriors, they were converted into peaceful and humane citizens. Druid devotees, they were transmuted into reverent recipients of the truth as it is in Jesus. And when the Gospel light, which had beamed thus benignantly, had been extinguished by the stifling vapours of the advancing Mystery of Iniquity; when clouds of error from the ancient schools, and clouds of superstition from the ancient temples had enveloped the Church, and the murky night of the middle ages had settled down upon the land the Lord again interposed. He raised up John Wicliffe and Patrick Hamilton as morning stars to relieve the darkness, until the Reformation dawn began to touch the mountain tops with glory, and Latimer, Knox and others, as lustrous luminaries to radiate around until its sun reached its meridian splendour, and men rejoiced in its unobstructed brightness. Further, when the formidable Armada constructed by Philip II. of Spain, and commissioned by the Pope to extirpate Protestantism by force of arms, was bearing down upon our coasts, and help from man appeared hopeless, the Lord's arm was again uplifted for our deliverance. He sent forth His tempest. The great ships were tossed like playthings

upon the rolling billows. They were driven by adverse winds into unknown seas. They were stranded in treacherous quicksands and dashed in shivers on dangerous rocks. They were engulfed in the relentless waters, and the corpses of their warrior crews cast up by the waves to lie and rot on the unconsecrated sands that encircle our island home. And marvellously gracious as were these Divine inter-ventions on behalf of our nation, they were followed by another not less gracious, even the glorious Revolution of 1688. To this Revolution we invite your attention in our subsequent paper. We ask you to consider it in respect to the objects which it accomplished and the obligations which it has entailed.

I. We will consider the Revolution in respect to the objects which it accomplished. These may be summarized under the three particulars, relief from civil tyranny, ecclesiastical intolerance, and Romish superstition and supremacy.

1st. The Revolution relieved us from civil tyranny, and installed us in the exercise of representative government. Two systems of government, the autocratic and the democratic, have down through the ages divided the honours in the administration of the affairs of men and nations. According to the autocratic system, rulers obtain their authority direct from God, and are answerable only to God. To those, who have either been themselves called immediately of God to govern, or who

“ Can boast that they deduce their birth  
From loins enthroned and rulers of the earth,”

belong alone the sceptres of majesty and the thrones of dominion. Into the hands of such has the rod of sovereignty been committed, and all are esteemed as chargeable with impiety to heaven, who dare insult them in its exercise with the question, “ What doest thou ? ” According to the democratic system, the right and the responsibility of government are vested by God, not in any one individual or family or class, but in the entire body of citizens. Rulers are chosen by the people, from the people and for the people. Though seated in the place of power, and wearing the insignia of office, it is but a delegated authority which they wield. They are bound to act in conformity to the laws, and if they violate the constitution they are liable to be taken to task, deposed as tyrants, and prosecuted like ordinary misdemeanants. This democratic idea of government, the last four representatives of the Stuart dynasty detested as the very abomination of desolation, while the autocratic idea they adored with the most unbounded devotion.

James the VI. wrote a book entitled the *Basilicon Doron*, which he deemed the very quintessence of political wisdom. He therein taught as the very truth of God, that kings hold immediately of heaven and rule by Right Divine, and that all who oppose their prerogative ought to be proceeded against as adversaries of royalty, and rebels against the Most High. And what he thus academically expounded, he, his son, and two grandsons endeavoured to practically enforce. They either abolished parliaments altogether, or else took care to pack them with time-serving sycophants likely to act in their interests. They treated the people as a nation of slaves, existing only as subjects for taxation. They passed Acts of Supremacy, by which they declared the dominancy of the Right Divine over all other rights and liberties whatever. They passed Acts Rescissory, by which they swept away at a stroke all those bulwarks of the constitution, which had been laboriously built up through the enlightened legislation of two and twenty anxious years. And dreadfully despotic as were their measures, the sanctions with which they enforced these measures were even more dreadful. Any who ventured to hint the propriety of resistance, or to protest in terms however humble against the unconstitutional character of their procedure, were promptly mulcted in fines, silenced in dungeons, or judicially done to death. The ears of thousands were ignominiously chopped off, their nostrils slit open, their cheeks branded with burning irons, and they bearing the traces of these brutal indignities exposed in derision in the pillory as contemners of the Divine Right. The bodies of hundreds rotted in prisons fathoms beneath the ground, or lay unburied on the wilds, where they had fallen worn out by want and exposure. The heads of not a few rolled upon scaffolds, because they would not dishonour God and themselves, by bowing in obeisance to the idol of the Royal Supremacy. Blow upon blow thus fell upon our stricken land. Before it could recover from the effects of one stunning stroke another more stunning was dealt against it. Its laws, its liberties, its parliament, and its constitution, were all subverted, and a grim tyranny with its terrible accompaniments of Star Chamber, branding irons, and bloody scaffolds, erected in their room. It was an appalling state of affairs. Was it destined to continue? Were we as a nation doomed to groan for ever under a thralldom miserable as that of Pharaoh, and be ground down under a bondage degrading as that of Bomba? The Jameses and the Charleses answered—Yes; but Jehovah answered—No; and the earthly prerogative was forced to yield to the heavenly. The Lord had prepared William of Orange as His instrument for the salvation of a sinking land. The liberator embarked his army, arranged his fleet, bore away from the shores of Holland,

and sailed right royally across the German Sea. The wind seemed at his command, and shifted from quarter to quarter, as if to suit the movements of his ships. He disembarked upon the English coast without encountering any opposition. The haughty despot was confounded, and stole away under cloud of night to live a pensioner upon a foreign prince, and die disgraced in a foreign country. Arbitrary tyranny was rolled from off our shores, constitutional liberty established, and the days of absolute monarchy, so far as Britain was concerned, numbered and finished. How marvellous the contrasted conditions. Free born, we, as the result of the Revolution, are no more obliged to bow to the behests of irresponsible legislators or administrators. Free to use our God-given right of self government, but not always in circumstances to actively fulfil its needful functions, we select as representatives those whom we esteem worthiest and fittest to govern. We empower them to enact for us equitable laws, and administer them equitably, and render them in the exercise of their authority a true and hearty obedience. We periodically review their procedure, approve and retain them in their position, or disapprove, dismiss and replace them with others more in harmony with our views of duty Godward and manward. Even the Sovereign we accord not our loyal allegiance as reigning by inalienable right. We simply localise in her one personality, the reigning power diffused throughout the entire community, and own her as holding the crown by our common consent, for our common advantage. Meditating upon the manner in which the Revolution was effected, and comparing the bitter tyranny from which it relieved us, with the blessed liberty which it brought us, have we not abundant reason to testify, "This is the Lord's doing, and it is marvellous in our eyes."

2nd. The Revolution relieved us from ecclesiastical intolerance, and reinstated us in liberty of conscience. We utter but the tritest of aphorisms, when we say that God alone is Lord of the conscience. Conscience is the creature of no earthly power or potentate, but is heaven born and therefore freeborn. Its responsibility to God's authority relieves it from responsibility to every lower authority, and forbids any other being to come betwixt His bidding and its obeying. It repudiates creature authority and creature judgment, and recognises that it is its honourable and sacred prerogative to hold directly of God Himself, and be answerable at His bar at its court of ultimate appeal. Conscience thus sublimely free could not long co-exist in the same country with a Sovereign Prerogative, which claimed supremacy in all matters civil and ecclesiastical. In the very nature of things one or other must sooner or later give way. The devotees of the

Basilicon Doron, steeped to the lips in Episcopacy, determined that, not their Episcopal likings but liberty of conscience must go to the wall. This liberty of conscience found its embodiment and expression in a church, as to form Presbyterian, as to worship adhering strictly to the simplicity that is in Christ, and as to everything spiritual, claiming an absolute independence of the secular power. A church thus constituted, the emissaries of intolerance could not endure, but towards its overthrow directed their operations. They obtruded mitres upon the heads of a select few of its clergy, whom they found subservient enough to wear them. They transformed its tables for communion into altars for sacrifice. They imposed upon its ministers liturgies to chant and surplices to wear. They inhibited its General Assembly from meeting, and reared in its room a Court of High Commission, for the arranging of all causes ecclesiastical. They passed an act of uniformity, the stipulations of which were so insufferable, that hundreds of its pastors were driven from their churches and parishes. Mourning, lamentation and woe overspread the land, but the throne of conscience continued unshaken. Banished from the churches, pastors and people betook themselves to the fields. The voice of praise and prayer hallowed the wilds. Wooded dells and solitary mountain caves were rendered vocal with the melody of Psalms. Baptismal rites were administered with water taken from the moorland burns. The communion of the supper was dispensed and received in lonely spots far away in the wilderness. But not even labouring under disabilities thus dreadful, would the ruling bigots allow conscience to act uncoerced. They determined that the recalcitrant people must be compelled to wait upon the ministrations of the hireling curates, with whom they had replaced the extruded pastors. They denounced field preachings as rendezvous for rebellion, and ordered that all who frequented them be punished with confiscation of property. These unrighteous edicts received the most rigorous execution, and all ranks and classes writhed under the ruinous oppression. More terrible severities followed. For a minister to preach in the fields became death, and a price was set upon his head. To be present at a field preaching in any capacity came to be construed into a capital offence. Hordes of profligate ruffians from the Highlands were brought down to terrorise the country, and rapine, lust and murder rioted unrestrained. Blood and murder filled the land. The nation beheld the most venerated of its ministers hanged like caitiffs, the most patriotic of its nobles dragged to the block like traitors and felons, the flower of its God-fearing peasantry shot down upon the moors like dogs, and its venerable matrons and virtuous maidens tied to sea-side stakes and drowned by the incoming tide.

For eight and twenty years of persecution unparalleled, our devoted ancestors held their point heroically. But there is a limit beyond which human endurance cannot strain. The tension was then terrible. Had oppression reached its goal? Had all that wealth of blood and tears been spent for naught? Was liberty to be dethroned in the very citadel of its dominion? Was conscience, God's vicegerent in the soul, to be trampled under foot by a despotic prince and a tyrannous bench of bishops? It seemed about to be but was not. The Revolution, which redressed our civil wrongs, conserved for us also our rights of conscience. Religious persecution was then suppressed to be no more revived. Nonconformity to the state religion ceased from that date to be criminal. While our national churches now exhibit features, which we as Seceders dare not in conscience endorse, dissatisfied, we are free to retire and follow our own order undisturbed. No dread of Star Chamber or Board of Inquisitors now mars our devotions or causes our souls to cleave to the dust. No shadow of brutal Claverhouse or relentless Dalziel, advancing with dragoons to break up our assembly or butcher us in cold blood, now darkens our spirits. No, protected by equitable laws, we may be said religiously to sit under our own vine and fig-tree, none daring to make us afraid. We can boldly avow opinions which our ante-Revolution fathers could only express at the risk of their lives, and unchallenged make strictures upon errors and abuses, the making of which would have cost them their heads. Contemplating the gulf of contrast which obtains between our privileges and their disabilities may we not well exclaim: "What hath the Lord wrought? The Lord hath done great things for us, whereof we are glad."

3rd. The Revolution relieved us from Romish superstition and supremacy, and re-established us in the enjoyment of Protestant principle and ascendancy. The Papacy is neither a purely spiritual nor a purely secular society. The secular element enters as largely as the spiritual element into its constitution. It recognises the jurisdiction of the Pope as but a synonym for the jurisdiction of Christ, and teaches that all power and authority temporal and spiritual alike are vested in the chair of St. Peter. It constitutes the Pope the Vicar of Christ, and reckons him entrusted with all spiritual power as Head of the Church, and with all temporal power as Head over all things for its advantage. Spiritually it postures as the sole repository of saving grace. It unlocks the gates of Paradise to all its loyal children, and relegates to endless perdition all who disclaim its exclusive prerogative. It recognises none as ministers of God's mercy to their fellow-men but such as have received their ordination according to its canons. Its baptism alone brings life to the dead in sin.

Its consecrated communion bread alone confirms in grace and safety. Its extreme unction alone enables the dying faithful to depart in peace. Its holy water is the one specific, by which the wicked angels may be warded off the good man's grave. Its costly masses are the only instrumentalities available for relieving the disembodied spirit from the unknown sufferings of the intermediate state. And not a whit less impiously imperious are its temporal than its spiritual assumptions. It deems the dictum of the Pope supreme in all matters social and political. It declares that his decisions are to be withstood by none, but that he may annul those of all besides. It demands for him the right to summon to his tribunal all causes whatever, from the most momentous affairs of the mightiest empires down to the minutest concerns of the meanest citizens. It denounces as blasphemous the notion, that, apart from his bestowment any nation has any right to appoint its own rulers, or administer its own government. It supports him in challenging an absolute propriety in all kingdoms as his dependencies, and in all monarchs as his vassals; and in launching his thunderbolts of anathema and excommunication against all who dare dispute his Pontifical will. Such Papal claims, deliciously ridiculous as they may seem, we are not to regard as mere idle boasts impossible of realization. History attests how energetically they have been enforced, and how abjectly they have been acknowledged. For centuries in succession the Papacy wielded over the minds and consciences and affairs of Christendom a dominion but little less absolute and all-embracing, than that of the Omnipotent, Omniscient, and Omnipresent Himself. To the Pope, by his legates, inquisitors, and confessionals, all but every purpose and thought disposition and affection of all men and bodies of men, was virtually disclosed, and by his ghostly and material terrors brought into captivity to his obedience.

Emancipated from this awful duplex domination at the Reformation, its chains were being riveted anew upon the neck of our nation. James VII., an affiliated member of the Society of Jesuits, had obtained admission to the throne. Promotions and favours were lavished on members of the Church of Rome. Romish seminaries and Jesuit colleges were scattered broadcast over the country. The Protestant clergy were ousted, and the noblest of the Protestant bishops consigned to the Tower. The Romish Church was regularly organised. Romish bishops were duly consecrated and appointed to their respective dioceses. A British ambassador, a thing unheard of since the Reformation, was sent to the Vatican. The Pope's Nuncio made an entry to London amidst extraordinary manifestations of magnificence. The royal army was reinforced by hordes of murderous Romanist recruits

from Ireland. All the requisite machinery was in readiness for the complete and signal destruction of our Reformed religion and liberties. It was a time most critical. On the Continent, the flourishing Protestantism of Bohemia and Hungary had been trodden out by armies. The Lutheran Church had by the thirty years' war been all but entirely swept from off the soil of the German fatherland. The Waldensian confessors had been banished their valleys, and their lamp utterly extinguished. Was the work of two centuries to be ruthlessly overturned? Was the knell of Protestantism to be rung out, and the star of Romanism to rise again to the ascendant? Was our country like the Continental countries to be reduced to a mere feudatory of Rome? Were we like the Continental peoples to become for this present world mere hewers of wood and drawers of water for its lordly Hierarchy, and for the world to come the miserable victims of its lying vanities? Our doom seemed sealed, our day seemed done, our hope seemed dead, but man's extremity proved God's opportunity. The Revolution, to the deliverance which it afforded us from the civil and religious intolerance of our own rulers, added also deliverance from the idolatry and despotism of Rome. Romish tenets and Romish tyranny were thereby abjured, and the national polity settled upon a decisively Protestant basis. It was ordained that no one but a Protestant should occupy the throne. It was decreed that none but Protestants should sit in the legislature. It was adjudged that Protestants only should exercise the electoral franchise. It was determined that Romanists, because of their prior allegiance to the Pope, be regarded and treated as a foreign faction, as really alien as Spaniards or Italians. For over a century this civil settlement remained undisturbed. And our deliverance from Romish idolatry has been even more enduringly decisive. To this day we have the unadulterated Bible instead of a cumbrous code of priestly traditions as our directory. We have the Gospel instead of the Church as God's grand instrument for our salvation. We have direct access to a reconciled God in Christ, instead of requiring to supplicate the holy Joseph to plead with the awful Mother to intercede with her more awful Son to use His influence on our behalf with the terrific Father. Compassed about thus with songs of deliverance may we not well remember the years of the right hand of Him that is Most High?

II. This brings us to consider the Revolution in respect to the obligations which it has entailed. To only three of these will we allude, viz. gratitude for its accomplishment, lamentation for our defections from the attainments then reached, and improvement of the privileges that yet remain to us.



1st. The Revolution has entailed on us the obligation to testify our gratitude to God for its accomplishment. The Revolution was emphatically the work of God. It was God who incited the Prince of Orange to enter upon the enterprise. It was God who inspired him with a sufficiency of principle to overmaster a natural affection, which otherwise might have deterred him from sacrificing the interests of James, who was the brother of his mother and the father of his wife, to the claims of religion and the welfare of the country. It was God who overruled events in such a manner, that the best representatives of Europe's statesmanship, chivalry, and piety were by persecution driven to seek an asylum in the Hague, at the very time when he wanted their counsel, service, and prayers. It was God too, who braced the Puritans in England and the Covenanters in Scotland to sustain their seemingly forlorn struggle till he arrived for their relief. We do not neglect to own our obligation to any who may have interposed for our escape from physical peril, and shall we neglect to own our obligation to Him who has interposed for our escape from civil and religious destruction? We readily own our indebtedness to the human instrumentalities in accomplishing the Revolution, and shall we evince ourselves backward in owning our indebtedness to its Great Divine Agent? Let it not be told to our reproach, that for the Lord's great goodness we have refused to tender our tribute of thanks. Let the spirit of our hearts and lives be, "O Lord our God we will give thanks unto Thee for ever."

2nd. The Revolution has entailed upon us the obligation of lamenting our defections from the attainments then reached. Our national constitution as established at the Revolution was, despite some defects the importance of which we dare not minimise, one of the noblest that the world has ever seen. We have, alas! miserably failed to maintain it entire. We have opened the Electorate and Parliament to Romanists. We have repealed our laws prohibiting Papal Bulls, which are but the Pope's commands to his British subjects, being brought into the country. We have without the faintest whisper of protest permitted the establishment in our midst of a Hierarchy, which gives territorial jurisdiction to Romish dignitaries, and the proclamation of Canon Law which every Romanist is obliged under pain of eternal torment to obey, above every other law whatever, British law not excepted. We have admitted the interference of Romanists in the administration of our educational system, and supported them in opening schools of their own for the training of all whom they can entrap in the superstitious rites of their soul-ruining religion. Celebrating our deliverance does it not become us to combine confessions with our thanksgivings? Do

not these defections and similar defections too numerous to enumerate, call loudly for lamentation? Let us grieve, and let our grief be godly and genuine and not merely formal or hypocritical. Let us remember whence we have fallen and repent and do the first works, lest the Lord come and remove our candlestick out of its place. Acting thus, "Who can tell if God will turn and repent and turn away from His fierce anger that we perish not?"

3rd. The Revolution has entailed upon us the obligation of improving the privileges which still remain to us. Notable amongst these remaining privileges are liberty of conscience, an unclasped Bible, and a Gospel unencumbered by Romish traditions. Are we then on all occasions as careful as we ought to be to maintain a conscience void of offence toward God and toward man? Do we with all due diligence peruse the Scriptures as able to make us wise unto salvation? Have we embraced the Saviour whom the Gospel reveals, and whom to embrace is life eternal? If we have neglected to exercise ourselves in any of these respects it will be more tolerable for benighted Romanists in the judgment than for us. They have never known what it is in religious matters to be answerable to God alone. The Bible has ever been for them a book in great measure sealed. Christ has ever remained from them all but entirely concealed behind a host of other helpers. Yet some of them believe unto salvation. Shall they exchange Papal darkness for the light of life, and shall we exchange Protestant light for the darkness of death? Oh let us lay hold upon Christ as all our salvation and all our desire, and we shall be privileged to experience a deliverance even more glorious than that realized at the Revolution. We shall be made to rejoice in the liberty wherewith God makes His people free and sing, "Come hear all ye that fear God and I will tell what He hath done for my soul. God hath turned for us our mourning into dancing, put off our sackcloth and girded us with gladness, that our glory may praise Him and not be silent."

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## A HOUSE INSPECTION.

### FOR YOUNG MEN.

"The righteous man wisely considereth the house of the wicked; but God overthroweth the wicked for their wickedness." Proverbs xxi. 12.

WE ask the favour of your company to-day, when we go forth with this righteous man who is found wisely considering *the house of the*

wicked, that we may find out the results of his inspection and act accordingly.

In going forth, however, it is necessary to receive an explanation of the word, or term "house," for in looking over the different houses mentioned in this righteous man's book—the Bible—we come to know that "house" simply means—a *place to dwell in*. It may be a place so small that only one person can live in it, as when the preacher of Ecclesiastes speaks of the keepers of the old man's house trembling; or as when the apostle knows that "if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

Or, "house" may also be a place commodious enough for a whole family to dwell in, as when the Master said, "A house divided against itself cannot stand:" or, as again, where the old chronicle sets forth, that "there was war between the house of Saul and the house of David, all the time of Ishbosheth."

Or, the "house" of Scripture, may also be so large as to hold the entire nation, with all its tribes and families; as when it is written, that Egypt was "the house of bondage" to the people of Israel, from which they at last emerged "a nation;" or, as again, we find it written, that solemn warning was addressed to the impenitent and unbelieving Jews—"Behold, your house is left unto you, desolate."

Or, still further, this *house* of the Bible may be a place so small, that it holds only *one* person, and yet at the same time, so vast and capacious, that it can take in all persons, all families, all people, all nations, all generations, as when we observe its description in Job, as "*the grave—the house appointed for all living.*"

So, with such explanations as these, and for the purpose of examining and distinguishing more particularly the varying characteristics of the different members of that family, whose dwelling-place the *house of the wicked* is, it will be more convenient and profitable, to set these different members of the same family, with their special tastes and habits, in separate houses, either all in a row, or here and there in a village. If in a row, let us give the row a name, and let its name be—Rottenrow.

#### HOUSE NO. 1.—ROTTENROW.

Now are we ready for the work of inspection, and while we are not to stop at every house door, your attention is drawn to this peculiar dwelling. It has, 'tis true, a strange appearance. At a hasty glance, you would say, "it surely cannot be inhabited." Why, friend, it is one of the oldest houses in the country, and it has never failed, through

all the time and tide of human history, to be occupied by tenants, male and female.

The author of these proverbs walked in his wisdom past its plot, or acre, or field, long ago, nigh 3000 years ago, and then he marked it to be all grown over with thorns and nettles, the wall was broken down, and all around, as now, there were evident tokens of neglect and decay. He then found a man indoors, a drowsy, more or less ragged fellow, who, with hands folded, would not begin to work, because it was cold, and because he was afraid of the dangers of the field, the factory, the forest, and who then turned into bed again for a little more sleep, a little more rest. A man who was content to slumber when the fields were ploughed and sown and reaped, through all the grey and green and yellow of the year, while others suffered, and toiled and sweat and gathered; and when there was a full harvest and merry homes, he had nothing in there but a beggar's heart.

Now, lest you should think that this wicked fellow died long ago, even in those times which certain folks regard as in many respects very obscure, let me ask you if you have not seen him in your own town, these few years back, or these few weeks past, or it may be, even yesterday. Yes, you have seen him—the lazy fellow—with his hands in his breeches pockets or folded still behind his back. He can get nothing to do: offer him work—especially of a bracing sort; he has a pain in his back, or a stitch in his side, or a weakness in one of his legs, or a kind of neuralgia that is now in his head and next in his heart, and where next he is afraid to foretell, or he can't work at night; but, all the while, you see that his coat is dusty with leaning against the wall, and his trousers dirty with sitting on the pavement, his boots are unbrushed, his hair uncombed, his face unwashed, and the hair that should have been off last week still darkens his cheek, and carries drops of his last spittle, while itchily he scratches here and there.

This is the man who wonders if he could not get a ticket to admit him to the Infirmary, and is ever on the look-out for the house where they give their "meat for nothing." 'Tis he who smiles over "Sunday Morning Breakfasts," and is converted every winter with the renewing and stimulating influences of soup kitchens. He will listen with evident interest—after dinner, at your or the public expense—to ardent, and impressive, and protracted addresses on the duties of Christian charity, and benevolence, and when he has learned the talk, he will express himself as greatly "edified," but when the dinner and the sermon are directed towards the pursuits of honest and sweating industries, why then, he shows with great ability, the art of "leaving off." When the talk is of convalescent homes—fortnights at

the coast or in the country—coals and blankets for the poor—funds for the incurable—refuges for this and helps for that—he revives and grows earnest, and confidential, and communicative, and will murmur in your ear that, “he would be all right if he could only get any of these things.” But when you begin to speak of *work* and that if a man does not *work*, neither should he *eat*, then he slowly turns the other shoulder, and lapses into rest and original unconcern.

Leave him at the corner of the street, and go before him to his house, and there look around ere he returns—and lo! a toiling woman, who slaves from early morning till late at night, while the heart grows weary, and every bone is sore, and the head aches; and then hear his acid complaints, within the house, at finding no one to help him, no one to give him charity, some easy well-paid thing to do. Hear him grumbling over his large share of the little provision, and then mark him, resting amid the smoke of his tobacco, till he can go out again to his toil at the corner of the street. His wife has heard his stories, his lies so often, that—poor body—she believes him, and endeavours to feed him with too generous sympathy, and to give him comforts with too laborious care and loss, and if he can get a pittance from anybody, or board for any of the children, got without increase of labour and nothing to pay—her heart overflows with pride, and her tub for an hour is an easy task.

Now, tell me, is not this house on your streets at this hour? Is not this lazy, heartless, sinful fellow alive this day? and so near that you have discovered him to be a neighbour. And however undesirable his acquaintanceship, and loathsome his ways, he has to be reckoned and dealt with, as a factor in the community—and the question must be asked in the presence of such a man. How was it that he came to possess and to show such a detestable character?

This man learned his lazy habits when young. He shrank from work which tasked the muscles and tired the brain, while still it was his early day. He shrank into a corner, or passed by on the other side, and so his work was undone, or another did it for him. It may have been an unwise father, or a too indulgent mother, who bore for him the whole of the burden and heat of his younger days, and refused to make him learn to fulfil his share of a day's darg; and when they died, he was untaught, undisciplined, with none of the chaff of idle ways and unwholesome lusts threshed out of him; and so he at last became a dweller in “the house of the wicked.”

Or he was easily discouraged with slight difficulties, he had no true, strong, brave heart and stout will. He would not learn to brave the storm, to face the battle and the breeze. When knocked

down, he did not rise again with his soul in a ms, resolved to conquer or to die, but he lay ignobly there—a beaten coward—and he has lain there, ever since.

Yet was he tried and encouraged again and again by influences from without, and others from within, to betake himself with earnestness and vigour to a nobler, better career, but he resisted all these friendly calls and powers, and there he is—heartless, hopeless, helpless.

He was set in a situation, and the expectation was cherished that he would there bestir himself, and prove worthy of trust. He married, and gave his oath that he would endeavour to be a help not a burden, a blessing not a curse. Children came, and again and again he *intended* to toil to provide them with bread, and clothing, and books. But he lost the situation, his employer at last could stand his intolerable laziness no longer. His oath was not made good, and his wife with such help as others could give, had to do all her own work, and what of his her hands could reach. His children learned amid poverty and privation gradually to provide for themselves, and to forget his presence. His house, if his own property, has been ruined with neglect, and he himself—the muscles that should have been firm as iron have become limp and weak, the brain that should have been sound and steady has become feeble and foolish. He is a prey to quick decay, ready for the sword. He is taken away and scarce one misses him. His death is a relief to all. No newspaper celebrates his virtues, no tombstone perpetuates his worth, no friend delights to hold his memory green and to speak with affectionate reverence of what in him they dearly lost. He is overthrown in his wickedness. He falls in contempt and shame.

Why should so many families in our land seek to train their girls after the example of this man. Brought up with one object only—to be *well married*, as if this should be the be-all of a right hearted woman's ambition, and with but little or no provision made for the common contingencies of disappointment in such ambitions, or parental misfortune in business.

Not allowed to enter any of those openings for industry, in which so many women in our time are usefully and profitably engaged, and not permitted or encouraged to bear the honourable burdens of domestic labours—how many are there—ashamed of their ignorance, and incapacity in the day of serious trial—who have cause to condemn such customs as these which are only fitted to produce a womanhood physically, intellectually, and morally weak? A womanhood unfit to be associated with the manhood of a nation truly great, and from which it is impossible that the proper strength of the

nation should continue to flow. What can be expected from those whose wits are only sharpened with gossiping garrulities; whose strength is only matured with piano exercise, receiving and playing with or for visitors, and manoeuvring for a catchpenny marriage; and whose highest capacities are only tickled and exposed by sensational religious persuasions. Surely some of the poorest features of our national life are to be traced to the trained indolence and vain hopes of these members of the commonwealth.

Let us look into our own homes and see if such idlers as these are there, who would shirk his or her share of the burdens of the household, and the cares of his manhood; and let us be utterly ashamed, and seek with diligence, and resolution, to *something attempt* and *something do*, that at last a good and a glorious rest may be rightly won.

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## THE RELIGION OF THE HIGHLANDS.

BY A HIGHLAND MINISTER.

### IX.

AMONG the Highland ministers of the seventeenth century Mr. James Fraser of Brae stands very high. Dr. Walker ("The Theology of Scotland,") says, "The name of Fraser of Brae is one well known, and very precious to many: a man he was of profound piety, full of love and devotion to his Master, for whom in the days of suffering he had born an unflinching testimony. None is mentioned with greater respect by his contemporaries among the good men of his time." He was born at Brae, in Resolis, Ross-shire, on the 29th of July 1639. We have already mentioned his father, who was the second son of Simon, seventh Lord Lovat, as a member of the famous Glasgow Assembly of 1638, representing the Presbytery of Inverness. The site of the old mansion-house of Brae is on the northern slope of the ridge that runs along the Black Isle, and lies several hundred feet above the level of the sea, commanding a wide view of the Cromarty Firth, Mid and Easter Ross, and the surrounding mountains. One of seven children, James "was not like to live in infancy but the Lord healed him." His "temper was peevish and sullen," he tells us in the "Memoirs" written by himself, and he certainly did not suffer from over-indulgence at home. He had barely a mile to walk to school, where he made much progress, although he occasionally played the truant. Before he was

nine years of age he had a remarkable escape from drowning. He fell into a deep well surrounded by much grass, and was providentially discovered and pulled out when "ready to expire." Before his conversion "he advanced four steps," in each of which he might have perished "had he not been beaten out of them." The first step was when nine years of age. He got some prayers by heart, and in a formal way repeated them morning and evening, accompanied with much inward peace and comfort, while distress of conscience and terrifying dreams attended any omission of the duty. This continued for a year, until the death of his father in 1649, at which time the son had been placed under the strict supervision of a family chaplain and tutor. The new guardian spoke out strongly against set forms of prayer, and urged the boy "to express the pure and real conceivings of his own heart," however brief, as preferable to long prayers taught by others. He was thus led to the second step. His sins of Sabbath-breaking and swearing were vigorously punished by the tutor who taught him the Creed, the Commandments, and principles of religion. He now set about secret and public duties, taking delight in reading some portion of the Scriptures morning and evening, and "praying a conceived prayer at some length and with some earnestness." At twelve years of age he was sent to a grammar school in the South where he was subjected to such severe discipline—"ordinarily whipped whether he deserved it or not"—that his very life became a burden to him. Sad spiritual decay succeeded all his attempts at self-reformation. He writes, "I prayed, but endeavoured not to take away my sins; my prayers never killed my lusts, and therefore my lusts killed prayer." Yet storms of sharp conviction broke in from time to time upon the calm of his spiritual decay. "I lingered on in this condition three or four years until I went South again in order to my going to college." This brought him to the third step. He was fifteen, and fell in with a book called "Practice of Piety," probably the work by Bishop Bayly of Bangor which we find mentioned in the beginning of Bunyan's awakening, which described the misery of the unregenerate and the blessedness of the righteous. Its perusal so affected his heart that he multiplied good resolutions. He now began a zealous reformation, and "made conscience of all duties." He left off his old sins, lying, swearing, gaming, and idle talk, and became a reprover of the sins of his class-fellows. "In a word, he was a complete pharisee." But his zeal soon languished. Not finding the same satisfaction and peace in duties, they began to be a burden to him, and soon the old "pleasures, vanities, and evil company, to which he had not been mortified, drew his heart away." Then came the fourth step. He fell in with a book called the "Seventeen False Rests," which exposed the vanity of formality in duties. He was also much impressed by reading in the Confession of Faith "That though one should form his life never so exactly, according to nature and morality, without Christ he could not be saved." And thus "what many sermons had failed to do was brought about in a moment by three lines."



He now felt the insufficiency of the duties to which he had been clinging. He saw that he was in an unconverted state, he began mourning for sin because of its awful consequences. Then he writes of wonderful and merciful providences which befell him. The remembrance of blasphemy he had uttered long before, haunted him one night on his bed, and filled him with fear and trembling. He tried to pray, but blasphemies and curses came crowding into his mind against his will, so that he looked on himself with horror as possessed of Satan; but next day a passage in a book opened at random, "When Satan casts in blasphemous thoughts in thy heart be not discouraged for they are not thine but Satan's," came as if a message from heaven with relief to his almost distracted soul. At another time hearing some speak of the sin against the Holy Ghost and remembering his blasphemy, he suspected himself guilty, and the reading of Heb. x. 26, "If we sin wilfully," &c., came like a peal of thunder into his conscience, and for three days he was sorely tempted. After multiplied legal terrors "the Lord did at last grant some deliverance by restraining Satan." A year after, on a Sabbath night, while meditating on a sermon he had heard through the day on "Terrors of Conscience," he recalled vividly his old sin of blasphemy, and it seemed more aggravated than ever. The sorrows of death compassed him. "He could not pray, for he saw in God's face terror, wrath, hatred, and vengeance, and being as if in hell he fretted against God like the damned." It was the sorrowfullest night he ever endured. It occurred to him to seek relief in suicide, but that, he felt, would be rushing into the torments he dreaded before the time. His only alleviations were that possibly he might not have sinned wilfully, and that those guilty of the unpardonable sin could never sincerely repent. But in a few days these awful impressions wore away.

He was now 17 or 18 years of age, and attending the University. He heard from the pulpit that the Lord's Supper was to be observed the next Sabbath. He resolved to partake, and yet he "was under deep impressions of eating and drinking his own damnation." He knew he was unconverted, and that if he was not savingly changed before the next Lord's Day there was but little likelihood of his future conversion. He knew that salvation was of the Lord, he was stirred up to set about the diligent performance of all the means of grace. On returning from church he spent the rest of the day in spiritual exercises, finding a relish he had never known before. On Wednesday evening he finds on self-examination, by the aid of marks he had read in books, that there were still no evidences of his conversion, and he is in a tumult of doubt whether to go forward to the communion or delay. "Discouragement and despair, horror and grief did all take hold of him." In his extremity he resolved to set the next day apart for fasting. "I went to prayer with many sad complaints, and the Lord, while I was like the prodigal son yet a great way off, ran to meet me. I addressed myself to speak to the Lord Jesus, and then was there a gospel view given me of Him; and some considerations and representations of Christ were brought into

my mind, that He was the Mediator, a friend and Saviour to poor sinners, their only Helper, the Way and the Truth and the Life that died for them, and one willing to be reconciled. What shall I say? While I was thus exercised, a marvellous light shone on my understanding, and with the eyes of my mind and not of my body, I saw that Just One in His glory, and love, and offices, and beauty of His person. The sight did so swallow me up that I was speechless, and only said, What is this? And where am I now? The glory, love, and loveliness of Jesus, revealed to me, did very far exceed all that ever I saw or could see in the world, insomuch that there was no comparison. I was drawn by this, and after I had recovered, I said, O Lord, thou hast overcome me! Heart and hand and all that I have is Thine; I am content to live and die with Thee. Begone poor world, and beggarly vanities, and spiteful devil and flesh, I will serve you no longer; I know now of a master and lover to whom henceforth I will dedicate myself. Now are all my doubts loosed; and now I see that I have not sinned the sin against the Holy Ghost. What shall I now do for the Lord? Let heaven and earth, angels and men, praise Him; for He hath looked graciously upon me and that in my low condition. There followed upon this such liberty as I thought I could spend the whole night in prayer. This frame continued in its strength only for a quarter of an hour, and then it abated as to its measure. . . After I rose from prayer I went to the fields, and there sang songs of triumph."

All his doubts and fears in regard to communicating now vanished, but he was soon deeply humbled by the Lord's withdrawal of that comfortable presence which he had enjoyed. He read the description of true conversion in Shepard of New England's "Sound Believer," and feared he had not reached the high standard there insisted upon. He was tempted to regard his past joyful experience a delusion. He sought the Lord in heaviness of heart day and night, but "neither weekly sermons, books, counsels, nor prayers, could draw Jesus till His hour was come." He admitted afterwards that he had misunderstood Shepard, he was then but ignorant, and knew not how to live by faith, and wanting sense he was discouraged. Amid such feelings and emotions the Sacramental Sabbath dawned, bringing increased fears and sorrows, which so prevailed on coming to church that he was tempted not to communicate. While Mr. R. B. was serving the table he said, "many will say, oh! I fear to draw on more guilt in my communicating, but would to God that there were many of this judgment! But I will tell thee, poor doubting thing, whether thou mayest come or not. Tell me, wast thou seeking Christ or not this week? It is like thou hast found something then. And did Christ drop in myrrh in the lock of the door of thy heart ere He went away? Know it, poor soul, He will come again, for that is His token; and thou mayest come here, and in His name I invite thee." The preacher (probably the great Mr. Robert Blair of St. Andrew's) could not have conceived words more suitable for Fraser's distracted soul. He was attracted to the table but "he found no suitable presence at the time," and great fears

ensued. "Yet the same Mr. R. B. did in the afternoon encourage me again so as I resolved to pluck up my heart again." The exercise of all spiritual duties now became very sweet to him, "I grew in the knowledge of the ways of God; and the more I knew the more I was delighted in Him. Thus was the everlasting seed sown that was the light of glory then arising upon my soul." But this heavenly calm did not last long, for a severer storm than he had ever yet encountered burst in upon him, and he was brought to see the hidden plagues of his heart. During a lull in the storm he turned to Shepard's "Sincere Convert," and "four leaves of it threw him on his back." He read the book through in the fields, and the power of God was present. The description of the lengths that hypocrites might come, and of the great difficulty of saving conversion, wounded him through and through. "My condition was now worse than ever, and the devil seeing his time entered in with a whole sea of horrors. Many times did I grovel on the ground, and seek God's favour, pity, and compassion; then was it that my tears were my meat: then was prayer bitterness to me, and my mouth closed, and I as it were bound with bands; for God was never more terrible than when I approached Him in prayer." His old sin of blasphemy lay again heavy upon him. But after much sharp cutting conviction and temptation, the words heard during a sermon, "Howbeit God forgave me because I did it ignorantly in unbelief," came laden with the balm of heavenly consolation to his distressed soul. He felt that his sins were pardonable, and hope revived "produced a cheerful endeavour to seek the Lord." He grew in the knowledge and love of God, and sought to instruct others. "The books I most read were Shepard, Fenner, Practice of Piety, and the Confession of Faith." Thomas Shepard, whose "Sound Believer," and "Sincere Convert" brought Fraser into such sore spiritual distress, was born in Northampton in 1605. He was one of the victims of Laud's persecuting fury, and he sailed for Boston, U.S., in 1635. He died in 1649. His writings are full of terror to hypocrites, but are overflowing with consolation to the truly humbled. They were very much read and greatly esteemed in the Highlands in the last century. When confirmed in the faith Fraser wrote: "The Lord hath blessed the reading of practical writings to me, and thereby my heart hath been put into a frame and much strength and light gotten, such as Isaac Ambrose, Goodwin, Mr. Gray (Glasgow), and very much by Rutherford's above others, but most of all by Thomas Shepard of New-England, his works; he hath by the Lord been made 'the interpreter, one of a thousand,' so that, under Christ, I have been obliged to his writings as much and more than to any means whatever for wakening, strengthening, and enlightening of my soul; the Lord hath made him a well of water to me in all my wilderness straits."

Now the young laird of Brae might be said to have landed in safety in "the desired haven," and to have his "feet upon the Rock." But manifold were the trying Providences and deep spiritual exercises through which he was painfully led for years after. Jonathan Edwards tells,

"I have had a vastly greater sense of my own wickedness and the badness of my heart since my conversion than ever I had before." Fraser says, "In respect of the Lord's after-dealing with me and of His former dealing: for He was preparing me before and driving me out of my false rests. And ever thereafter, although there have been temptations and shakings and interruptions, yet hath that spunk never died which was kindled, but hath been growing at last, more and more; some good ever remained, and, in my sorest decays, the impressions of God's dealing at this time remained, so as there was a longing after the first husband, which was the means to reduce me out of a backsliding condition." He had been lifted up as it were to heaven, and plunged into terrible depths almost immediately after, "to let him see the evil of his own heart and its exceeding sinfulness, and that by nature he was a bitter enemy to God and a toad full of venom." He had to be humbled, to experience the Lord's help in the greatest extremity, know His justice and His goodness, to be shut up to a life of faith, and to be fitted to be a spiritual guide to others.

Of the "sad decay of light, life, and consolation" which succeeded his conversion he gives the steps and causes. The first step was, "Unbelief and doubting of my interest in God and His love, through mistakes as to the nature of sanctification, and by a wrong construction of providences and ignorance of the Covenant of grace. I could not believe I was so happy as to be converted. I thought God did in wrath take away my terrors, leaving me to the judicial plague of a hard heart." Fearing when his "heart was in any frame" that it was a delusion, he became heartless in duties. Sermons did him no good because not heard with faith. Through unbelief he departed from the living God to seek satisfaction in the creature. Still he was kept from despair by hopes that he might yet be converted. The want of godly company and living in dead formal society brought about further decay. He "became vain and light in his conversation, complying with the vain customs around him, so that spiritual duties became a weariness and a burden." He pays a visit to some relations who had much profession but little corresponding practice of religion, and among them he sank into a state of discouragement bordering on desperation. "A great and long account of sins had run up upon him which he thought would never be pardoned." Under the terribly hard frame of his heart and great deadness, he was tempted to believe recovery hopeless, and that he was a "tree twice dead, plucked up by the roots." Yet, amid all his "sighing and going backward," the Lord upheld him, and kept in the "dying spunk" so that all these waters could not quite extinguish it. He was dissatisfied with his condition, groaning and mourning when he remembered the days of old. He prayed, read, and meditated now and then. Even in laughing madness his heart was sorrowful, and in thinking of his former state he would sigh, "O that it were with me as in months past! O that I were under Christ's terrors again!" Rutherford's words, "A man is saved in the nick of conversion or else eternally lost," haunt him like a ghost. He is encouraged by reading that a man once under convictions may be again converted, and he resolves to return again

diligently to neglected duties, although the "irons were rusted, and his heart was dead and blind." For about twenty days he prayed, mourned, and complained amid increasing deadness until he thought he was sealed under the plague of a hard heart, and then, when, tempted to give over, it pleased the Spirit during prayer "to blow, and open his heart," leaving the conviction that he was not utterly forsaken.

Thus encouraged "he put more irons in the fire," made vows and covenants, took to diary-writing and self-examination, and wrote "infant notions of practical divinity." But his duties yielded neither peace nor satisfaction, nor did they mortify sin. Occasional visits from the Lord kept him from despair. On the point of dying, he would be roused up to spend half nights in prayer. Converse with other Christians, hearing of God's dealings with others, and a powerful gospel ministry often revived his swooning life, and brought him from the gates of death. Wearied with his sins, heart, duties and enlargements he had next to pass through the painful experience of having his proud heart humbled. Returning one Sabbath in August 1660 from church unprofited and discouraged, he read in Shepard's "Sound Believer" on the nature of humiliation wherein the Lord convinces the soul of the equity of His proceeding, causing it to bear quietly and willingly His appointment without repining. In reading this the Lord opened his eyes and bowed his heart and brought him to absolute submission. He reads a sermon by Gray on the words, "my son give me thy heart," and seeks earnestly to make the desired surrender.

Reading in his "Memoirs" his description of his wilderness wanderings and conflicts at this time, one thinks of a pendulum swaying from side to side. He sinks and rises. He drops like a wounded bird to earth and then rises on soaring pinions after a time. Now it is a gospel sermon that revives him, then it is a word from his favourite Shepard. The sentence of death is passed on everything that he has to lean on. His own heart and multiplied duties become all a barren wilderness, and, as he is sinking in its burning sands, he is powerfully refreshed and uplifted by the words of Shepard, "More are drawn to Christ under the sense of a dead blind heart, than by all sorrows, humiliations, and terrors." Many times he falls through unwatchfulness, when he frets that his purposes are broken off. From the height of his pride and self-righteousness he is humbled to the dust like Nebuchadnezzar, yet he is slow to learn that the Most High ruleth, and when at length the Lord was pleased to show mercy, it was neither in the time nor manner that he desired or expected it. "The strongest, last and bitterest enemy the Lord hath," he assures us, "is spiritual pride, which He abhorreth most, and against which He setteth Himself mainly. It is hard to get our high conceits down, to be emptied of our own righteousness, to get the will broken into submission to the Lord's will in all dispensations."

Still he found no rest in the exercise of self-resignation. He reads in Haggai ii, 17, "I smote you in all the labours of your hands, yet ye turned not to me." He applied this spiritually. He had been

smitten in all his labours, duties, vows, prayers, and meditations, and he had not yet turned to God by faith, without which it is impossible to please Him. A hundred sermons had in vain urged him to believe, but now the Lord persuaded and convinced him that it was his duty to believe, rolled this stone from the door of the sepulchre, and answered the manifold objections that began to swarm around to keep him from believing. He turns up the Scriptures for references to saving faith, and reads treatises on the subject. He was now come as it were to a new world, and there was such a stir upon his spirit as he never found before. Fain would he believe, but he could not. "I found a spirit of resistance, there was a blindness upon my eyes, I knew not what believing was, nor on whom. On the one hand, the Lord by his commands, motives, earnest and real invitations, promises and answering objections, yea, and terrible threatenings hastened me forward, for all doors were shut but this of faith. On the other hand, ignorance of Christ and of the duty of believing, and fear of presumption, and believing on my own strength, did toss me like a ball. I knew not what to do, but like a weak child stuck in the birth. Oh, said I, how can I believe? Lord help my unbelief. My greatest objection was that I did not see the glory of Christ without which I thought there would be only a dead faith." But after taking his hazard and casting himself on Christ, come what would, he continued fourteen days looking for some great thing and finding nothing. Then he is encouraged by Hosea vi. 1, and 2, "Come and let us return to the Lord . . . After two days will he revive us," &c. Then fresh apprehensions of presumption with the sense of unworthiness drove him into prison. He is about to make a doleful complaint to God, when it is suggested to him, "If thou rejectest my Son will thy sorrows be accepted by me?" He battles with his fears of presumption, and is strengthened by Job xiii. 15, "Though He slay me yet will I trust in Him," and peace and joy flow into his distracted soul. "Yet this faith had many cracks in it which encouraged Satan to make an assault." He secretly rested in the *act* rather than in the *object of faith*, and was perplexed when sore troubles and long desertions followed. Nine years after, when reviewing this important crisis in his soul's history, he wrote, "True humiliation does not consist in legal terrors; and one sufficiently humbled for sin may yet be under apprehensions and a sense of deadness; nor yet in the continuance of terrors. It is rather in a conviction of the want of all things, a despair of self, and a justifying of God in all matters. Yea, the truest preparations for Christ are a sense and conviction of vileness, guiltiness, deadness, hardness, and blindness, and a weariedness with the world and duties and the ill heart."

Having now closed with Christ by faith he continued in some measure of peace for ten days, but he was expecting some extraordinary impressions of joy. But instead, violent temptations and atheistical thoughts came flooding into his trembling soul. "His natural corruptions were stirred more violently than ever in averseness to God." The communion is observed. He goes forward sore troubled and tempted, and while others are receiving large portions

of good things, he is famished with hunger, and he longs for a wilderness in which to pour out the sorrows of a breaking heart. He battles with his atheistical reasonings. He multiplies means and duties amid manifold discouragements. He visits Mr. Hog of Kiltarn, "a godly and prudent man whose company did me much good, especially his discourses to me concerning the nature of temptation, and how the devil beats in temptations violently in the soul without reason, and dings them in as it were, and threaps by bold assertions on the soul what he would have it believe. As likewise his prayers did me good, especially when he spoke of God's condescension, and man's stubbornness; and cited Ephraim whom God smote, 'and he went on frowardly in his ways; I have seen him and will heal him.' Truly I thought mine eyes saw something of a saint and New Testament spirit in him, and was some way persuaded by seeing his holiness, his cheerfulness in God, and his deep reach in spiritual mysteries that there was a God, and a holiness attainable. And such was the power of God in him, that with his seasonable word and prayer he would charm, and calm, and quiet my storms even when I despaired of help, and thought it impossible; though they would return again when I was gone from him. Surely I received much good by him." But on returning home "his atheistical thoughts assault him so violently that his soul is vexed unto death." He wrestles in prayer and conquers, but after the victory, continues six months "like one in a dead-throw, with little sense, wrestling with several temptations and difficulties."

During these years of intense mental conflict, Fraser had been living for the most part at home with his mother and sisters. His father at his death, left his affairs involved in great financial difficulties, and there are frequent references in the "Memoirs" to the vexatious pecuniary embarrassments by which the young laird was hampered. The unskilfulness and negligence of those to whom his father intrusted the management of his affairs increased the complications that ensued. By his "father's cautionary for others," there was a loss of 48,000 merks. Demands were made for the payment of outstanding debts, and he was prosecuted before the courts of justice. Then in the corrupt courts of the Restoration period bribery was common, and as young Fraser was known to be of Covenanting principles he received but small consideration from the judges. "An unjust adversary" vexed the family for four years for payment of 36,000 merks. "To this was added contempt and reproach. I was the table-talk of the times then, a sign and wonder. The people of God were grieved. My nearest and surest friends forsook and looked strange on me, and whoever had anything to say, did now strike in against me. My enemies rejoiced, and I myself was at first sore sunk. I and our family were the common proverb among all our neighbours. Now see, say they, what too much religion and conscience have done. Others would say, surely were not these dissenters fanatics, gross hypocrites and displeasing to God, He would not so testify against them. And I still was the instance and proof they gave of their blasphemies, and this did wound my heart like a sword.

I continued in this afflicted, despised, low condition for the space of six years, and could not borrow £5 upon either my writ or word." He concludes that the Lord's ends in these trials were to reform and heal him; to humble his heart and break its pride, stoutness, hardness, and lightness; to deaden him to the world and to friends and relations by finding from them such bitterness, vexation, vanity, and disappointments; "and to give me experience of His love in delivering me out of all these troubles, and supporting me under them, (Rom. v. 3, 4, 5,) to do me good in my latter end, (Deut. viii. 15, 16,); and to fit and enable me to direct and comfort others in their afflictions. The world and the prosperity of fools have destroyed many. They have no changes, and therefore they fear not God, and are settled on their lees. Blessed be the Lord for inward and outward exercises and troubles."

Trials and decays were now from time to time followed by deliverances and revivals. He mentions repeatedly the woes brought upon the Church and State by the pestilent policy of Charles II. "There broke out a great sluice of profanity and persecution. The men of power cried down godliness, the Covenant, and work of Reformation. Godly ministers were deposed, and wicked scandalous ministers were set up in their places. None were counted loyal but such as could swear, and health and godliness was mocked and regarded as criminal." He lived for a short time in the house of a godly man, an outed minister, where, through his pious conversation, and more pains taken in duties, and the Lord's outpouring of His Spirit, and drawing near to his soul, he recovered much more than he had lost. He benefited much by his host's godly spiritual sermons on Sabbath, and he got some extraordinary visits from the Lord in prayer, reading the Scriptures, and other exercises. He now gave over hearing the prelates and curates. For a while he heard without scruple, although he never could get any good from their ministry. When he came to church in a good frame he returned dead and heartless. Upon earnest examination he came to the conclusion "that the naked act of preaching was not an ordinance of God unless by men sent. The Church, he saw, could not make choice of men whom God in His Word discharged. He became convinced that the true visible Church did not stand so much in the multitude, as in the serious professors of the truth of God, and that these few continuing faithful were rather to be followed than the multitude." He continued still a while to attend contrary to his inclination, but one day he was compelled to return after setting out. Upon this he prayed that if God were displeased with his going He would give him some sign thereof, and vouchsafe to bless his private exercises. His prayer was answered, for one Sabbath afternoon, in private, he gained more life and knowledge of God than he had done a whole year before, by which he was much confirmed. In addition "he was influenced by the universality of the godly and the tenderest leaving the curates daily, and the extraordinary influence of God's Spirit on himself and others when separate from them." He concluded that the consequence of continuing to hear them would be a hardening and strengthening of them in their courses, and a destruction of the work of God, an own-



ing of the authority of prelates, and keeping fellowship with the avowed enemies of the Lord. He was now growing in his spiritual condition, recovering out of his decays, and increasing in faith, in diligence, and in strength. In the duty of self-examination he discovered evidences of regeneration and buds of the new nature. The Scriptures were very sweet, and seasons of retirement profitable. Thus outward troubles were swallowed up in spiritual consolations. One evening he was so filled with thoughts of the love of Christ "that he spent the whole winter night in admiration, and prayer, with suitable affection. His very body was weakened with the abundance of the joy of faith arising from the sense of an interest in God, and glorifying God he endeavoured to encourage others." He received much light, clearness, and sweetness in writing on the Scriptures. He composed treatises on afflictions, conversion, and various other subjects, in which he was extraordinarily assisted while receiving much spiritual benefit.

He was now twenty-six years of age. He was exercised with thoughts of devoting himself to the ministry, and gave over the study of law which he began to fit himself for civil business. At home he exhorted and expounded the Scriptures. Troubles and decays were from time to time followed by deliverances and revivings. When thirty years of age (in 1669) he wrote the earlier portion of his "Memoirs," regarding which he says, "I found marvellous assistance, and found it a blessed mean to warm my heart with love to Christ, to see through many intricacies of my life which were before as a mist to me, and did tend much to my settling." He spoke in public, as often as four times in a week in Edinburgh. "The scope of my discourses was in exalting holiness; against a slight work of grace; against looseness and laxness; against formality; against sloth and unprofitableness, and pressing them to be doing good; against discouragement and unbelief, and pressing to believe; likewise against complying with the prelates and curates, studying to render them as odious as I could, and my pains were not in vain." His discourses were listened to with great acceptance by crowds in private houses—his plain manner of address and apt similitudes attracting and edifying the common people. He had not received license to preach, but the times were extraordinary, and he considered himself bound to employ the gifts and graces God had bestowed upon him in His service. In 1672 repeated reference is made in the "Brodie Diary" to his being in Morayshire, where he was privately licensed and ordained by his friend Mr. Thomas Hog, and other outed ministers. In his "Memoirs" there is a chapter on "My call to the ministry," where, among other "grounds" he states, "the ministers and faithful servants of Jesus Christ did solemnly examine my call, and after trial of my gifts and conversation by several exercises and pieces of trial recommended me, being intimately and of a long time acquainted with me, having preached frequently in their hearing, and having given proof of my gifts, were so far satisfied with me, that unanimously, without the least censure, they agreed to trust me in the name of Christ with the dispensation of the gospel, and declaratively empowered me to exercise the office of the ministry."

## The Mission Field.

### THE FOREIGN MISSIONARY: HIS WORK AND HIS MOTIVE.

A Sermon preached at Kirkintilloch, September 24th, 1888, by  
the Rev. A. SMELLIE, M.A., Stranraer.

“For the sake of the Name they went forth, taking nothing of the Gentiles.”—3 John 7, R. V.

LET us try to picture the circumstances which called forth this short letter from the Apostle John.

It was the very close of the first century of the Christian Church—some time probably in the last decade of that strangest and most wonderful century that the world has known. The Apostle, the last survivor of the little company of faithful souls who had held intimate fellowship with the Lord Jesus Christ in the years of His earthly ministry, was living in Ephesus, the great city on the Ægean shore—an old man now, with whom it was toward evening and who was soon to rest from his labours. The care of the churches had fallen on him, since that day, thirty summers past and gone, when his beloved brother Paul had suffered beneath the axe of the headsman outside the gates of Rome. Not very far from Ephesus—not so far as to prevent the venerable man from entertaining the hope of visiting it soon—was the Church to one of the members of which this letter was sent. It was addressed to a Christian named Gaius, a good man and hospitable, a lover of the Master and of the brethren too. But Gaius, kindly and warmhearted as he was, had had a sharp battle to fight, and found that his conduct was called in question, and was made the target for many a hard and untender speech. And the sad thing was that his foes were the men of his own household, his fellow-members in the church and family of Christ. The trouble happened on this wise. Some Christian missionaries had come one day to the city or village in which Gaius had his dwelling—men who hazarded their lives for the name of the Lord Jesus Christ, relinquishing home and gain to carry the good news into the dark places where superstition and falsehood and cruelty were supreme. And Gaius, remembering the Lord's word about the cup of cold water given to a disciple, had gladly taken the ambassadors of the cross into his house, and had shown them all attention and care, and had held them in high esteem for their works' sake. He knew that they were

poor; he thought of the uncongenial society which they were certain to meet at the public inn; he was convinced that they would bring a blessing of peace and prosperity to his own dwelling; and he bade them welcome with his whole heart. He never dreamt probably that his kindly deed would kindle the bitter hostility of others who claimed, like himself, to be servants and friends of Christ; he supposed that everyone in the little believing community would be ready to do precisely what he had done. But he was mistaken. The great man in the congregation to which Gaius belonged was Diotrophes. His was not a pleasant or winsome character; he bore the Christian name without possessing the Christian soul. He loved "pre-eminence"—to be himself always the most prominent person, to have nothing done without his consent and condescending patronage, to command and govern those whom he should have been proud to serve. For one reason or another it angered him that Gaius should have received the strange brethren with such cordiality. You can imagine what he would say; for objectors of his class are not unknown, it saddens one to think, amongst ourselves. "These men are running unsend," that would be one of his arguments; and "surely they might have found abundant work at home, round their own doors, without invading the sphere and province of others;" and "it is hard that you and I should contribute to the maintenance of every wandering preacher who forces himself upon us;" and "who knows what the character of those evangelists was, before they left home and kindred and gave themselves to this absurd knight-errantry!" and "taken at their best, they are enthusiasts; they are woefully lacking in wisdom and prudence; they do not make haste slowly; their words and ways are extravagant, fanatical, intolerable; and I for one cannot suffer them." So Diotrophes would talk wherever he found an opportunity, in public and in private, to his familiar friends and in the meetings of the church. He went further still. His pride and ambition led him into the grievous sin of rejecting the authority of the bosom-friend of the Saviour; he spoke malignantly against John himself; he accused him of abusing his apostolical office and power because he allowed the missionaries to go from place to place. Unhappily he had sufficient influence to carry the majority of his fellow-members along with him. Gaius stood almost alone. So fierce and keen did the feeling against him grow that he was excluded, not by a formal decree perhaps, but practically and really, from the Christian society of the place. Those who had been his brethren passed him coldly by; if he were in the right, it was "with two or three"—the multitude followed Diotrophes. Was it not a sore experience for the tender an

brotherly and loving-hearted man? There was every reason why he should do as his neighbours did—peace, good-fellowship, the dislike of eccentricity, the example of the rest; every reason, except the command of the Master, and the dictates of his own conscience, and the sympathy he felt for the brave heralds of the faith. But he had his reward ere long, an ample and overflowing reward. He got this letter of high commendation and gracious encouragement from the most Christ-like man living then in all the world. He, who lay “breast to breast with God,” was pleased with Gaius, and could not refrain from telling him so. And it was worth while encountering the frown of Diotrophes and the harsh judgment of the church, if John, whom Jesus loved, and who knew the mind of Jesus better than any other, said “Well done!”—worth while being driven outside the camp, if the great Apostle were ready to bear the outcast company. Yes; and to-day all of us would willingly change places with Gaius, while not one of us envies Diotrophes. The mighty have been cast down from their seats, and the brother of low degree has been exalted—the brother with whom the rest would hold no friendly intercourse, because he had caught too much of the Master’s spirit and reflected too well His glory.

That is the story of Gaius, the dear friend of the Apostle John, and the brave helper of Christ’s good soldiers. I ask your attention now to one sentence in the letter which the Apostle wrote to him—a sentence in praise of those missionaries on whose account Gaius bore “hatred, scoffing, and abuse.” “For the sake of the Name,” John says, “—that blessed Name which is above every name—they went forth, taking nothing of the Gentiles.” Let us think, first, of the magnitude of the work, and then of the power of the motive.

1. *The magnitude of the work which the missionaries were seeking to do*—we may ponder that for a little.

The great world knew nothing of them; they were poor, unnoticed, toil-worn men—often men with very little of the world’s learning and culture. To this work of theirs, “not many wise, not many mighty, not many noble,” were called. When they entered a town, they came to it without observation; they excited no stir; they were not conducted through the streets “with banner and with music, with soldier and with priest.” Yet they had set themselves to turn the world upside down; to change for ever its religion, its morals, its manners and habits; to give it a new King, one Jesus, a Jew who had died on a cross. They meant to revolutionize it altogether. It looked a quixotic undertaking. When the world did awaken to some understanding of it, its scholars and wits laughed

the Christians to scorn; and its princes and kings persecuted them; they had trial of cruel mockings and scourgings, of bonds and imprisonment, of sharp and terrible death. But nothing daunted them. For Christ their Lord they laboured and suffered, and thought themselves happy all the while. To save the souls of dying men, they were willing to be accounted fools and to pass through frost and fire. They have their successors to-day in those men and women who are trying to transform the waste places of the earth into the garden of the Lord. Foreign missionaries are the true heroes of our age—an age from which some men would fain persuade us that all heroism has vanished and fled. Let us consider how high and spiritual their Christianity must be—how many gracious features their characters must display—if they are to fulfil rightly the work to which they have given themselves.

It is a work that demands no ordinary attachment to Christ—an attachment, indeed, which is enthusiastic and passionate. A minister of the Gospel at home, who has not a personal experience of the preciousness of the truth and the grace of the Master, is one of the most miserable of men. But a missionary, who has gone to those who sit in the shadow of death to tell them of the Dayspring from on high, and yet does not understand himself the light and peace and strength and purity which flow from Christ—his is a hypocrisy sadder still. Even a living faith is not sufficient for him—the faith must be ardent and strong. He must hear the Master's call ringing through his heart like the clear notes of a trumpet. He must be convinced that he is summoned by Christ Himself to testify the Gospel of His grace to the multitudes scattered abroad as sheep without a shepherd. He must keep the day of reckoning always in front of him when he will give an account of his stewardship at the bar of his Judge and King. It must be his supreme desire, the very purpose for which he lives, to disclose to a blind and careless world the sweetness and grandeur of Him who is fairer than the children of men. No half-hearted loyalty will do. Nothing will sustain his own soul amid discouragements and defeats—nothing will impress and melt and conquer those among whom he labours—but an entire consecration to his Lord. "He has given me my commission, and it is not my duty only but my delight to be faithful to Him"—that must be his habitual feeling; and his motto must be that of Count Zinzendorf, "Ich hab' eine Passion, und die ist Er, nur Er"—"I have one passion, and it is He, He alone." But it is not easy, it is difficult exceedingly, for a weak and tempted man to maintain from day to day and year to year a devotion like this.

The work calls, too, for a very unselfish love. Of the missionaries

with whom John and Gaius were familiar it is said that "they took nothing of the Gentiles." They refused to accept payment from the heathen for whom they toiled and spent themselves. They had a reason for the refusal—the same reason that Elisha had for putting resolutely away from him the treasures which Naaman the Syrian was anxious to heap on him. The heathen must understand the absolute freeness of God's grace and love; how the Lord of heaven pardons sinful men without money and without price; how His unsearchable riches may be had for the asking. They must be taught the truth, so strange and blessed, that, while "each ounce of dross costs its ounce of gold" in the markets of the world, God and His salvation are given away to everyone who stretches out an empty hand to take them. The disinterested spirit of these old preachers must animate the missionary still. He has to put far from him the thought of earthly gain or power or glory. He has to break home ties that are very close and very dear. He has to leave a land of light and freedom, of pulpits and Sabbaths, for a land of dense ignorance and gross idolatry and unblushing sin. He must pour all his affections into his work. He must overflow with kindness for the darkened souls among whom his lot is cast, exhorting them with tears, bring them ever on his heart, rejoicing over them as his glory and crown when at length they are won for Christ. It is a lofty height to which he must climb; such unselfish love is hard of attainment.

Then, also, the work needs an unwearying patience. The true missionary yearns to see fruit from the seed he has sown—green blade, and ripening ear, and in due season the full corn in the ear. It is not because he covets honour for himself that he is eager for results; it is because he pities so profoundly those who are perishing, and because the progress of the heavenly kingdom lies so near his heart. But the harvest is long in coming; the progress is painfully slow. It is not in a day, nor in a year, nor in a lifetime, that the beliefs and customs of a heathen community are transformed; the disciple, like the Master, seems to spend his strength for naught and in vain. One thinks of the Moravians waiting decade after decade among the snows of Greenland without a single convert, or of Robert and Mary Moffat hoping and praying and toiling in Kuru-man for those Bechuanas who turned a deaf ear to all their appeals. O, it is very difficult to be steadfast and immovable and to abound in the work of the Lord, when the enemy is so obstinate, and men's hearts are so callous, and the soil is so unproductive—very difficult not to lose patience, and to grow heart-sick and weary of it all.

Near akin to this quality of patience is another which the missionary must display—that of an abounding hopefulness. When he is

dealing with an individual soul, he must be convinced that, sunk in darkness and defilement though it is, Jesus the Saviour is able and willing to heal and renew it. When he looks abroad over the district where he has his home, he must never question that, far from God and far from righteousness as it is meanwhile, it will yet be a province in the Kingdom of his Captain Christ. When his thoughts take a wider range and embrace the whole round earth, it must not plunge him into despair, however much it may sadden him, to think that after nineteen centuries of the Gospel only a third of the world's inhabitants have heard the joyful sound; he must believe and be sure that by-and-by men "shall fear the name of the Lord from the West and His glory from the rising of the sun." There is a fine sentence in Tacitus to the effect that, though the Roman arms were often defeated in battle, they were always victorious in war; worsted in an isolated engagement and at one moment of the campaign, they never failed to triumph in the end. That must be the unalterable persuasion of the soldier of the cross in heathen lands, if he is not to lose heart outright. Christ may suffer a reverse here and there, but His final success is certain—on that belief he must stay himself. But, surrounded as he is by superstitions that will not move from their ancient seats, and by a scepticism which mocks at the setting forth of new Gods, it is all but impossible for him to maintain a good hope.

There are many other features of character, as far beyond the reach of common men, which the good missionary of Christ must possess. He must manifest an exceptional and many-sided wisdom, adapting himself to different temperaments, able to meet all kinds of objections and cavils, prepared for every emergency. And his must be a lofty courage. He needs all the chivalry and daring and self-sacrifice of the old knights, if like them he would "break the heathen and uphold the Christ." It is not often, perhaps, that the missionary of to-day runs the risk of death at the hands of those whom he is trying to conquer and bless, although the histories of Coleridge Patteson and James Hannington show that even this crown is not yet denied him. But he must be prepared to face death in shapes as grim and dreadful. Martyrdom may come through an unhealthy climate as well as through the spear-thrust or the bullet. Ion Keith-Falconer, dying fever-smitten in South Arabia at the age of thirty-one; the Baptist missionaries on the Congo, falling one by one at their posts; the deserted station at Livingstonia with the quiet graves in the wood hard by, of which such a pathetic account has been given us lately by Professor Drummond—it requires no little bravery to encounter contingencies like these. Thinking of the missionary's life, his disappointments his

sacrifices, the temper he must display, the work he must fulfil, may we not say about him that he needs the Holy Ghost in more abundant measure than other men? It is hard to evangelize one's own heart; it is harder still to be a preacher of Christ's Gospel by word and life to careless souls at home; but it is hardest of all to fight and suffer for Him in the dark lands where the glad tidings are scarcely known. This is the summit of Christian privilege; it is the most difficult and perilous enterprise, too, to which the soldiers of the faith can be called.

2. But we must turn now to the other side of the picture. *Let us think of the power of the motive*—the constraining force which impelled the missionary friends of Gaius to undertake so arduous a work, and which sustained them in the performance of it.

“For the sake of the Name they went forth,” so the Revised Version, following the older manuscripts, translates John's words strikingly and beautifully. There was no necessity for anything more definite—no call for the insertion of the pronoun or for saying whose name it is. There is but one Person who can inspire men and women to attempt and to carry through an enterprise like this. It is He about whom the Puritan fathers delighted to say that they found in the Bible a hundred and eight of His names. It is He whose worth and glory and love human speech labours in vain to describe. It is the Lord Jesus Christ, the Prophet and Priest and King of the church. His name has a virtue and a consolation and a charm which no other has. It can make him that is feeble as David, and the house of David as God, as the Angel of the Lord. It can breathe strength into the weakest of our souls. “For the Name's sake”—let us expand the phrase, that we may comprehend how significant and how forceful and how compelling the motive is.

It is the name of Saviour. This is what the missionary feels, “He loved me as no one else did or can; He bore the reproach of men, and the assaults of Satan, and the hiding of His Father's face, that I, who was dead in sin, might have everlasting life; He came seeking me, down from the heavenly country, and out into a world which received Him not, and along the Dolorous Way, and up the shameful hill of Calvary—seeking my soul through poverty and rejection and darkness and death, until with an infinite price He ransomed me. And what would I not do for Him? How can I sufficiently show my gratitude to Him? His love urges me on; His exceeding grace has made me His bondsman. For His dear sake I shall go to the ends of the earth and welcome the heaviest duty, and carry the sorest cross.” To live within sight of Beth'lehem and Gethsemane



and Golgotha is to have the strongest of all motives to obedience and activity and endurance and sacrifice. Shall I tell you what this Name prompted some of our brothers to do and bear only the other day? They were three negro boys, pages of the heathen king of U-Ganda. They had been baptized, and their master was bitterly angry. He commanded them to be tortured. Their arms were cut off, and they were bound alive to a scaffolding, under which a fire was made, and so they were slowly burned to death. As they hung in their agony over the flames, the soldiers of the king jeered them, and told them to pray now to Isa Masiya—Jesus Christ—if they thought that he could do anything to help them. And at once the spirit of the martyrs entered into the lads, and they raised their voices together, and sang till their shrivelled tongues refused to form the words—*killa siku tunsitu* :

“ Daily, daily, sing to Jesus ; sing, my soul, His praises due ;  
 All He does deserves our praises, and our deep devotion too.  
 For in deep humiliation He for us did live below ;  
 Died on Calvary’s cross of torture ; rose to save our souls from woe.”

The name of Saviour has lost none of its old fragrance and preciousness. It is as potent at this moment as ever it has been.

But the name is that of Brother, too. The Christ, who died for our sins, lives to-day: death has no more power over Him. He was not a great and wise Teacher only, who founded a religion among His fellowmen—a religion which, in virtue of its inherent truth, has survived all resistance, although He who created it is Himself no more, and “on his grave with shining eyes the Syrian stars look down.” Nay, He still guides the society of His saved ones. He is its living Head; He is their Elder Brother. And especially is He Brother of those who dare and sacrifice much for Him. He walks at their side; He breasts the Hill Difficulty along with them. Do you remember the saying of the younger of the two sufferers at the waters of Bladnoch when she caught sight of the last agonies of her companion—“What do I behold but Christ wrestling in one of His members!” And it was no brave metaphor that she spoke; it was the literal truth; in every furnace in which His servants find themselves there is One with them like the Son of God. Indeed He never leaves them. He directs their movements. He reveals His will at each fresh crisis of their work. He enables them to accomplish wonders just as He Himself was wout to accomplish them. He restrains the hostility of their enemies. He draws new friends to their side. He is the best, the strongest, the tenderest of Brothers—a very present help in time of need. What stimulus there is in this

thought! What a motive there is in this Name to toil and watch and pray!

And the name is that of Advocate. I doubt whether Christian workers attach sufficient importance to the prayers of Christ. He is continually pleading for them; out of the fulness of His knowledge and the fulness of His love He asks His Father for the blessings they require; He ever liveth to make intercession for them. And God grants Him every request; He is well-pleased with Him for His righteousness' sake. Let us consider, for example, how Christ begs for His servants the gift of the Holy Ghost—the enlightening, sanctifying, comforting Spirit; and wins the boon; and makes it over to them. What should dishearten them when they have such a Friend to secure for them such a prize? Men and women for whom the Lord Christ prays day and night at the throne of God ought surely to be strong and of good courage. He is acquainted with each of His missionaries; He is thankful for each, and anxious for his welfare; He knows the hindrances and vexations which each has to meet, his special field of labour, the particular necessities of his work; He calleth His own sheep by name in the presence of His Father, and singles them out from all the rest, and gains for them just that succour and strength and wisdom which they want. All things are theirs, because Christ is theirs—Christ who moves the arm and sways the heart of the Most High God. Is not the Name mighty to chase fear and difficulty away and to fill the soul with peace?

Last of all, it is the name of Lord and King—King of kings and Lord of lords. They whose daily work it is to exalt it are on the winning side; all power in heaven and earth belongs to Him who bears it. It is long since the heathen were promised Him for His inheritance, and, though the vision has tarried, it will surely come; the delay will not be for ever. There are many signs in our time of the decay of false systems and religions; Christ is gaining a foothold in many lands that were formerly closed against Him. The blessed process will go on, until the earth is His and the fulness thereof, just as the incoming tide advances, with many a relapse, till it has covered the beach at length. And is there not great encouragement here to labourers in the mission-field? Let them strive to make the Name better known; for then they will share in the glory of this latter day which is coming certainly and soon; they will help to usher in the new heavens and the new earth wherein dwelleth righteousness; they will be among those to whom the King, the Prince Emmanuel, will turn with pride and joy in the hour when the City of Mansoul has been made entirely His—those whom He will

thank, O how graciously, for bringing about so glorious a triumph. Assuredly the motive is a prevailing one.

My brethren, I would fain magnify the office of the foreign missionary ; I would persuade you, if I can, to think highly of it. The work is heavy and heart-breaking. But the honour is great. Christ and Paul were missionaries, and so were many of the world's noblest men. The Master takes a special delight in those who go freely forth, out of love to Him and love to their fellows. He makes sure that their labour is not in vain, however few the results may be of which they are aware themselves. And when their earthly task is done, it is with them as with Mr. Valiant in the story ; "so they pass over, and all the trumpets sound for them on the other side."

And those of us who cannot be foreign missionaries—ought we not to copy the well-beloved Gaius? He brought forward on their journey the ambassadors of Christ—brought them forward "after a godly sort." The words mean, "worthily of God;" he treated them even as God had treated him—God whose thoughts and ways toward him all the days of his life had been most wonderfully kind. If, like him, we are imitators of such an Exemplar, we shall give the missionaries our money, our help, our love, our care, our prayers ; we shall deal with them as the Father of an infinite majesty and an infinite mercy has dealt with us. Then shall we share in the commendation of Gaius ; we shall be "fellow-workers with the truth."

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### OUR FOREIGN MISSION.

We have much pleasure in announcing the safe arrival of Mr. and Mrs. Blakely at Bombay on the 3rd November. After spending a few days in that city they proceeded to Nagpore, where they met with a cordial reception from the Free Church Missionaries located there, who have always proved most friendly to our Missionaries. From thence they went by rail to Kamptee, where one of the Orphan lads, Henry Firth, was in waiting to guide them through the jungle on their way to Seoni. The welcome they received from Mr. and Mrs. Anderson and all connected with our Mission was most enthusiastic, and made them feel quite at home. At the time we write they will have been a month at Seoni, and will be getting familiar with the people and the work. Now that they are face to face with the inhabitants of a foreign land, where there is so much need of earnest

and energetic workers, they have need of our sympathy and daily prayers so that they may be strengthened for duty, and eminently successful in carrying the glad tidings of salvation to old and young. It will interest not a few to read what Mr. Blakely has to tell concerning the voyage out to India and his first impressions of Indian life. Writing on the 16th November he says :—

“Our voyage was an unusually pleasant one. The Bay of Biscay was quite calm, and in the Red Sea we had a head wind all the time, a very uncommon thing. We only stopped at Port Said and Suez, and in neither place was there much to see. As, however, it was the first time I had come in contact with Eastern life, everything was very interesting to me. We had only two hours to spend in each place and therefore could not see much. Our fellow passengers were very pleasant. Among them was a lady going to Seoni. She is a great friend of Mr. and Mrs. Anderson’s and gave us lots of information. I held a service every Sabbath but the first one, when every one was too sick to attend. The Anchor Line allow only one service. All the passengers did not come, still we had a pretty fair attendance. We anchored off Bombay about ten o’clock in the evening of the 3rd November. Nobody went ashore that night. Early next morning we were all astir, delighted to be done with close cabins, ship fare, and all the monotony of a sea voyage. We stayed three days in Bombay. The heat was so great that we were thankful to get away. The night before we left a friend took us to see the Dwali or New Year illuminations. They were very pretty. He also took us through one of the cotton Bazaars. The shopkeepers have a custom of presenting small bouquets of flowers at the beginning of the year. They are supposed to bring good luck. We received several. We left on Tuesday evening at six o’clock, and reached Nagpore at half-past seven on the following evening. The country was very flat. We were met at the station by the Rev. J. Douglas and Miss Maver—one of the Zenana ladies. They gave us a hearty welcome. We stayed four days in Nagpore. Everyone was exceedingly kind to us; indeed it was like parting with old friends when we left. Our journey to Seoni was something quite new to both of us. Mr. Anderson sent the *tonga* to Kamptee and Henry Firth, one of the Orphan boys, to help us. He proved most useful; indeed I do not know what we would have done without him. The road from Kamptee to Seoni is very pretty. The ground rises and falls a little. The country is well wooded, and the road itself is much better than many of those at home. We spent two nights on the way in the bungalows. The first one, Chor Badi, was a very eerie place. It is in the jungle and is famous for tigers. We had been delayed, and the last three or

four miles before reaching it were done after sunset. Our driver made the bullocks go very fast and they seemed just as anxious to get on as he was. We passed one place where there were three heaps of stones in memory of three men who had been carried off by a tiger. We reached our stopping place all right, but did not get much sleep. There were all sorts of strange noises. The carts kept passing all night through, in long streams of fifteen or twenty, heralding their approach by the tinkling of the bells on the bullocks' necks and the shouting of the drivers, who kept yelling at the pitch of their voice to frighten the wild beasts. The mosquitos too kept us busy all night long. At Korai, a bungalow about twenty-one miles from Seoni, I received a letter from Mr. Anderson, telling me he would meet us about ten miles out with a horse tonga. Our first intimation of his approach was the arrival of James Smellie on horseback who told us that Mr. Anderson was at hand. In a few minutes more he was welcoming us to Seoni. The boys of the school had been given a holiday in honour of our arrival, and some twenty or thirty of these came out to meet us along with some of the teachers. By the time we reached the town there was quite a procession. Such a hearty welcome made us feel at home at once. They all seemed so delighted to see the new Sahib and Mem Sahib. Yesterday I stood by Mr. Anderson's side as he proclaimed the Gospel at a fair about eleven miles from Seoni, but the account of this I must reserve for another letter. There have been holidays in the school, so that at present I have not much to write about."

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## Pages for the Young.

### BIBLE QUESTIONS.

We propose in each number to give a series of Questions for our young readers to answer. In the meantime the *mottos* adopted by those who send the most correct answers will be printed in the *Magazine*. Ultimately their names will appear. They are asked to attend to the following instructions:—

- 1.—Those under twelve years of age answer the questions on the Life of Moses. Others answer the questions on the Parables.
- 2.—Do not send your name. Write a motto at the beginning of your paper instead.
- 3.—Do not write the questions—only the answers.
- 4.—Put the number at the beginning of each answer.
- 5.—Leave a blank line between each answer and the one following it.
- 6.—Send your answers before February, addressed *O. S. Magazine*; the Rev. R. Morton, 23 James Street, Perth.

## LIFE OF MOSES.

- 1.—Who were the parents of Moses? Where do their names appear?
- 2.—What were their reasons for sparing him? Why do they deserve special praise for doing so?
- 3.—How are the "bulrushes" mentioned in Ex. ii. 3, connected with our word "paper"?
- 4.—What benefits would Moses derive from Pharaoh's daughter?
- 5.—What good would he derive from his mother's training?

## THE PARABLES OF JESUS.

- 1.—What is a parable?
- 2.—Why did Jesus speak so often in parables?
- 3.—Read Mat. vii. 24-27, and tell in what respects you think the foolish man was like the wise man.
- 4.—What are the floods, winds, and rains that will test whether we are wise or foolish?
- 5.—How may we follow the example of the wise man?

## SERMON TO THE CHILDREN.

By the REV. P. M'VICAR, Dundee.

"Supposing Him to be the gardener." JOHN xi. 15.

OUR object at this time is to speak of the Lord Jesus as the gardener, the gardens He cultivates, the plants and flowers and fruits He produces. It is a pretty sight to see a well kept garden full of beautiful plants, fragrant flowers, and delicious fruit. What a contrast to a garden neglected, over-run with weeds, and studded with thorns and thistles! The first of these pictures describes the soul of man when created, the second his condition after the fall. When God made our first parents, Adam and Eve, their souls were like beautiful gardens, full of righteousness, love, and goodness; but after they transgressed their natures were filled with the weeds of sin. God, however, in His great goodness, has made provision for restoring the garden of the soul to its original beauty, fragrance, and fruitfulness, and the work has been entrusted to the Lord Jesus. Now, supposing Jesus to be the gardener in your case,

## YOUR HEART, YOUR SOUL MUST BE HIS.

If a gardener goes into a field, which may be a real wilderness for wildness to obtain for himself a garden, the first thing done when the spot is selected is to mark it off, and thereby separate it from the rest of the field. When this is done, the separated spot becomes the gardener's. It may be very ugly when he gets it, but it is now his property to cultivate and improve. In like manner, supposing Jesus to be the gardener in your case, you must become separated from the world, your heart, your soul must be given to Jesus. Have you given your heart to the Saviour? We like what a little girl one day said to her Christian mother, on being shown a picture representing Jesus holding a child in His arms, while the mothers were pushing their children

towards Him. "There, Carrie," said her mother, "that is what I would have done with you had I been there." But Carrie beautifully answered, "I wouldn't be pushed to Jesus, I'd go to Him without pushing." May each of you do the same, if you have not done this already, and give Him your heart to be His garden beautiful and fruitful to His praise! But supposing Jesus to be the gardener you may rest assured

#### HE WILL CULTIVATE AND CARE FOR YOUR SOUL

with skill and patience. One of the first things a gardener does with a piece of ground selected for a garden is to *erect a fence round it*, to keep it when cultivated from being trodden down by cattle or passers by. Well, supposing Jesus to be the gardener, your soul will have a fence around it. That fence is formed of God's commandments. These are to guard us from the dangers to the soul which exist in the world. In illustration of this let me tell you the substance of a story given by an interesting writer. A pious mother, when parting with her boy who was going to sea, made him promise, in her anxiety to keep him from sin, never to taste strong drink. By and by the sailors tried hard to make him drink, but all to no purpose. At length one of them said he was sure he would make him. But the boy met all he had to say with the fifth commandment and other portions of Scripture about obedience to parents. So the old sailor left him. On returning to the others, he was asked how he got on, when he answered, "You can't do anything with him he is so full of the Bible." Thus was the Word of God a fence to this boy in the hour of temptation, and we incline to think when a boy or girl takes up a position like that it must be because Jesus is the gardener.

Then a gardener is careful to *prepare the soil for the good seed*. He must dig, cleanse, and enrich the soil. It will not do without either of these processes. As the seed will not grow upon the hard earth, the land must be dug: as it will be choked in impure soil, the soil must be cleansed of impurities: as it will never thrive in poor ground, the ground must be enriched. Now supposing Jesus is the gardener He will carefully prepare the soil of your nature by giving you an honest and good heart, that is a heart made new by the Holy Spirit, wherein will grow the flowers and fruits of grace. "I want my heart to be one of the gardens of the Lord Jesus," said a girl to her grandmother, "but I don't know how to keep the young plants growing. I try to be good, but I so often do wrong things." "Try to be good," said her grandmother, "that is right, but something else must come first. Ask God for Jesus' sake to make you good, and to keep you good, then your heart will not be like the stony ground, but like the prepared soil, and will bring forth the plants the gardener loves to see." Wherever this is the case surely Jesus must be the gardener.

Further, *how skilfully the gardener sows the seed?* It is where it will certainly prosper. And when the Lord Jesus becomes the gardener of the heart this is what He does. He sows the truths of the Bible into the hearts of others, and when He wants these truths to prosper He is sure to sow them where they will grow. We dare not say Jesus can be baffled. Little gardeners in the persons of boys and girls are often baffled to make seed grow when they want it, but the Lord Jesus is never so. "Come away," said a little girl to her grandmother as she twirled her bonnet by the string, "and see what a beautiful green-house we have made," and away she ran accompanied by a little brother and sister, carrying a toy watering pan and a noseless teapot filled

with water. When they arrived at an old wooden tool-house—which was the beautiful green-house—there was a collection of old beef tins, blacking bottles, and old jugs filled with earth, and in them were daisies, and roses, and dandelions, while there stood in the principal place an old frying-pan filled with earth. “And what is to grow here,” said her grandmother, giving the frying-pan a touch with her foot. “Oh! that’s to be the most precious of all,” answered the girl. “We have sown such a lot of beans there, and it’s to be a bean-field.” The grandmother said nothing. “Why don’t you speak?” said the girl. “Will they not spring?” “Oh, yes they will spring, but”—“Oh, there is to be no buts,” interrupted the girl. Well, by and by this young gardener came to her grandmother, and sorrowfully told that something had gone wrong with the bean-field, for all the stalks were hanging down their heads. “The reason is,” said the grandmother, “they have not had sufficient depth of earth.” That’s it. The girl was unskilful, sowing beans where they had no room to grow. She was very anxious to have a bean-field, but she failed. Jesus never fails in His work. When He wishes the good seed of His Word to grow He makes it sink deep into the heart prepared by His grace, where it springs up and bears fruit to His praise.

Moreover, *gardeners are very patient*. Often they have much trouble in getting plants to grow in their gardens, and if they had no patience they would never be able to rear so many pretty plants and flowers. It is the same with Jesus, “supposing him to be the gardener.” He bears with the sluggishness of our nature to yield fruit, and with us, though we may often hinder the growth of plants by our carelessness. Sometimes boys and girls when they make gardens get tired of the work, and leave the plants and seed very much to take care of themselves. The consequence is that the growth in their gardens is very slow. Indeed, you may sometimes see their tiny gardens overrun with weeds for want of care and attention. And what a struggle the plants and seed have to live? It will be the same perhaps with your heart many a time. But supposing Jesus to be the gardener, He will be patient with you over your failure to take care of your soul, and will teach you by His Word, and it may be by trial, to be more careful of your soul’s welfare. Again, supposing Jesus to be the gardener, think

#### WHAT THIS GARDEN OF GRACE WILL YIELD.

We have only space to mention a very few of its flowers and fruits. One pretty flower is a *simple trust in the Saviour*. Trust in the Lord Jesus has been likened to honeysuckle. That plant cannot stand by itself. It must have something to cling to. Give it a cord or pole or branch and it will twine itself around it, filling the air with its fragrance. Now, supposing Jesus is the gardener, there will grow up in the garden of your heart the most beautiful honeysuckle the world has seen in the form of a simple trust in Jesus and calm resting upon God for everything. And what does it cling to? The promises of God. Another pretty flower which grows in this garden of grace is *repentance*. This has been likened to the snowdrop which appears in early spring and hangs its delicate little head as if sorry for some wrong-doing. This flower of true repentance will be found in every heart when Jesus is the gardener. Another pretty flower is *meekness*. This is bearing insults without revenge, and blows without striking back. What a beautiful illustration of this we have in the Saviour, who when He was spat upon, smitten, mocked,



did not strike back or retaliate? There were two boys named Tom Lane and Ross Carson living in one town. Tom was a great boaster and fighter and was continually teasing and irritating Ross, who would not quarrel with him. One day Tom addressing the other boys said about Ross, "Oh, he'll stand anything rather than double up his little fat," and going up close to Ross knocked the books from under his arm on to the ground. The face of Ross flushed at the insult, but he said nothing. Stooping he picked up his books and walked away. Could you do that? That boy surely had the flower of meekness growing in his garden. How different it is with many boys and girls? When they are angered or injured they strike back, and say, "I'm not going to let him or her do what they like." Think what Ross did: better still, think what the Saviour did.

But a great many fruits grow in the garden of grace, such as *thoughtfulness about others, sympathy with them in trouble, forgiveness, and rendering good for evil*. Let me illustrate the last. A new hall was being built in the town where Tom Lane and Ross Carson lived. Tom proposed to half a dozen companions that they should go up to the top of the half completed tower where a splendid view could be had. The ascent was by a narrow winding stair. "Be careful," said a voice behind, and looking round the boys saw Ross Carson. "How came you here, you little coward?" said Tom, rudely. "The carpenter gave me leave," he answered. "But it is a dangerous place." "It's likely you think so," sneered Tom. "You'd find the head of a barrel a dangerous place. As for me I'd like to see the place where I wouldn't go. Boys, do you see that?" said Tom, pointing to some scaffolding which overhung the pavement. In a moment he was out and walking fearlessly about. The boys stared in fear and wonder, and begged him to be careful. But he boasted the more. "Wouldn't it be a long jump to the pavement," he said, and as he spoke he looked down. He became dizzy. The boys got frightened. Suddenly Ross Carson climbed quickly and noiselessly out. In an instant he threw his arm around Tom's waist and dragged him back. Thus Ross saved his enemy. That afternoon Ross could not go back to the school. In a few hours about a dozen of his schoolmates came in upon him headed by Tom Lane, who said, "I am come to ask your forgiveness," holding out his hand. "You've taught me what true courage is, and made me see what a cowardly sneak I've been." From that day they were fast friends, and it was all brought about by rendering good for evil. Now if you let Jesus be the gardener these are the kind of flowers and fruits which will spring up in the garden of your heart.

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### "KEEP HER TO HER COURSE."

By J. C. AYR.

A few months ago I stood on the bridge of a steamer as she plowed her way through the somewhat troubled waters of the Bay of Biscay. I enjoyed intensely the invigorating breeze as it came in from the Atlantic. Holding firmly by the rail, and looking out on the ceaseless succession of surging waves, I became wrapt in contemplation of the grandeur and magnitude of the works, and the mightiness of the power, of the great Author of the Universe.

Suddenly, a voice that rose strong and clear above the rush and roar of the waves as they washed the deck, rung out these words, "Keep her to her course! can't you see the compass? what's the good of giving you a course if

every one takes a course for himself?" It was the Captain sounding forth a needed reproof to the man at the wheel.

Frequently have I reflected on the force and appropriateness of the words from a spiritual point of view, and have several times made use of them in that manner.

The following thoughts are submitted in the hope that they may prove a stimulus to many in the right course, as they have been a source of profit to myself, and have evidently been received with pleasure by others to whom they have been expressed. We are all more or less familiar with the representation of human life under the idea of a voyage. It is in harmony with this analogy to say that we are all afloat on the sea of life. Now, in order that this voyage may be a successful and happy one—successful in respect of the purpose of life, and happy in the enjoyment of Him who is the source and object of delight—and that the end thereof may be an abundant entrance into the haven of perpetual bliss—God has made necessary and ample provision in the person of Jesus Christ. Shall we take it for granted that you have accepted of the "grand gift of eternal life granted by God to man" in the name and through the merits of His son? This is surely not too much to take for granted: for why should any one remain satisfied with familiarity in regard to the terms of salvation, and not gladly and at once receive the gift so freely offered? We may with safety say that if Jesus, in His divine fulness, has not been appropriated by faith as of God made unto us wisdom and righteousness and sanctification and redemption, then we are not *sailing* o'er life's sea, but *drifting* merely. How sad the condition associated with this idea? How lamentable not to have any *definite* and *desirable* port in view? How sure and dire the destruction which awaits every vessel freighted with an immortal soul which is thus drifting, *drifting* to the shores of the eternal world? But even where the prow of the ship has by divine grace been turned heavenward, with the compass of unerring truth on board, and the helm of faith constantly used, it is often no easy matter to "keep her to her course." There is no doubt the man at the wheel on the occasion referred to found it difficult to keep the steamer to the appointed course as wave after wave beat against her and swayed her from it. He may have thought there could be no harm in allowing her to yield a little bit, and he would bring her round now and again. But as the compass on the bridge of the steamer, and the compass at the wheel, worked in harmony the captain at once detected that the vessel was not being guided according to instructions, therefore he sounded forth the words of reproof, "keep her to her course! can't you see the compass? what's the good of giving a course if every one takes a course for himself?" Well, is it not true that when the waves of temptation and of trial beat against an individual he may be apt to yield just a little in hope of getting easier along? Ah! but the moment we diverge from the instructions and injunctions of the compass of the *written word*, and would have our own way, that moment is it registered in heaven by means of the compass of the *LIVING WORD*, because between these there always exists the strictest, most unflinching harmony. Listen! then, as from His position in the glory above, the Captain of our salvation calls upon us in circumstances of trial and perplexity. "Keep her to her course! can't you see the compass?" The Word of God points unerringly for it points back to Him from whom it came. There is no possible condition in which one may be placed in life's changeful flow but there will be found something in the Word which will meet and fully satisfy the wants of the soul. It says in regard to the Saviour—and this is the course meant for

every tried and tempted one—"In that he himself hath suffered being tempted, he is able to succour them that are tempted." Heb. ii. 18. And "There hath no temptation taken you but such as is common to man; but God is faithful who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape that ye may be able to bear it." 1 Cor. x. 13. It may be His will to cause the broken billows of bereavement to flow over the soul. Well, what then? Shall we give way to repining and murmuring and questioning and despair? Surely not! "Keep her to her course! can't you see the compass?" "The Lord is good, a stronghold in the day of trouble; and He knoweth them that trust in Him." Nahum i. 7. "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal." 2 Cor. iv. 17, 18. "Rejoice in the Lord *always*, and again I say, rejoice." Phil. iv. 4.

Perhaps the wild waves of doubt are now and again dashing in fearful fury against the soul, under the force of which one may be apt to succumb, or get indifferent and careless in regard to one's standing in Christ. Oh, let us beware of yielding even for a little while, since this is only to grieve the Spirit and wound the heart of the Saviour. Listen to the Great Captain as he again calls in tones of tenderest love, "Keep her to her course! can't you see the compass?" The course is safe and sure. "Stand fast in the faith," 1 Cor. xvi. 13. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage," Gal. v. 1. "There is therefore now no condemnation to them which are in Christ Jesus who walk, not after the flesh, but after the spirit." Rom. viii. 1.

Under whatever circumstances one may be placed, it is surely the best and safest course to cling close to Christ, to lay hold with firm unflinching faith on the unalterable fact, that "He that believeth on the Son hath everlasting life, and shall not come into condemnation, but is passed from death unto life." John iii. 36; v. 24.

The course which God hath appointed for His people is one of holiness. This is clearly marked on the compass of the written word, "Be ye holy, for I am holy." 1 Peter i. 16.

Even the chastisement to which the "Father of spirits" subjects His loved and loving ones is designed "for our profit, that we might be partakers of His holiness." Heb. xii. 10.

It is one of the outward marks or manifestations of genuine faith in the Lord Jesus that the individual seeks to avoid everything which would be inconsistent with the profession of that faith. "Keep her to her course!" What is the good of God giving a course if every one takes a course for himself? Is it not true that many have drifted far out on the ocean of speculation simply on account of having failed to submit solely to the directions contained in the chart of heavenly wisdom?

Oh, that all would willingly and at once yield themselves to God in His own way, and at His own time. His way is simple, and His time is now. It is the simplicity of the arrangement of the God of heaven in the matter of human salvation that many turn into a self-made barrier in the way of their cheerfully falling in with God's method of deliverance. "His ways are not our ways, neither are His thoughts our thoughts." Isa. lv. 8.

Let us then be careful to allow Him to have His way, and having given ourselves to Him we ought to seek that He by His gracious presence would

constantly maintain in us the conviction that we are His ; that we are not our own ; that we are bought with a price, even with the precious blood of Christ. And may we ever bear in mind that in proportion to the completeness of our surrender to the guidance of the Spirit of Him who hath called us out of darkness into marvellous light ; in proportion to the steadfastness of our faith in Him who is our Life and our Hope ; in proportion to our devotedness to the Father of mercies and God of all grace ; and in proportion as we realise the vastness of eternity with its imperishable issues, and the shortness of time with its momentous consequences, will be our diligence in disseminating the truth as it is in Jesus, and our earnestness in seeking to adorn His doctrine in our lives and conversation

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### Literature.

A GOOD biography, when the subject is really worthy of the labour and skill bestowed upon it, furnishes most healthful and stimulating reading. The biographical element in the records of divine revelation, is, as we all know, very prominent. It is through the lives and experience of noble and great men and women—made noble and great through the influence of divine grace—that God has been pleased to reveal Himself. The men, no less than their sayings and writings, make known to us God's character and purposes. In Christ's person, as the "brightness of the Father's glory and the express image of His Person," we have the perfect and final manifestation of God. And good men still form a bible in which God reveals Himself to us. They are "living epistles," written with God's own hand, and bearing witness to the power of His grace to transform our nature and raise us to a high moral and spiritual level.

Lives of great men all remind us  
We can make our lives sublime.

Viewed in this light, the biographies of good men, when judiciously written, are fitted to exert a very healthful and invigorating influence. Acquaintance with them tends, too, to lift us above the narrowness that would confine the mighty power of divine grace into certain grooves of operation. It will show us that its operations are as varied in their character and results, as are the temperaments of individual men. The response which each one may give to the movements of that grace is in harmony with the peculiar disposition with which he has been divinely endowed, and so the character formed will have distinctive features of its own. As God working in nature produces endless forms of beauty—no two flowers being exactly alike—so in His working in grace there is produced an endless variety of character, all reflecting His own perfect glory. What in our judgment is one of the best of our recent biographies, is that which deals with the life of the late Dr. William Robertson of Irvine, and comes from the

able and skilled pen of Dr. James Brown of Paisley. (Glasgow: James Maclehose & Sons, 1888.) This is not the first success Dr. Brown has achieved in this field of biography, and it will greatly add to his reputation as a skilful literary artist. He does not content himself with giving mere details of outward history, but gives us glimpses of the inner history, revealing to us what the man really was in his weakness and in his strength. Like the true artist in painting a portrait, Dr. Brown not only faithfully pictures the outward features, but presents them as lighted up and glorified by the beautiful soul that revealed itself through them.

The outward events in Dr. Robertson's life may be sketched in a few lines. He was born at Greenhill in the parish of St. Ninians, near Stirling, on May 24th, 1820. He belonged to a gifted family, and one not more distinguished for its gifts than for its piety. His father was a man of great natural ability, cultured by a university education, and esteemed throughout the whole district in which he lived for his integrity and piety. "The estimation in which he was held," writes the biographer of his distinguished son, "was quaintly expressed to me by his minister, the late Mr. Steedman, who, after speaking of Greenhill, where I had been visiting, looked at me with the peculiar expression which those who knew him will remember, and said, in the vernacular which he could use so effectively: 'Do ye no' think, Mr. Brown, that John Robertson is just as guid a man as there's ony use for?'"

Young William received the most of his early education under his father's roof, under the tuition of his elder brother James, who afterwards became the loved minister of Newington U.P. Church, Edinburgh. The only school outside his early home which he ever attended was at "The Camp," a row of colliers' cottages at the foot of the road leading up to Greenhill. Here between his sixth and seventh years he got the rudiments of education, sitting on the same form with the colliers' and farm labourers' sons, and mingling freely with them in their play. One of the "secrets of the power which the Scottish clergy exercise among their flocks is that the great majority of them have enjoyed this advantage. No subsequent part of their training, at grammar-school, college or hall, is more valuable than that which makes them feel their oneness with the class that generally forms the major portion of Scottish congregations. They can preach the Gospel to the poor all the better that they know them as only schoolboys learn to know each other." The delicacy of health, which to the end continued with the subject of this biography, at this early stage of his life made its appearance.

So rapidly did William's education and that of a younger brother make progress under his father's roof that in the autumn of 1832 both were enrolled as students in the University of Glasgow. William was then only twelve years of age, and his brother was two years younger.

During his university course, in which he did not in any marked way distinguish himself, and which was interrupted by weak health,

he acted as tutor to a family at Glendevon. When his university training was completed he passed to the Theological Hall of the Secession Church. The most noted of the professors at that time was Dr. John Brown, and among his fellow-students were many who have since risen to great eminence, such as Dr. Ker and Dr. Cairns. But among all the influences under which he was brought at this period, the strongest, in his own estimation, was that of Thomas De Quincey, who had taken up his abode in the home of a friend. He once said to a friend :—"I have had two kinds of education, that derived from books and teaching, and that derived from play and the exercise of my own mind. The latter, I can testify, is that from which I have derived the most profit. If I have developed into any power, it is by casting aside all to which I was trained, and cultivating every faculty that was repressed. I gained enthusiasm from Sir Daniel Sandford, but no Greek. I gained no theology from Dr. Chalmers, (under whom he had sat for one session) but I gained enthusiasm. I gained no theology from Dr. Brown, but what I gained was encouragement. I gained more from De Quincey than I obtained from all my teachers. Dr. Brown said, after hearing my first discourse, that it was such a discourse as De Quincey would have written had he been a student of divinity." It was on the advice of De Quincey that, after passing through all the usual stages of preparation for the Gospel ministry in the Secession Church, he sought to equip himself still more fully by continuing his studies in Germany. It was at Hallé he took up his residence, but he does not seem to have given himself to very hard study. His dreamy nature could not brook being tied too long to any set task. Because of this, Tholuck, one of the most distinguished evangelical teachers of the theological faculty at Hallé, used to say of him :—"Ah! he will never come to anything; he is a great idler."

Shortly after coming home from the Continent in the spring of 1843, he was licensed to preach the Gospel. Ere long he received and accepted the call addressed to him by the congregation at Irvine, and was ordained there in the December of that year. Thus began a ministry which was in many ways a remarkable one. He continued to minister to this flock of his choice until, in 1870, his health broke down. It was only at short fitful intervals after this that he was able to exercise his ministry, and soon a colleague and successor had to be appointed, who relieved him of all responsibility. For some years the most of his time was spent on the Continent, loving and admiring friends enabling him to do this by their munificent gifts. He threw himself with his whole soul into the quiet study of the art treasures found in such places as Florence, and loved to conduct to them, friends who might visit the locality, and discourse about their merits and their meaning in his own mystic, yet suggestive way. The last years of his life were spent in a home in Midlothian, called Westfield, put at his disposal by his friend Dr. Young of Kelly, whom he used playfully to designate "Lord of the Oils." Here, amid the company of congenial friends, who often came to

visit him, he spent calmly the evening of his life. Death came to him, however, when he was visiting a sister at the Bridge of Allan. After, at his request, as he lay on his death-bed, a favourite Passion Hymn was sung to him, breathing the prayer :

Jesu, all grace supplying,  
Oh, turn Thy face on me,

he said, with a smile, "*That will do.*" "It was," says his sister, "his last. Like a tired child, sinking to rest, he gathered up those beautiful features, that grew sublime in death, and as the church bells began to ring for afternoon service he passed within the gate." This was on June 27th, 1886.

It cannot but strike one on reading this account of his life that, while he was burdened from early years with delicate health, yet he might have continued longer in active service had he adopted better methods of working. Can any read the following account of his manner of working, without seeing that the terrible strain put upon his constitution was sure, all too soon, to wreck it ?

"His preparations were made at high pressure. He seldom began till the afternoon of Friday, and he was accustomed to say, that he considered that he had made satisfactory progress, if, by the time he went to bed, which he never did till well on in Saturday morning, he had reached the point of thinking that his text would not do at all, and that he would need to look for another. On Saturday he appeared at meals, but hardly ever spoke, and only made a pretence of eating. The whole day—which, however, in his case, did not begin till near noon—was spent in his study, and he seldom retired to rest till four or five o'clock on Sabbath morning. . . . On the Sabbath morning he seldom rose till the hour of service was perilously near. He hardly left himself time to dress, and often did not even attempt to breakfast ; but had to hurry away as soon as he came downstairs, followed on the road by the straggling members of his household, who had all been occupied to the last in the effort to get him ready in time. On one occasion, when he was assisted at a Communion by Dr. Johnstone of Limekilns, one of the calmest and most methodical of the elderly ministers of the Church, that divine, who had withal a gift of kindly humour, said with a smile that the manner in which the household found their way to church reminded him of the close of the record of St. Paul's shipwreck, 'And the rest, some on boards, and some on broken pieces of the ship. And so it came to pass that they escaped all safe to land.'"

The wonder is, that with by no means a robust constitution, and the putting of such a strain upon it, not that he broke down, but that he did not break down sooner. The habit, which seemed to Tholuck to be idling, but which was not really so, but of dreamy poetic contemplation, issuing in deep insight and rare spiritual power, had obtained the mastery over him. One consequence of this was that, though he planned many things in the way of literary effort, he accomplished nothing. The extracts from his letters reveal a rare gift of literary expression, combined with originality of conception

and great powers of imagination. Specially touching and beautiful are letters written to comfort friends under the shadow of sorrow. One can understand from them that fascination and charm of his conversation felt and enjoyed by every one brought into contact with him. And the gift of a kindly humour was also his, often filling the circle gathered around him with rippling laughter, and brightening his correspondence with inimitable touches.

One aim which he set before him in his ministry was to show what he conceived to be the true relation between religion and the fine arts. It was his conviction that music and architecture, painting and sculpture, ought, in our churches, to be brought into the service of devotion. In seeking to carry this conviction out in the new church built for his congregation at Irvine, many things were introduced into the adornment of the building, and into the conduct of public worship, that were questionable in their tendency. They gave rise to a good many suspicions, and Dr. Robertson used to tell with great glee of the caution of his beadle. Dr. Robert Buchanan had come to preach at his anniversary, and in the interval of worship was going over the building, while Mr. Robertson was busy in the vestry with his afternoon sermon. Dr. Buchanan called the beadle to ask him some questions about the *bas reliefs* in front of the pulpit; but the beadle, afraid lest the great Free Church leader meant to make sinister use of the information sought, became dry and uncommunicative. "I canna lay't aff to ye, sir; ye'll need to ask himsel," was all that could be got from him. While his love for art led him, in our opinion, into mistakes in this matter, yet his love to the old-fashioned worship remained strong within him to the very end. When Dr. Kerr, in a speech in the U.P. Synod, made a speech regretting the exclusion of the Psalms from the praise of the sanctuary, Dr. Robertson wrote him a letter, from which we take the following:—

"No doubt the weird wail of Coleshill at an old sacrament was very barbarous, compared to the mild prettiness of Bonar and Ira Sankey! But somehow I am barbarous enough to prefer it with 'Why art thou cast down?' or 'O thou, my soul!' The grand march of an old Scotch tune, with all its native wildness, or of its more harmonious cousin german the chorale, is far finer than the waltzing devotion of 12th masses, and the light tripping gallopade of a metrical chant! Even the 'Seed we bury in the earth' of my lamented Dr. Bruce, how trifling it sounds at any funeral, even at its own, compared with the solemn dead march of the 90th Psalm, or truly dirge-like 102nd or 103rd, 'Such pity,' etc. Or, if hymn they will have, why not take the inspired hymn included in that same chapter, 'Death is swallowed up, O Death,' etc., which is a burst of thanksgiving to God who giveth the victory, and not a mere dialectical discussion. In very many cases I believe a little argument will be enough to show that the old is better, and if the new is better, by all means let us have it. What is wanted is rather revival than reform, and when the spirit of devotion wells up like a flood, all little dilettante teacups will be swept away soon enough, and broader, deeper vessels called for, to hold the overflow. 'Stay me with *flagon*, for I am sick of love.'

Dr. Robertson, too, though catholic-spirited, and able as few to



enter into sympathy with different types of religious thought and feeling, stood himself on the ground of the old theology. He dreaded the time when the "ship of the Church should leave behind her, on her voyage across the ages, and lose sight of the great red light of Calvary, and shining lamp of the Holy Sepulchre of Him who was delivered for our offences and raised again for our justification."

At the time of the Luther celebration in 1883 he revisited Germany, and the change which had then come over religious thought within recent years, is thus referred to :

"There seems a great revival of real evangelical religion since I was here forty years ago. Then, one could scarcely find an evangelical preacher ; now, everyone seems so. And the theological faculty appear to be all Christian. In lecturing on German student life, as you cannot remember, thirty-five years ago, I ventured to predict that it must come to this. How glad I am to find it. The Luther festival has brought into prominence justification by faith alone, and the living personal Saviour. With these even the mass of the people seem to be inter-penetrated. Formerly, not only the doctors, but even my washerwoman said, the winds blowing and grass growing, and so forth, are God, and there is none else. Different now, I hope the change is really as great as to me it has seemed within the last few days to be. Many have, with the poor, gifted Henry Heine, at the last returned, as he says, 'like the prodigal to the Father, from the swine-troughs of Hegelian philosophy.' I wonder if we shall have to come back here to learn our religion, when we too get weary of these swine-troughs that were shipped over to our side, when the Germans had done with them. We have also had some troughs more British, materialist, atheistic, positive, which Scotch people won't long endure, the national philosophy being—the best kind of it, that is, I always think—common sense."

In the pamphlet entitled *Irish Protestants and Unionist Leaders*, (William Blackwood & Sons, Edinburgh) we have the speeches delivered by the leading representatives of the Protestant churches in Ireland on the question of Home Rule, at a recent banquet given the Unionist Leaders. They are characterised by earnest conviction and vigorous expression and are well worthy of being deeply pondered.

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### Notes by the Way.

THE question of pulpit plagiarism is one that has recently been brought prominently before the public. Surely if there should be honesty anywhere, it ought to be in the place where God's message is delivered to men. No one need be ashamed to use the thoughts of others, if they be thoroughly assimilated and made his own. There would be no use in reading at all as a means of ministerial preparation, if help of this kind were illegitimate. It goes with-

out saying that the minister who does not read and in this way seek stimulus and food for the mind will be the worse kind of plagiarist. The thoughts that he does give and the language in which he clothes them, cannot be called his own in any true sense, because they are common property. He does nothing, as has been said, "but gather stones in the highway which belong to every one, and gives them to the people who sit before him starving for the bread of life." He is thus much on the same level as the man who is so dishonest as to take another man's sermon and deliver it as his own. All this plagiarism is a very old thing, and is found sternly condemned in the writings of the prophet Jeremiah. "Therefore, behold, I am against the prophets, saith the Lord, that steal my words every one from his neighbour," chap. xxiii. 30. The best way to secure freshness and the best kind of originality is to come prayerfully to the Bible and a Throne of Grace for a divine message. Then the fresh grasp of even old and common-place truths will surround the presentation of them with new force. In connection with this subject a statement about the published sermons of Ralph Erskine recently rather startled us. It was to the effect that page after page in these volumes is taken, often verbatim, from Thomas Goodwin.

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The mention of Goodwin leads us to think of the Puritans, and certainly in the field of spiritual exposition of Bible truth they have not yet been excelled. We thoroughly agree with what Dr. Alexander Whyte of Edinburgh recently said about these Puritan worthies and their works: "It does not gain a name to him who says it, but I must add that we have no greater ministers than the Puritans, no apter scholars, no greater saints. The Germans have done splendid service with regard to the letter of the Scriptures, but the true and proper spirit of the Scriptures—that for which they were created on the earth—we have nowhere set forth, to my mind and heart at least, better than in the Puritan divines. For the setting forth of the glorious personal work of Christ, the unutterable sinfulness of sin, the beauty of holiness, the peace and safety of justification, the glory and praise of God in all, I would go to those rich Puritan vessels."

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It is refreshing in these days, when the Westminster Confession of Faith is regarded by so many as an antiquated document, to hear Dr. Andrew Bonar, on the occasion of his Jubilee, openly and boldly avowing his belief in it and attachment to it. This was significantly done in his reply to the address presented to him from his Presbytery. "He had no hesitation in telling the brethren that he had been true to the principles of the Free Church to this hour. But he would tell them more: he believed the whole of the Confession of Faith. He was utterly amazed at the hollow dishonesty of men who put their names on the day of their ordination to that book, and then told the people, 'Oh, we believe part of it, but we believe what

we like.' Well, he believed everything in that Confession." A distinguished American divine, Dr. T. M. Ludlow, has also recently been expressing his high admiration of this symbol of Bible doctrine. He well remarks that infidelity never put a tithe of the brain power and study into its systems that the Westminster Assembly put into the making of this little book; and expresses his belief that it will never become obsolete in the reverence of the Anglo-Saxon race until Magna Charta and the Declaration of Independence are obsolete also.

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The rectorial address of Lord Lytton to the students of Glasgow University is about the poorest thing of its kind that could well be imagined. Viewed from a literary and intellectual standpoint, a very low place must be assigned to it. And viewed from a moral standpoint it only merits severe censure and emphatic condemnation. The position he took up in the address virtually was that nations in their international intercourse are under no obligation to obey the moral law. To come with such a message to hundreds of young men, preparing for their life-work, revealed the unprincipled character of the man, and showed how unworthy he was of the position to which he has been raised. What a contrast does this address present to that delivered by the late Mr. Forster to the students of Aberdeen University in 1874, in which occurred these words, "It is when men have had faith in the Unseen that they have had power for themselves, and therefore power for others, and thus it has been that the world has made its steps forward. And if at any time there has been a nation, more than others possessed by this faith, *hearing the call from above*, seeing the work to be done, the task to be fulfilled, that nation has led the van in the world's march."

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Signs are appearing of a renewed attempt to effect an incorporating union between the Free Church and the United Presbyterian Church. At a meeting held last month in Glasgow, in celebration of the "Ter-Jubilee" of the Secession, and attended by Dr. Rainy, strong feeling on the matter found expression. Principal Douglas, in apologising for his absence, wrote, "I consider our existence, as two separate churches, to be sinful, and I hold that engagements have been made by us, which it is our duty, to carry out at the earliest possible opportunity, by effecting a union." It is almost sure in some form or another to come before the supreme courts of the different churches this year. Warning has already been given to the leaders of the Free Church, that, though the principal men of the Constitutional party have passed away, the old legal questions about property that put a stop to previous negotiations will again be raised.

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An alliance has been formed among the nations of Europe for the suppression of the slave trade on the east coast of Africa. A naval blockade of the coast is to be maintained, and it is hoped that in this

way a stop may be put to this horrid traffic which Livingstone designated the "open sore of the world." Portugal until now has been deeply involved in this traffic, but it has entered into the alliance. The suspense about the intrepid traveller, Stanley, who has gone to the assistance of Emin Pasha is not quite relieved by recent tidings of him. If the latest accounts of him are truthful, it will not be long until there is some communication from himself.

In reference to the alliance spoken of, the *Christian Instructor* of Philadelphia remarks: "Now if these same nations and some others, including our own, would form an alliance to prevent the rum traffic with Africa, another act of righteousness would be done, and another long step taken toward elevating and Christianising the dark continent." The following is from the *New York Witness*, and shows that the devil's agents are much more active than those of Christ:

#### THE DEVIL'S MISSIONARY ENTERPRISE

The Rev. S. Augustus Cole, author of interesting works on African secret societies, customs, and religions, stopped a short time in England during January, 1887. He remained a week in Liverpool, and made a daily memorandum of the shipping returns posted every day in that port as received from Madeira, where all vessels bound for West or South African ports from Europe or America stop. During one week these bulletins of the cargoes reporting at Madeira contained the following amounts of Liquor and Tobacco. Brother Cole vouches for the correctness of the list below, as he daily copied it. The valuation is his estimate, and may not be strictly correct, but is under rather than above the truth. This is the terrible List for One Week:—

960,000 Cases of Gin, .. .. .	£240,000
24,000 Butts of Rum, ... .. .	240,000
30,000 Cases of Brandy, ... .. .	90,000
28,000 Cases of Irish Whisky, ... .. .	56,000
800,000 Demijohns of Rum, ... .. .	240,000
36,000 Barrels of Rum, ... .. .	72,000
60,000 Hogsheads of Tobacco, ... .. .	1,800,000
30,000 Cases of Old Tom, ... .. .	60,000
15,000 Barrels of Absinthe, ... .. .	45,000
800,000 Barrels of Ale and Beer, ... .. .	1,600,000
600,000 Barrels of Claret, .. .. .	300,000
500,000 Barrels of Port Wine, ... .. .	100,000
40,000 Cases of Vermouth, ... .. .	3,000
2,800,000 Boxes of Cigars, ... .. .	270,000
	£5,116,000

### Ecclesiastical Intelligence.

**DUNDEE MISSIONARY MEETING.**—A meeting for promoting the interests of our Foreign Mission work was held in the church at Dundee on Monday evening, 10th December, and was numerously attended. The Rev. Peter M'Vicar occupied the chair, and after the opening devotional exercises delivered an address on the necessity for sus-

tained effort in mission operations in foreign lands. The Rev. Wm. B. Gardiner, Convener of the Foreign Mission Committee, gave details concerning the present agencies at work in Seoni, referring particularly to the agents, the schools, and the orphanage. On the motion of the Rev. Thomas Hobart, M.A., Carluke, seconded by the Rev. Edward White, Kirriemuir, it was unanimously resolved—“That this meeting hears with great gratification of the continued prosperity of our Missionary work in all its branches at Seoni; and resolves to give continued assistance in carrying on Mission operations in that part of India where our agents are employed.” On the motion of the Rev. Alexander Stirling, Arbroath, seconded by the Rev. George Anderson, Coupar Angus, it was cordially resolved—“That this meeting learns with special satisfaction of the engagement of Mr. Robert Blakely as an evangelist for the foreign field; hears with pleasure of the safe arrival of Mr. and Mrs. Blakely in India; and resolves to take a personal and sympathetic interest in their work, and remember them in prayer.” These resolutions having been spoken to with marked effect, it was agreed, on the motion of Mr. Jack, to accord a very hearty vote of thanks to the speakers. A similar compliment having been paid to the Chairman, the meeting was closed with prayer, praise, and the benediction.

**PERTH MISSIONARY MEETING.**—A meeting for deepening the interest of the Perth congregation in our Foreign Mission work was held in the church there on Tuesday evening, 11th December, and was well attended. The chair was occupied by the Rev. Robert Morton, who, after the opening devotional exercises, addressed the meeting on the Lord's work in foreign lands and the need for spreading the Gospel far and wide. The Rev. William B. Gardiner made a statement concerning the present position and future prospects of the Mission station at Seoni, and urged the necessity for increased funds to continue our operations in a foreign land. Resolutions similar to those passed at the Dundee meeting were moved and seconded, in most telling addresses, by the Rev. Thomas Hobart, M.A., Carluke; the Rev. Peter M'Vicar, Dundee; the Rev. Edward White, Kirriemuir; and the Rev. George Anderson, Coupar Angus. On the motion of Mr. James Anderson, one of the elders of the congregation, a very cordial vote of thanks was given to the speakers, and also to the Chairman, on the motion of Mr. Hobart. After prayer and praise, the meeting was closed with the benediction.

**GLASGOW.**—The eighth session of the Literary Association, which meets during the winter months in Mains Street Church Hall, was opened on Thursday, 1st November last, with an address from the Rev. Ebenezer Ritchie, Paisley, Honorary President, on “Wanted—Men.” On the 29th of the same month a lecture was delivered to the Association by Robert Brown, Esq., Pollokshields, Honorary Secretary of the China Liberation Society, on “China and the Opium Trade.”

**ABGOW—BRIDGETON.**—The Home Circle of this congregation was

opened for the present session on Tuesday evening, 2nd October, 1888, by the Rev. John M'Kay, Honorary President, his subject being "The Spanish Armada." In his opening remarks the lecturer referred to the condition of Scotland and England prior to the Invasion. He showed that the Papists were a very powerful and numerous party notwithstanding the Reformation. He also referred to various plots set on foot for the destruction of Protestantism and Queen Elizabeth, and traced the origin and design of the Spanish Armada. He pointed out several things in the providence of God which helped to destroy it effectually. The death of the commander; the Dutch fleet blocking up and preventing the Duke of Parma from joining the Armada; Queen Elizabeth's suggestion to send burning ships among the invaders; and the great storm which wrecked and scattered their ships. Mr. John Allan proposed a vote of thanks to Mr. M'Kay which was heartily given for his able and interesting lecture. The attendance at the opening meeting was over 50 which augurs well for the coming meetings. The meeting was then closed in due form by praise and prayer.—The annual social meeting of this congregation was held on the evening of Monday, 17th December, and was largely attended. The Rev. John M'Kay, pastor of the congregation, occupied the chair. After tea, interesting and stirring addresses were delivered by the Chairman on—"How working men should spend their evenings;" by the Rev. Mr. Gault on "The Church as a witness for Christ;" by the Rev. T. Hobart on "The duty of maintaining a devoted attachment to our principles and doctrines;" and by the Rev. A. Miller on "The journey of our new missionary to India." The speeches were interspersed with tasteful music and well-rendered recitations. After the Treasurer's report had been read, and the customary votes of thanks given, a very enjoyable meeting was brought to a close by prayer.

**BURSARY COMPETITION.**—The annual competition for bursaries was held in Mains Street Church, Glasgow, in October last. Conybeare and Howson's life of Paul was the book on which the competitors were examined. The first (Dick) bursary, £8, was gained by Mr. James Young, Perth, the second, £7, by Mr. James Patrick, Carnoustie. Both papers were good. Contributions to the Bursary Fund will be gratefully acknowledged by Rev. W. B. Gardiner, Pollokshaws, Rev. Thomas Hobart, Carluke, or any member of the Hall Committee.

**CALLS**—Unanimous calls have been addressed by the Kilwinning Congregation to the Rev. T. Matthew, Midholm, and by the Dromore Congregation, Ireland, to the Rev. E. White, Kirriemuir.

**COMMEMORATION MEETING.**—The *Christian Leader* of December 6 contains the following:—The Original Secession Church, Bedford Street, was last week the scene of a service in commemoration of the bi-centenary of the Revolution. The attendance was large, and addresses were given by the Revs. A. Yuill (who presided), A. Miller of Kirkintilloch, J. M'Kay of Bridgeton, J. Ritchie of Shottsburn, and W. B. Gardiner of Pollokshaws. We are sure that a detailed account of this meeting would have been perused with interest by our readers.

THE

# ORIGINAL SECESSION MAGAZINE

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MARCH, 1889.

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## THE CATECHISMS OF THE REFORMATION.

**THERE** were Reformers before the Reformation, morning stars shining out of the thick darkness before the sun rose to usher in the day. But no one needs to be told that the Reformation began when Martin Luther nailed his Theses to the gate of Wittenberg Church on the last day of October, 1517. Many believed the doctrines of grace, and guided their lives by them, before that All Saints' Eve. They thought what Luther proclaimed that "it is a lamentable error for any one to imagine that he can make satisfaction for his sins, because God always forgives gratuitously, requiring nothing in return but holy living." But to know how to say what others only think is what makes men poets and sages, and to dare to say what others simply dare to think makes them reformers and martyrs. And so that was a great moment in history when the Augustinian monk, angry at the false teaching preached at his own doors, and prompted by the Spirit of God, published to all the world the truth which was in danger of being forgotten, that salvation, like the sunshine and the rain, comes to us without money and without price.

The Reformation had begun; but it was established by slow degrees. The light of truth, like the light of the morning, shone more and more unto the perfect day. Just as in the individual soul there is first the instantaneous transition from death to life, and afterward the progressive sanctification, so in the religious experience of the young Protestant commonwealths there followed, when the decisive step had once been taken, an enlightening and confirming process. Year by year they became better acquainted with the faith. One method especially their leaders adopted for the instruction of those who had associated themselves with the good cause. It was

not altogether a new method. At an early period of the Church catechetical teaching had been imparted to the converts who had renounced their heathenism and been baptised. But during the Dark Ages the duty had been neglected, and the people had grown up ignorant and superstitious. Here and there, among the Albigenses of France, and the Vaudois in the Valleys, and the Bohemian Brethren, instruction continued to be given in this way. But these were the exceptions. When the Reformers composed their Catechisms, in which by question and answer the cardinal doctrines of their creed were enforced, they may not have done an original thing. But they revived a good custom which had fallen almost universally into desuetude.

I cannot describe all these Reformation Catechisms, nor can I be very minute even in regard to those which I select as representative and typical. But it may not be uninteresting to recall in some slight way what the leaders of the new movement did by this method, both on the Continent and at home, for the advancement of truth and righteousness.

#### I.

Let us commence with Martin Luther himself. It was twelve years after the burghers of Wittenberg heard the strokes of his hammer, and read the Theses which gave John Tetzel and Pope Leo such trouble, before he wrote his Catechism. This was what impelled him to do so. He had been travelling through Saxony at the request of the Elector John, inquiring into the religious condition of the people—what schools the children had, what doctrine the ministers preached, what character these pastors bore. He found much that saddened him: abuses which he had to rectify firmly, and yet tenderly, for it required both a strong hand and a considerate heart to make the crooked places straight. Chiefly he was distressed by the want of knowledge, the darkness that might be felt. The German peasantry seemed destitute of all intellectual and spiritual culture. The Church of Rome had left them of set purpose in the prison-house, believing that their ignorance would keep them devout children who would not question her dogmas too curiously. As he went from place to place, the resolution grew strong within the Reformer that he must banish the shadow of death which brooded over the land. He had been trying to do this for years, but he discerned more clearly now how the end must be gained. When he was at home again, he sat down to compose, not a commentary nor a controversial tract, but two Catechisms for the people, a larger and a smaller. The larger grew under his hands until it was more elaborate than he meant it to be; but the smaller was admirably fitted for its



purpose. Very soon no book was better known or loved through all Germany than Dr. Martin Luther's *Kleine Catechismus*. "It might be bought for sixpence," Justus Jonas said, "but six thousand worlds would not pay for it." And another friend declared that "a better book, next to the Bible, the sun never saw, for indeed it was the juice and blood, the aim and the substance, of the Bible." It was in the spring of 1529 that Luther gave it to the world.

The Catechism begins with the Commandments, which are explained in simple language. It passes to the Apostles' Creed, which it regards as dealing with three subjects—creation, redemption, and sanctification. The Lord's Prayer occupies the third division; and then there follow two sections, the one treating of the Sacrament of Holy Baptism, and the other of the Sacrament of the Altar, as Luther named the Lord's Supper. This was the whole as the book was first published; but to the third edition the author added some questions on Confession and some liturgical forms for those who sought the advice of a father-confessor. From first to last there are not more than fifty questions.

Few of all the Reformer's writings were so useful. The Catechism reached the humblest of the people. Like the Gospel, it entered in at lowly doors, and was read by those who bound the sheaf or built the house or dug the grave. It contains strong food for strong men, and yet milk for babes, for Luther could express the deepest things in the plainest words. Shall we imagine ourselves in some village of Saxony or Thuringia or Franconia on a Sabbath morning, a few years after the *Kleine Catechismus* first saw the light? It is very early; but the children are gathering to the church, for a special service is held for them before the regular worship of the day begins. They have sung a German hymn, and now the pastor is putting to them the questions of Luther's Catechism. There is not a word which the little ones do not comprehend. They have come, let us suppose, to the part which deals with the creed. "I believe in God, the Father Almighty, Maker of heaven and earth," the young voices say; and the pastor asks, "What does this mean?" Immediately the answer is returned, "I believe that God has created me and all creatures; has given me body and soul, eyes, ears, and all my limbs, reason, and all my senses, and still preserves them to me; and that He has also given me my clothes and my shoes, my food and my drink, my house and my home; that richly and daily He provides me with all needful nourishment for body and life, and guards me from all danger and evil; and all out of pure fatherly divine goodness and mercy, without any merit or worthiness of mine. And for this I am bound to thank and praise Him, and also to serve and obey Him. This is most cer-

tainly true." And now the sweet voices ring out, "I believe in Jesus Christ, His only Son, our Lord." Again the question is put, "What does this mean?" and the answer comes, "I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the virgin Mary, is my Lord, who has redeemed me, a lost and condemned human creature; has purchased and delivered me from all sins, from death and from the power of the devil; not with silver and gold, but with His holy precious blood, and with His innocent suffering and dying; that I may be His own, and live in His kingdom under Him, and serve Him in endless righteousness and blessedness, even as He is risen from the dead, and lives and reigns for ever. This is most certainly true." Or perhaps it is the section explaining the Lord's Prayer with which pastor and children are engaged. "Our Father who art in heaven," they say; and he asks, "What does this mean?" "God will," they answer, "God will in this way sweetly persuade us to believe that He is our true Father, and that we are His true children; that cheerfully and with all confidence we may ask of Him, as dear children ask of their dear fathers." And, at the close of the prayer, "What does Amen mean?" "That I should be sure such prayers are pleasing to our Father in heaven, and are heard by Him; for He Himself has taught us thus to pray, and has promised that He will hear us. Amen, amen—that means, Yes, yes, it shall be done. *Amen, amen, das heisst, Ja ja, es soll also geschehen.*" By-and-by the minister reaches the last question; and then with another hymn and a fervent prayer, the service closes, and the young people troop away to their homes.

These are some of Luther's questions and answers, and very simple and beautiful and touching they are. When the ground is parched through excessive drought, and men and beasts and trees and flowers can barely live, it is not the great river which moves majestically on within its banks that will restore the lost fertility and gladness. The thirsty land, which scarcely tastes the nourishment the river brings, continues to droop and die. But let the rain descend from its home at God's right hand. Softly and quietly it does its work, for His machinery is not noisy like man's. Yet the work is effectual. The rain has touched each blade of grass, and its touch is instinct with magical virtue. The hills and woods clap their hands; the flowers lift their heads; everywhere there is a jubilant life. Like the influence of the rain was the influence of Luther's Catechism. Its truths permeated the minds of the German people, and wakened their consciences, and melted their hearts. Lo, the winter was past; the bleak season of spiritual death was over and gone. Luther himself was the pupil of the Catechism as well as its parent. When he

was tempted of the devil, he repeated its sentences to himself, or rather, as he said, to God, as an antidote against the fiery darts of the wicked one. "I am a doctor and a preacher," he wrote, "yet I am like a little child who is taught the Catechism; and I recite word by word the Ten Commandments, the articles of the Creed, the Lord's Prayer, the Psalms; and must remain, and do cheerfully remain, a child and scholar of the Catechism."

Yet we cannot hide the fact that the book has very serious defects. In speaking of the Commandments, it follows the division of the Romish Church, omitting the second, and breaking the tenth into two. It gives too small a place to those doctrines for which its author contended with manful energy, and too large a place to the Sacraments. It raises Confession into a kind of third Sacrament; for Luther set a high value on private confession, believing that it afforded comfort and support against sin. In the treatment of the Lord's Supper, too, we have indications of that theory of consubstantiation, which the German Reformer maintained so strenuously and so unreasonably against Zwingli. "What is the Sacrament of the Altar?" one question runs; and the answer begins, "It is the true body and blood of our Lord Jesus Christ, under the bread and wine." We are sorry that there should be such blemishes as these; yet we cannot wonder at it. It is rather matter for surprise that Luther, with all his early associations binding him to Catholicism, and with opposition to encounter at each onward step, should have advanced so far. The task of the pioneer is always difficult and hazardous. Those who follow do not find the path so rough, and may make greater progress in it than their forerunner did. They can consolidate the results he has achieved. They can avoid the mistakes he has committed. They can press to loftier heights. It is an incalculable advantage to them that he has gone before. But, defective though his work may be, it has an honour which does not belong to theirs. He pointed the way. He took that first step which is so much more difficult than any succeeding one. They only perfect and complete what he has begun.

## II.

We may leave Germany, for a time at least. No doubt we should visit Geneva next, for the purpose of examining the Catechisms which John Calvin published there in 1536 and 1541. They are not so simple and childlike as Luther's; but, as we should expect from the great theologian of the Reformation, they are fuller and clearer in their statement of truth. But their spirit is reproduced in our own Westminster Catechisms, and therefore we need not linger over them.

With an acknowledgment of our reverence for him who wrote them, to whom Presbyterianism is even more deeply indebted than it is to Luther, let us cross the English Channel and come nearer home. Let us look at the Anglican Catechism, published first in 1549, when Edward the Sixth, *multis ille bonis febilis*, occupied the throne, and revised in 1604 and 1661, not altogether for the better.

The Protestant movement never made such progress in England as it did on the Continent or within our Scottish borders. Partly this was due to the fact that at its outset it was political rather than religious. Its aim was to emancipate the throne and kingdom from the supremacy of the Pope, not to liberate the conscience from the faith which the Pope inculcated. Henry VIII. was amply satisfied when he had substituted Cæsarism for ecclesiasticism, the worship of his own Majesty for that of his Holiness of Rome. It could not but be hurtful to the health and vigour of the English Reformation that it should originate in such circumstances. Its progress, too, was retarded. So long as it was fostered by Edward VI. and his advisers, it promised well. But its golden age was short. Under Mary Tudor, "unhappiest of queens and wives and women," came the Papal reaction, when those who clung to a purer faith were driven across the seas or put to death at home. Protestantism revived with the accession of Elizabeth; but the queen had no religious enthusiasm. As in the case of her father, political expediency rather than spiritual conviction made her the enemy of Rome, and she went only so far in her allegiance to the faith of Luther as she was compelled to go. Episcopacy she retained and confirmed, whilst she hated Puritanism; and her predilections in regard to church government were typical of her doctrinal views. All along, she leaned to the sacramentarian side and had scant sympathy with those who preached the freeness of God's grace. These were the difficulties with which English Protestantism had to contend. Much was achieved, yet not by any means so much as in other lands where the atmosphere was less chilling and the surroundings more kindly.

We have proof of the lack of thoroughness in the Anglican departure from Rome in the Catechism of the English Church. It is meagre and unsatisfactory. But its brevity is the least of its faults. Those who hold that "the sacraments become effectual means of salvation, not from any virtue in them or in him that doth administer them, but only by the blessing of Christ and the working of His Spirit," will be more inclined to find fault with its teaching regarding the inherent efficacy of Baptism and the Lord's Supper. I have said that it was twice modified, and on each occasion it assumed a more decidedly ritualistic colouring. Its assertion of the doctrine of

baptismal regeneration, for example, is most emphatic. "What is your name?" the first question is, for the Anglican Catechism starts from a much more prosaic level than any of the others. Then follows the enquiry, "Who gave you this name?" and in the answer the old Catholic leaven reveals itself, "My godfathers and godmothers in my baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven." It is strange to find such a theory in one of the books to which the Reformation gave birth. Many of the truths brought to light in the sixteenth century, after having been obscured so long, are stated clearly and strongly in the English Catechism. But it does not advance with the firm step of its neighbours into "fresh woods and pastures new." It casts a half-regretful look behind as it leaves the old landmarks, and it never goes quite so far away as the others do.

*(To be concluded in our next.)*

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## THE BIBLICAL IDEA OF THE STATE.

### V. SECULARISM.

THE idea of civil government that underlies Socialism as a system is that it stands in a paternal relation to its subjects. A civil ruler is the father of his people, and ought to look after their interests in the same way as a father watches over the interests of his children unable to care for themselves. This gives him the right of interference with their liberty, whenever, in his judgment, that interference is needful for their good. As we have already pointed out, the foundation principle of the family organisation, and that of the State organisation are not identical. The one is love arising from the natural relationship, and the other is justice arising from the arrangements of society. In the divine idea the civil ruler has not the same right of interference with his subjects, curtailing their personal liberty, that the father has over his children. The moral effect of this interference, with the feeling of dependence it ever creates, is far from healthy. "There is nothing so fatal to the growth of vigour and capacity as the habit of leaning upon someone or somebody—the habit of sitting still, and expecting some outside force to remove all the difficulties of life. This, too, tends to moral decadence, for the sense of duty

must be weakened by whatever belief leads men to think themselves in any way entitled to extraneous assistance, or generates in them a conviction that the world is under obligations to equalise conditions which are quite as often the outcome of vices and deficiencies as the undeserved product of blind circumstances."<sup>1</sup> Anything that tends to lower moral fibre in a community—to weaken the sense of individual responsibility and duty—stands in the way of the highest end of civil government being attained. This is, as our induction of Bible passages made very plain, the development of humanity in all its elements, moral, spiritual, and physical, according to the divine idea. At the early stages of a nation's growth paternal government may be essential to its prosperity—its members not being trained to use their powers—but the higher it advances in all that constitutes true civilisation, the less will this be needed. While then Socialism in so far as it is a leaven of virtually Christianising principles, fostering love and mutual consideration between man and man and class and class, may do good; yet as a system, based upon the incapacity of subjects to look after their own interests, and on the omniscience and omnipotence of civil government, it can only be mischievous. It is strange to find it, under this latter aspect, so wide-spread in an age like ours that prides itself in being superior to all that have gone before.

While this weakening of a sense of duty and responsibility may in this way be charged against Socialism, it results still more directly and powerfully from another system that now demands our attention. This is Secularism. It does not deal so directly with civil government as with the conduct of individual life; but still its teaching and principles embody very distinct views about the place and function of civil government. This system may be regarded as a direct product of the engrossing materialism and worldliness of the time. To adopt the trenchant words of a writer whom we have already quoted: "There has never been a period when wealth counted for more than at present. There has never been a time, it might be added, when the morality of the means of acquiring wealth counted for less. The greed of gain overmasters everything. The boldest and least scrupulous attain the most commanding positions, and though they may be abused they are none the less accepted as leaders, and yielded to as conquerors in the battle of life. The poor, of course, see all this, and draw their own conclusions from it. . . . Inequalities exist which are not the result of superior virtue but of superior vice. Men are rich, not because they have honestly earned wealth, but because they have dishonestly stolen it. Colossal fortunes are raised upon acts of

<sup>1</sup> *Atlantic Monthly*, vol. lix. p. 629. .

spoliation no whit more defensible than the plundering of the Middle Ages, and these ill-won fortunes are held, by the tacit consent of society, to be inviolable." Sad to say, this state of things has obtained under a profession of the Christian name and religion. It has not been they who opposed Christianity that did such things, but they who professedly adopted it. This could hardly fail to create a prejudice against Christianity, and lead some to seek a science of life apart from its teaching, and one that would remove the evils that even Christianity seemed to deal with so ineffectively. Alas! how many systems by which men have been led sadly astray have been produced, and derived their force, from the failure of those who professed Christianity to grasp and carry out its principles. Had there been a living Christianity in our land in the first half of our century, infusing its spirit of love and freedom into every department of the nation's life, neither Secularism nor other kindred systems would have obtained the footing they did. Were the principles of Christianity more thoroughly applied in domestic, commercial and social life now, such systems would not long wield the influence they do.

Finding its origin in this way, Secularism is opposed to the Christian religion. Its advocates, however, are far from being agreed among themselves as to what its exact attitude toward it ought to be, whether one of open avowed hostility, or simply one of exclusion and indifference. As expounded by Mr. Bradlaugh, it is based on avowed atheism, and has for one of its main objects the extirpation of Christianity as a superstition that has had a most pernicious influence on human welfare and progress. These are his words as quoted by Dr. Flint in his masterly discussion of this subject in his *Anti-Theistic Theories*: "What we say is that theological teachings prevent human improvement, and that it is the duty of every secularist to make active war on theological teaching. It is no use saying, ignore the clergy. You cannot talk of ignoring St. Paul's Cathedral—it is too high. You cannot talk of ignoring the Religious Tract Society—it is too wealthy. You cannot talk of ignoring Oxford and Cambridge Universities—they are too well endowed. They command too many parties to enable you to ignore their power, but you may strive to crush it out a little at a time. You cannot strike all errors effectually at once, but you can strike at some and encourage others to strike too. This is the secularist's work Paine and Carlisle cut out years ago. This is the secularist's work Southwell undertook. This is the secularist's work in which every man has got his share to do who feels as I feel. The secularist's work which we have to do, is to cut down the banyan tree of superstition, which tree seeks to send its roots down into every baby brain, and which holds by the habit-

faith of the rich, and by the ignorant credulity of the poor. Every branch of this superstitious tree bears poisonous fruit; but before you can get the branches effectively destroyed you must cut away the roots as well as gently drain the tree. The upas tree of religion overspreads the whole earth; it hides with its thick foliage of churchcraft the rays of truth from mankind, and we must cut away its root and strip away its branches that reason's rays may go shining through, and give fertility to the human soil, long hidden from their genial warmth." These are the sentiments, and this the avowed aim of the man thought worthy, by so many, to a seat of our legislature and to make laws for this professedly Christian country. But while this is the relation of Secularism to the Christian religion from Mr. Bradlaugh's standpoint, it is differently put by those who own the leadership of Mr. G. J. Holyoake, a man of a much higher personal character than Mr. Bradlaugh, and who gave the name to the system by which it is now designated. He does not wish it to be identified with an active pronounced warfare against Christianity, but simply desires this whole sphere to be excluded and ignored. "To ignore," he says, "is not to deny. To go one way is not to deny that there may be, to other persons, another way. To travel by land is not to deny the water. The chemist ignores architecture but he does not deny it. And so the secularist concerns himself with this world without denying or discussing any other world, either the origin of this or the existence of that." His position in relation to the whole matter is just that which modern agnosticism seeks to occupy, affirming nothing about it, but leaving it entirely out of account. But it is one altogether untenable. If there be a God and an unseen world in intimate relation with the present life, then the science or the art which ignores them is thoroughly unscientific. A group of the most important facts that must be dealt with in order to reach any true science or art of life is simply passed by. The impossibility of rightly treating the matter in this way has been very cogently pointed out by Dr. Flint. "Architecture is an art—the art of building houses—and as such it cannot afford to ignore any kind of knowledge that bears on the building of houses. An architecture which took no account of the law of gravitation, and other principles of mechanics, of the properties of stone, lime and wood, of wind and water, light and air, would be only the art of trying to build houses that would not stand, or which could not be inhabited if they did. Apply this to the case before us. Secularism professes to teach us a more difficult and complex art than that of building houses—the art of ordering aright our lives in the world—the art of properly discharging our duties in this present life; and at the same time Secul-



arism, as represented by Mr. Holyoake, tells us that we may ignore the questions, Is there a God? Is there a future world? I ask if such Secularism be not precisely like an architecture which would advise us to take no account in building our houses, of light and air, and therefore not to trouble ourselves about windows and ventilators? Give me reason to believe that there is no God and no future existence, and then I shall have reason to ignore them; but to ask me to ignore them before you have done so, is neither more nor less than to ask me to act like a fool. If I cannot find out that there is a God and a future life I must be convinced by reason that I cannot. If I can find out anything about them I ought to do my best to find out as much about them as I can. And whatever I find out or think I find out about them, I am bound as a reasonable and moral being to take account of in my conduct in this life." The real reason why this agnostic position is taken up is not to admit the possibility of the Christian religion being after all true, but to gather into the ranks of the secularists some who might be frightened at the word atheism. The elimination of the Christian and even the distinctively religious element as a means of individual and social progress lies at the very foundation of the secularist creed.

Now what does it propose to substitute for it? A knowledge of nature and the laws by which all its operations are controlled and guided. They believe, "all nature to be governed by fixed laws in conformity to which our well-being depends. To teach men to understand and obey these laws is therefore the great aim of all their efforts, both in educating the young and addressing adults." The good which wise men will alone seek is their good in this present life, caring nothing for the future if there be such a thing; and how best they may reach this good may be learned from a study of nature. Dr. Blaikie in his interesting tract on Christianity and Secularism has very succinctly expressed the positive creed of the latter system in these words: "True good is that which is in accordance with the laws of nature, especially physiology; and evil is that which contradicts these laws. Duty is synonymous with ascertained utility to the greatest number; for Providence, Secularism substitutes science; for prayer, prudence and well-directed labour; for the worship of God, the service of man; for faith, knowledge; for submission to authority, reverence for truth; and for religion, all the pleasures of domestic and social life." It thus forbids man to look higher than earth for a rule of life; tells him to devote himself to a study of nature that he may acquire all the knowledge he needs for his guidance; and insists that his first business is with the present life only.

Without entering into any full discussion of this creed there are two things we wish to state in regard to it. The *first* thing is the fallacy lying beneath it, that belief in Christianity necessarily involves neglect of the laws of nature, and discourages inquiry into them. This is a libel upon Christianity when rightly understood. By whom have the greatest and most fruitful scientific discoveries been made? Not by secularists, but by those who were simple believers in the Gospel. The names of Franklin, Newton, Kepler, Galileo, Agassiz and Clerk-Maxwell are enrolled among the heroes of the Christian faith. "The genius, research, originality and fertility of thought shown by these men were, no doubt, largely due to the benign influence of Christianity. If any disbeliever in God and religion has ever made a first-class discovery I have failed to find any record of it in history. It is the religion of Christ that has inspired the genius of man, and stimulated his mental activity, thereby enabling him to reach his highest attainments and to execute his noblest achievements." Our knowledge of nature would not have been what it is to-day had it not been for the quickening influence of Christian truth. And, besides this, Christianity lays upon us a responsibility to conform ourselves to the ascertained laws of nature which secularists can never feel. These laws are to us, who intelligently and cordially accept Christianity, manifestations of the will of our heavenly Father, and to run counter to them is not only a sin against ourselves or against society, which is all the length secularists can go, but a sin against Him. There may have been too great a disposition on the part of the Church to make light of scientific knowledge, and its usefulness as furnishing guidance in many ways for our conduct, and increasing our power of doing good. She may have sometimes been afraid of the light that came from this quarter, not recognising it as light from heaven, but this must not be laid to the blame of Christianity itself. The *second* thing we have to say about this system is that its motive-power is not adequate to enforce obedience. It is not knowledge which men need so much as a sufficient motive-power to lead them to act in accordance with it. The most intimate acquaintance with the laws of nature may be possessed and yet there may be constant violation of them. Yea, as we know to our cost in these times such a knowledge may be used as an instrument of evil and injury. Now, where is such a sufficient motive-power to be found? Let Dr. Flint answer in these forceful words. "The best men the world has seen have confessed in all ages that they could not find this power in themselves, and were even certain that it was not in themselves. The more I interrogate consciousness and history the more convinced I become that they were not deluded,

and that if we feel differently it is not because we are better or know better than they, but because we are worse and know ourselves worse. It is only through a power above nature that nature can be raised above itself, and that morality can be lighted up with the emotion and inspiration needful for carrying the sage along the narrow way perfectly, for carrying the ordinary man along it at all."<sup>1</sup>

Take away a personal God behind nature, revealing Himself in Christ as a God of love, generating a grateful love to Him in our hearts, and you have no power sufficient to secure obedience to laws that may be perfectly known. The ineffectiveness of the Gospel of Secularism to meet the deepest needs of the human heart was well illustrated by the incident referred to by Dr. Blaikie in the work to which we have already referred. Somewhere in the North of Scotland a Unitarian minister took to preaching in the streets—a practice by no means common with them. He spoke of the beauty of goodness and invited them to a virtuous and orderly life. A group of waifs and harlots hovered near, and one of them with sharp mother-wit, said to him in her native dialect: "Eh, man, yer rape's nae lang enuch for the like o' hiz" No, it needs a longer rope—one that is reached down from a God of love—to lift sinful men and women from the depths into which sin has plunged them. The teaching of Secularism in thus seeking to efface religion must weaken the bonds of morality, and hinder, and not help a right development of humanity.

We have thought it necessary to go at some length into the system itself and its teaching that we may see all the more clearly its bearing upon the biblical idea of the State. Without some insight into it, its antagonism to the idea the Bible gives us of what a State should be and should do—its character and functions—could not be so well discerned. As to the essential character of the State Secularism ignores altogether the divine element in it, the divine order lying behind it, which is made so prominent in Bible teaching. It does not regard it as an ordinance of God—on such an idea scorn is heaped—but simply as a human arrangement for the better attainment of human and earthly ends. It is an instrument which is found in a rude state among the most uncivilised and savage races, and becomes more and more adapted to its purpose as nations have risen in the scale of civilisation. It is nothing more than a human invention, and subject to that supposed law of evolution which is made to embrace everything. Rulers are really nothing more than the directors of a commercial company put there by the shareholders to manage the concern for them and carry out their will. It is to be

<sup>1</sup> *Anti-Theistic Theories*, p. 244.

feared that the secularist teaching about the character of the State is accepted by many who would not adopt their entire system as such. The power which rulers enjoy is traced to the body of the people, by which they may be elected, and no further. Rulers are exalted to the position which they occupy to carry out the will of them who put them there by their choice, and are amenable to no other authority. Their responsibility to God *from* whom the power has come, though it may have come *through* the people, is ignored. Now what is this but the application of secularist principles to the State, although they may be renounced in the individual and social life?

If we thus lose sight of the divine order lying behind these human arrangements, and of the divine authority with which those entrusted with civil power are clothed, it is plain that our conception of the essential character of the State is one entirely different from that set forth in the Scriptures. We set aside the very thing with which the Bible almost exclusively deals. It does not give guidance as to the formation of civil constitutions or forms of civil government. It leaves these things to be determined by a wise consideration of the circumstances that may be involved. But it asserts in no uncertain or ambiguous terms that the institution, in whatever form it may exist, has its roots in God's will, and that, in so far as it fulfils the end for which it was called into existence, it has His sanction and authority. Opposition to it, as fulfilling these ends, is regarded not simply as a crime against society, but as a sin against God. Obedience to its lawful commands and subjection to its rule are enjoined not only for wrath, but for conscience' sake—not only as fearing the punishment which disobedience and revolt would entail, but as acknowledging the right which it has, as an ordinance of God, to these things. When it ceases to fulfil these ends, and tramples upon the sacred rights of its subjects which it ought ever jealously to guard, then it forfeits its character as an ordinance of God, and with this its claim to the obedience and subjection of its subjects. Revolt against it, and not submission, may become an urgent duty. This truth has been written in blood in the history of our nation in its sore and prolonged struggle with the claim of the Stuart dynasty to govern by divine right according to their own pleasure. But while we justly reprobate the thought of the "divine right of kings to govern wrong," we should at the same time remember that popularly-elected civil representatives are no more clothed with such divine rights than ancient kings. A democratic form of civil government—a government based upon the will of the majority—may lend itself to tyranny just as much as an absolute monarchy has ever done. *Vox populi* is not always

*vox Dei.* The tyranny of the lawless mob may be the hardest of all to bear, and may work the greatest amount of mischief. When a government based upon the democratic idea may pass laws trampling upon the rights of any of its subjects, it is no more entitled to reverence and submission than any other kind of government acting in a similar way. But so long as a government administers justice between man and man and class and class, it matters not what its exact form may be, then, according to the teaching of the Bible, submission to it is a moral and religious duty. It is God's will that is made known to us in all its lawful demands, and the protection and facilities it may give for the pursuits of life and for self-culture are to be received as divine gifts. But the secularist, in shutting out this whole region of thought to which the Bible leads, narrows the horizon to the earthly and temporal. In doing this he takes away what gives the highest strength and stability to a nation. Can the highest patriotism be nourished on the low earthly view of the State's character implied in the creed of the Secularist? We question it. The noblest patriotism the world has yet seen has been based upon the fear of God. Can the laws passed have sufficient sanction to secure obedience? We again question it. If the State is simply there for my advantage, and rests on no higher foundation, then the laws that do not seem for my advantage will have no authority for me. Even if I be told that they are for the advantage of my fellow-subjects or of humanity at large, and that as serving this end I ought to submit to them, I would need to be convinced of it, and to be actuated by such love to my fellow-men as to be willing to make personal sacrifices for their advantage. But what is there in the Secularist creed or in the Positivist creed with which it is closely allied to generate and sustain this unselfish love? Can it supply any power like that found in the religion of the Bible for producing this? The very putting of the question in this way involves a negative answer. Take away divine authority from behind civil Government and the very foundations on which the social structure rests are destroyed. We share in the opinion expressed by Dr. A. Hodge, that "the only thing that can save society is the recognition that it is founded on the will of God, and that all authority comes from above downward, and not from below upward. If in this country of universal suffrage (this applies specially to America, but has a meaning for us too) we do not emphasise great principles of duty, we are going to perdition." The Christian Church as the witness of God in the world will sadly fail in its mission if it does not insist on this recognition and emphasise these great principles. The work of civil legislation and administration must be left to those who have been specially trained

to deal with it, but the great moral principles which must guide and control them in it, and guide and control the body of the people if disaster is not to overtake them, must be fearlessly and constantly proclaimed. It is as true in the case of nations as in the case of individuals that if conscience with its sense of duty be dethroned, ruin is not far away.

And while the State's relation to God must be vindicated against the baleful teaching of Secularism, so also must its relation to the higher side of man's nature, that which links him to God. Proposing a non-religious basis for the constitution of civil government—a thing, by the way, entirely new and found nowhere in the experience of the past—it forbids civil government taking anything to do with religious matters. Man is simply to be viewed by it on the earthly side of his nature—as having to do only with this present life—and all its action is to be limited by this. In the education of the children—a matter with which States have always concerned themselves as intimately connected with the welfare of the people—provision may legitimately be made for the teaching of everything but, the religion of the Bible. In making laws and establishing institutions for the development of individual, social, and national life, the sphere of religion, and the Church as identified with it, must be shunned and ignored. This is the position taken up by the secularists, and by a great many who would disavow their creed as applied to the individual life. But the duty of the State in relation to education and the Church is too wide and intricate a subject to enter upon at the end of an article. It must be reserved for fuller treatment at a subsequent time.

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## A HOUSE INSPECTION.

FOR YOUNG MEN.

“The righteous man wisely considereth the house of the wicked; but God overthroweth the wicked for their wickedness.”—Proverbs xxi. 12.

(Continued from p. 25.)

### HOUSE NO. 2.—ROTTENROW.

THE next house is even worse in its outward aspect than the first, for its tenant has more violent appetites, and tempestuous passions.

He looks on the wine—the good and merry wine—when it is *red*,

stirring itself aright. He is full of babbling, and he is fond of contentment. He has many causeless wounds, and is often like the sailor who attempts to lie down to rest on the top of a mast. His eyes shew *red*, for he has taken to himself the raging strong drink. See him seeking it yet again, though parents or children should starve at home. See him stealing the prizes of honest labour, or skulking away with the rewards of better days, hurrying through the twilight, or by the edges of unfrequented lanes to the pawnshop, that he may obtain enough for another mouthful, a stomachful, a body full of the liquid ferment, which sets him on fire and dies away too soon for his satisfaction. He feels that he is ever putting this spirituous treasure into a bag with holes in it, for he can never have enough; he would give his all, aye the whole world, aye the whole heavens too, for *enough*. Why can't a man have *enough*? a good fill up, and then be done for ever with cravings after glasses, bottles, barrels, hogsheads, everflowing rivers of beer, gin, rum, braudy, champagne, whisky? Why, because the dainties in the house of the wicked never satisfy; they increase hunger and thirst, or perish in the using; they but fix and fasten the chains of slavery upon a growing man, until he cannot be free, if he would. And so this man is bound by this evil habit, and is known as a drunkard. A selfish, heartless, cruel fellow is he, given up wholly to a vile, degrading, unmanly, accursed vice.

Mark how dismal is his house, and how wretched his family. Consider seriously, with some purpose of heart, the bitter and gradual changes which have come over this man, and all that is his. Think of what he was when young, remember his jovial hours when the serpent crouched out of sight, and the adder was hidden, his laughter with his companions, when they sat and sipped together, oblivious of danger, regardless of harm; the days when a small share of his honestly earned wage was given for a half gill, or moderate glass; a small share, but gradually more and more as an increased quantity was needed to produce the old exhilarating effect.

You have seen the horrid changes gradually stamped upon his visage, upon those dependent on him, and upon his abode as he addicted himself to the use of alcoholic liquors. His face altered—not mellowing with the gracious lines of a goodly and contented age, tinted still with the bloom and freshness of other days—but corrupted with a stupid, leering, marred, besotted aspect, which repels and disgusts, having no element in it of strength, or comeliness, or respect. You have known his family in their days of happiness and prosperity, when comforts seemed to be added daily, and pleasures and songs were multiplied. You knew them, you were made glad in their midst, and you rather envied their lot. But now how sad and

pitiful their condition. Struggling bravely, battling hard with unaccustomed labours and hardships, to conceal their poverty, and their despair, till final issues fell which nothing could undo, and the sorrowful all was naked and open to the world.

And you have heard in that house the songs of the fool, with no inspiring issues; the tumults of the mad, with wreck and injury around; the talk of the idiot, which neither informed nor guided; and you are not surprised that its comforts disappeared, its degeneracy became visible, its desolation hastened fast, and that at last it fell utterly and for ever.

Yet that hopeless character had his days of repentance, when ashamed of his excesses, he strove to amend. No man is allowed to perish so, without efforts made of various kinds to save and renew. This man had to turn a deaf ear to remonstrances, rebukes, entreaties. He had to disregard the pains he suffered in himself, and the grief, and want, and shame, and poverty, he brought upon others with heartless persistency. He had to turn away from man, (who is not the most patient of friends), and he had to scout and refuse the long-suffering goodness of God, ere he became a confirmed drunkard, and went deliriously into torment. ". . . Nor drunkards . . . shall enter the kingdom of God."

You are tempted this day to follow this man's example. Some friend or neighbour, pleasant, and social, and free, will offer you the glass of wine or strong drink; you will enter merry companies at marriage feasts, anniversary commemorations, club gatherings, public banquets, who are not afraid of danger. Doctors prescribe it, magistrates decide it (or so much as the community can be judged to require; and if you would know the measure of a magistrate's judgment look around through your towns and cities) and the nation lays the burden of its National Debt upon it. But do thou again consider this man who was destroyed by it, not in Cornwall or some distant island of the sea, but in that house opposite your own door, or right above you, or round the corner. Mark the way he took, the character he formed, and how and where he fell, and avoid it, pass not by it, disregard all sanctions and powers bound closely to it. It is the way to ruin, the abode of despair and death.

### HOUSE No. 3.—ROTTENROW.

This house is a dark abode indeed. So dark and hidden it is, that it, and the characters of those who stay in it are not mentioned in general or particular society; or if spoken of, then with an emphatic shrug as at a matter too loathsome to touch or say anything about.



The heads of families do not instruct their sons and daughters about it, to infuse in them a strong abhorrence of its fleshly iniquities. Teachers and ministers do not usually, and indeed, in many cases, never make it a subject of definite, and absolutely necessary, though difficult teaching; and so the giddy, and the thoughtless, and the many uninstructed fall a prey, and the guilt of the same cannot be laid entirely on their shoulders. Society stamps its condemnation of it, but how late and how partial. The laws of the land condemn it, but with how little pain and shame. The best of our literature condemns it, but how much of our literature winks at it, or is on the evil side of it. The Bible condemns it out and out with the most emphatic severity, in all its details, in its conceptions, and progress, and issues. In this book there is no night, where the workers of such iniquities may hide themselves.

But there he is, the man who has let loose the lewd desires within him; and issuing from this "house of the wicked" he corrupts homes, and taints society with foul, immoral, unseemly habits and deeds. He is avoided, shunned by all who love modesty, truth and virtue.

This is the man who loves the black and dark night, that the evil passions raging furiously in his heart, may be concealed from his victims; or, alarmed and terrified, they would flee from his presence, as from a corrupting plague, a foul sewer, a pit of deadly odours. This is the man who will at last lie down with rottenness in his bones, "whose iniquities the heavens shall reveal, and the earth shall rise up against him."

What is it to him, that a girl, having plighted her troth to him, delivers her honour too soon to his keeping; that that is dearer to every right-hearted woman than life itself? What is it to him, that his promise is broken, his vow not made good, that he has flung her aside to seek another victim, and defile, corrupt, betray others by false words and foul deeds? What is it to him, that there is a sound of weeping in a quiet home, that a hearth erewhile a place of happiness, and peace, and modest pleasures, is made utterly desolate, that a heart is broken, and a grave opened and filled, and one is gone with her cause to her God and King?

Her parents, or those who loved her, may

" Cross her hands humbly,  
As if praying dumbly,  
Over her breast.  
Owning her weakness,  
Her evil behaviour:  
And leaving with meekness,  
Her sins to her Saviour."

But he goes forth from his dark abode unstung by remorse, scoffing at her shame and wasted life, hiding and forgetting the cruel wrong he wrought and the Avenger's memory and power. He goes forth through good society, he is abroad in the highest circles of this Christian land, and mothers who have heard of his deed, do not shut their doors against him, he enters houses with smiles upon his lips and corruption in his heart. He seeks to make "one more unfortunate," till, it may be suddenly, in a moment, he is overthrown and called to that strict and awful tribunal, where the wicked are rightly judged.

"And there shall in no wise enter into it anything that defileth."  
 "The *unclean* shall not pass over it."

Look within your own hearts, and there you will find desires, and passions, and lusts, such as are in the bodies given by God to all other men, which are to be ruled over with a strong will, and a stern purpose, that your's may be a right, a clean, a Christian way. If you allow these lusts to become your master, not seeking to control them, they will assuredly issue in misery and shame.

The author of these proverbs saw this man of old, when he was still a young man. He was looking from his window one day watching the conduct and actions of a desperately bad woman, whose evil ways he sets forth again and again, and he saw passing by, a youth, simple or empty of sense, a young man void of understanding, whose heart was ever going forth towards unlawful pleasures, and guilty delights; and he went away with this woman to her house, not knowing that her house was "the way to hell, going down to the chambers of death." And so is a man defiled by his own passions issuing forth in vile acts, until be he ever so anxious, and torture and labour with himself ever so much, he cannot make himself clean. The earth and its people to him grow filthy, and the fair heavens become abominable, and his own body, fearfully and beautifully formed, is made corrupt and wretched, until he is swept away from his polluted place.

Do not die as a fool nor cast the sword vilely away as Saul did on barren Gilboa; but bestow your powers and chiefest affections on whatsoever things are pure, lovely, and of good report. Be strong to walk in virtue's ways, for great are her rewards, and ever increasing and pleasant her peace.

#### HOUSE No. 4.—ROTTENROW.

You must take particular care in drawing near this house, lest you should slip and fall. No man is safe in its neighbourhood, yet is it

ever at hand, and it is difficult, and well nigh, if not altogether impossible to avoid finding ourselves—will we nil we—in its very midst.

Between the man who habitually inhabits it and the righteous spectator, there is ever kept a considerable distance, there is a great gulf fixed. His vices are so contemptible and detestable, so base and evil, that there cannot be the slightest unity of sympathy and feeling between him and any man, who has any respect for himself, and any purpose to do that which is honest and true.

He is a skulking fellow, like the dweller in the previous house. He loves the darkness always better than the light, the night rather than the day. He seeks always the margin of the hedge, the shadow of the wall, the obscurity of the darkest road, the dizziness of the twinkling light, the indistinguishable cloud.

His house lies very low, and the many paths which lead down to it are all very slippery, for they have all been well trodden, frequently in fair weather but generally in foul. Even amongst the righteous, there are scarcely any, indeed, not even one who has not slid down to that house, of himself, or with a push. Yet it is a place of shame, in which no right thinking man can hold up his head, but from which, with pains and heartburnings, he must, if wise, and on his knees too, make his escape. It is so low, so much a pit, that no man can walk there and back with dignity.

Then there are numerous byeways to this house from all the other houses in the row, and they are all very slippery, so that there never fails to be found a crowd of people in or about the house. There are those who have gone down there once, and never care to haste away; and there are those also, who, having accidentally, undesignedly, out of terror, confusion and fear, got on the slippery road, have landed down there, but are endeavouring with grief, and shame, and earnest humility, to flee from it to a place of safety and respect.

It is the house of the *liar* and the *thief*, the dwelling-place of birds and beasts of prey.

There he covets greedily all the day long, and his neighbour findeth no favour in his eyes. To him the whole world belongs, and all things in it. He acknowledges not his neighbour's right to anything, he knows nothing of fair wages, he cares not for market prices, he loves and gives himself wholly up to immoral plans of campaign.

He has to be watched like the hawk in the air, the wolf in the field, the shark in the waters. To be watched with ceaseless diligence, the dogs of justice ever following his steps. He must be handled with resolute authority, hunted down without mercy, and destroyed without remedy.

His neighbours have to make high their walls, and close their

hedges, and strong their bolts and bars, and otherwise by a thousand suspicions and a multitude of palisading precautions to shut him out from their presence and their goods.

It is he who alarms a whole neighbourhood by his midnight marauding, so that the careful householder, in the midst of his uneasy rest, will start with a fearful shock at the sound of a shuffling footfall, or creaking door. 'Tis he who destroys all trust between man and man, making a man look with a jealous eye on all strangers, and with cautious scrutiny on all friends. 'Tis he who, with covetous eye, and cruel heart, and swift hand, destroys the friendship that should exist between men, and makes bitterness and hatred the general portion. 'Tis he who, with selfish speed, forgetting the claims of mercy, the demands of law, and the power of God destroys the inheritance and portion of his neighbour and brings swift vengeance on himself. So that he who once was the joy of a mother and the hope of a household, who once lifted up his head amidst the honest and the true, has to be shut up in the doleful prison, and at last shut out in the awful night of darkness. His house is built on the most insecure of all foundations, and is finally swept away in the storm of wrath.

He also learned this sinful course when young. The chaff of evil desires quickly conceived and early attempted was not at once threshed out of him; the weeds of thievish propensities soon manifested when he stole from sugar-bowl, garden, field or neighbour, were not pulled out with determined power and wisely proportioned discipline. The poison of cunningly conceived and craftily executed schemes, when the youthful rowdy stole and lied and swore was not ejected with wholesome detestation and steady, sustained, resolute authority. Nay, by winking at his vices, and smiling at his dexterity, and enjoying his ingenuity, and forgetting the vile motives of his plots, and the canker of his evil intentions, and the rot of his unpunished sins, there is at last nursed, and formed, and finished, a man—who might have been honest, and trustworthy, and noble—but is only false, and base, and miserable, fit only to be turned out from the midst of men and turned away from the presence of God.

Examine your own hearts and test your own lives and see if there is, or has not been, some of this root of bitterness within you dividing you from your neighbour and from your God; none of the poison of covetousness, none of the weeds of thefts done in your households, or amid your neighbours; none of the rot of lies told in your homes in earnestness or folly, uttered to your fellows, said before your God. Oh! cast not your stones at that miserable outcast, but think how easily we all might be condemned for holding the seeds of the same

sins, though, by the grace of God, we are not so vile and so hopeless as he. Let us seek with all diligence to have our hearts cleansed, and our hands restrained, and our eyes aright directed; that we may be kinder at home, more merciful abroad, and that we may live nobler, grander, better, more charitable, more self sacrificing lives in the world.

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PASTORAL LETTER.

[Recently there came into our hands the following letter which our esteemed brother, Professor Aitken, who has been compelled to spend the winter in the Isle of Wight on account of his health, sent to his congregation at the beginning of this year. We thought that our readers would be pleased to read it, and so requested permission to use it, which was kindly granted. We trust that his voice will soon be heard among us again, and that strength may be given to him for much work in the Church below.—ED.]

Ventnor, December, 1888.

MY BELOVED FRIENDS,—The tie that unites a pastor and his congregation is a very close one. My interest in you arises not merely from the fact that I have among you many personal friends whom I love and esteem, and on whose sympathy and help I can ever reckon, but mainly from this, that you are the portion of the vineyard the Lord has given me to cultivate, or the part of the flock, redeemed with His own Blood, He has appointed me to feed. It is by my dealings to you that my faithfulness to Him is to be proved—it is through you that I am to win the crown of glory, which He will give at last to all His true servants. How, then, can I but be drawn to you in interest and love? And as such feelings now glow in my breast, I wish and pray, that even when absent from you, I might, on the first Sabbath of another year, impart to you some spiritual gift—that I might now be able to pen such words, however simple, as would cheer and strengthen you as you set out on another stretch of your pilgrimage course.

Let me remind you, then, this day, of that exceeding great and precious promise of our redeeming God—"My presence shall go with thee," (Ex. xxxiii. 14). We know not what the year on which we have entered will disclose to us—to what scenes of joy or sorrow, of temptation or danger, its revolving days will introduce us. But amid all the uncertainties of the future we need have no cause of anxiety, if we are God's people, for this promise of His meets our every case. It is rich and full, perfectly adapted to all the circumstances in which we can be placed. Come joy or sorrow, life or death, severe personal

affliction, or sorest family bereavement, if we have His presence with us, all must be well. Wonderful, indeed, it is that such a promise should be given us—that the great Redeemer should engage personally to attend us along each step of our course, and be all to us that He can be. But let us take Him at His word, not doubting or questioning it, not narrowing or limiting it, but opening our hearts to its fulness of blessing. This is a tried promise. It was given at first to Moses in circumstances of great difficulty, and he found it to be faithful. Such has been the experience of thousands in every age since his time, and thus attested and confirmed it comes to us this day, and claims our entire confidence. Let us think for a moment what this promise implies.

The Psalmist says—"In Thy presence is fulness of joy." This applies to heaven in its ultimate meaning, but it also applies to earth. Christ's presence, realised by faith, will make our lives bright and happy. It will furnish us with the highest of all companionship, with the noblest of all inspiration. It will lift us from the low level, where earthly thoughts engross us and earthly cares burden us, to the higher level, where all these dwindle down to their true insignificance, and spiritual things are disclosed to us in all their reality and excellence. It will bring us into Beulah land, where we shall catch glimpses of the heavenly city. How poor and mean the best of earth's joys in comparison of the joy of Christ's sensible presence! If you know aught of this, you cannot be indifferent to the further enjoyment of it; and it may be our experience in an ever higher and richer measure, till at length we see Him as He is, no longer through a glass larkly but face to face.

The Divine presence secures complete protection amid all danger. "As the mountains are round about Jerusalem, so is the Lord round about His people from henceforth even for ever. Read the 91st Psalm for a picture of the safety of the man who dwelleth in the secret place of the Most High—"He shall cover thee with His feathers, and under His wings shalt thou trust, His truth shall be thy shield and buckler." Dangers certainly attend our whole path through life, such as we cannot cope with. Some of these are plain and visible, others—and these are the most formidable—are spiritual and invisible. But how calm and peaceful we may remain amid them all, if we only lay hold of this promise! We may be quite sure that nothing that man or devil can do to us can really hurt us. "Kept by the Divine power"—that is a pillow on which we may serenely lay our heads and take quiet rest amid all the storms of life.

The divine presence with us implies guidance in all perplexities. Not a day comes round in which some question has not to be solved, in which some decision has not to be made; and not to speak of more important crises, the consequences of the course we adopt in common affairs may be of unspeakable moment. There is a guidance promised to God's people which shall cover the whole life. As far as they are living in communion with their Father in heaven they may be sure that He will not leave them to themselves, but will lead them into such paths as it will be for His glory and their good to

walk in. How far reaching is that word—"The Lord shall guide thee continually." The Lord's presence with Israel, in their march through the wilderness, was manifested in the pillar of cloud and fire which determined their every movement. Not by such visible tokens can we expect guidance now, for we live under the dispensation of the Spirit. But the guidance may be as real, and we may be as sure that we have it. How blessed are they who can say—"This God is our God for ever and ever, and He will be our guide even unto death."

But why should I enlarge? Your own meditation will suggest other similar remarks. The Divine presence will secure the supply of all your wants, sympathy and support under all your afflictions, triumph over death and the fear of it, and an abundant entrance into the everlasting kingdom.

Ere I close, let me ask you to think who those are who may expect the fulfilment of this all-comprehensive promise.

They are such as are truly pilgrims Zionward. Like Israel of old, they have a great deliverance to look back on, and a great future to look forward to. They have been rescued from a worse than Egyptian bondage, redeemed by the blood of Christ and the power of His grace from sin and Satan and the world, and the hope of heaven has been awakened in their breasts. Now they desire a better country—that is, a heavenly—and this hope and desire reconcile them to advancing years and infirmities, and to all the signs of their approaching departure from this world. At the beginning of a New Year perhaps they think, with a secret joy—"Now is our salvation nearer than when we believed." Is this, dear brethren, our position? Do we, by our whole style of living and feeling, by our keeping aloof from the vanities of the world around us, and the commerce we maintain with heaven, do we thus confess that we are strangers and pilgrims? Then assuredly we are those to whom a gracious God is saying—"My presence shall go with you."

Those who have an interest in this promise are such as are earnestly seeking God's presence. They put the highest value on it, and above all things deprecate the want of it. Their chief enjoyment in life consists in a sense of it, and their darkest days are those in which it may seem to them to be withdrawn. Hence their earnest prayers for it, so that they can in some measure enter into the spirit and language of Moses when he pled—"If Thy presence go not with us carry us not up hence." Is this, brethren, our exercise? Are we, on this the first Sabbath of another year, constraining Christ to abide with us? Then, blessed indeed is our case. He has put these desires and prayers in our hearts, and He cannot but fulfil them.

In a word, those have an interest in this great promise who are ever guarding against the sin that grieves away God's Spirit from us. We cannot have the joy, the strength, the hope which the Divine presence imparts without careful walking and habitual watchfulness. All carnal indulgence and wordly conformity, all slackness in duty and restraint of prayer will cause our Divine Friend to stand aloof

from us. Let us be jealous over ourselves with a godly jealousy. I can have no higher desire and prayer for you than that the Lord would work in you more and more perfectly those conditions of character, disposition, and habits to which the promise of His presence is attached. In that case, I am sure the year on which we have entered, whatever it might bring, would in the best sense be a happy one.

I have only to add that my health continues to be as favourable as when I formerly wrote, and that I trust, through your prayers, to be restored ere long to labour among you. Continue to pray not only for my bodily restoration, but for my spiritual welfare, and for my endowment with spiritual power for what may remain of my ministry.

Commending you all to the care of the Good Shepherd, I am,  
Your affectionate Pastor,

WM. F. AITKEN.

## THE RELIGION OF THE HIGHLANDS.

BY A HIGHLAND MINISTER.

### X.

SET apart to the ministerial office, Fraser of Brae looked upon himself as called to preach the gospel up and down the country, not staying above a week in one place. "The chief things I was called to preach were man's misery by nature, the nature of regeneration and salvation by Christ; and my spirit did more freely go out in a gospel strain than in a legal." He found a blessing accompanying private exhortation and instruction, encouraging him to diligent employment in season and out of season. He writes at considerable length in his "Memoirs" on "A Minister's work and qualifications," mentioning among other things: "To draw souls to, and build them up in Christ Jesus, is, and ought to be, the great end and scope of all faithful ministers. Christ is the Alpha and Omega of preaching, He in the centre where all the lines ought to meet; and where Christ is not the sense and life of preaching, we lose the text. No secret or mystery is more needful for a minister than acquaintance with the depth of the covenant of grace, Christ and faith, the promises and the law. Ordinarily, before a minister's closing with the work of the ministry, there is an exercising with great and various temptations, and the person passes, as it were, under a new work of conversion, of conviction of sin, and pardon, and justification, intimated into his conscience, without which a gracious soul will be very loath to engage in such a work. So Isaiah was humbled under a sense of guilt, and made to cry out until by a comfortable voice he is assured that his iniquity is pardoned and himself justified. There is not only need of



a gift and endowment to preach, but great need of the actual breathing of the Spirit to stir up the gift that is in them ; without which, though the Lord has been pleased to give them some measure of talents, yet can they not preach more than a child. The minister must have the sense of his charge, the danger of immortal souls deeply imprinted on his heart ; it must be clear to him that the Lord hath called him, and to what he is called, and the weight and import of his charge. It is a matter of life and death ; hence the charge of prophesying committed to the prophets is called a burden. He must love and take pleasure in his work and be reconciled thereto. I many times found that when I thought I was most enlarged and most sensibly assisted, either in preaching, or conference, or prayer, I have done least good ; and on the contrary when I found greatest deadness and straitness in my spirit in ministerial exercises, I found I have done most good : to show we should not trust in ourselves, but in the Lord, in whom alone is the blessing, and of whom alone is the efficacy of ordinances ; and to encourage ministers under indispositions and 'out of season' to be always doing ; for they may do most good when they think themselves least fitted for any such thing." He tells that it was not out of regard to any worldly gain that he laboured, for he had not one farthing for his ministry for the first twelve years. He never preached to others but what he had some experience of in his own spirit. Like his favourite Shepard, who always derived some spiritual benefit from his discourses before he delivered them to his people, so Fraser tells : "Every sermon I preached I had it with some warmth and life from the Lord upon my own spirit ; and I durst never preach that sermon that I was not in some measure affected with in studying before I preached it." He never gave a mark or sign of grace but what he found in himself, and he never started or attempted to loose a doubt but by such means as the Lord had solved it to himself. No wonder that such earnest conscientious preaching was attended by much blessing, so that he could write, "My labours were not altogether in vain, but much accepted with gracious persons and others, and efficacious to not a few, and my repute both at home and abroad was more than I desired or deserved."

The year of his ordination was also that of his marriage. Itinerating in the South he became acquainted in Edinburgh with a widow, J—G—, whose husband had died abroad, and to her he was married on the last day of July 1672. The union was preceded by much solemn prayer and consultation of the Lord, and was emphatically a marriage in the Lord. From his own observations we may quote : "Marriage is one of the most important steps of a man's life. O then, with what fear, and trembling, and godly dependence, should we go about such a matter ! I shall never forget what a minister said when marrying two persons, viz., Repentance mends all things but an ill-made marriage ; it is either a mean of the greatest comfort or sorrow. . . . The Lord gave me a suitable yokefellow, who did me good and not evil all the days of her life. In her did I behold as in a glass the Lord's love to me, by her were the sorrows of my pilgrim-

age many times sweetened, and she made me frequently forget my sorrows and griefs. I had not in herself alone a comfortable relation, but I had very much love and respect from all her relations, who were many, and in whose sight I found favour, so that they considered me no longer as a stranger but as their brother; and many of them being lawyers, advocates, and judges, I had their service for nought, and glad were they to do me any good. Nor did their love die with her, but continued constant to this day, and I know not of one breach that ever was between us. She was kindly, prudent and well-bred, ordered her affairs with great discretion; was truly religious, and not only would comply with me in any good work and spiritual duty, but many times would assist, stir up, and encourage and remind me of my duty. By my marriage I had better and greater occasions of serving the Lord and His people in the service of the gospel; for living for the most part in the South with my wife, I had frequent calls to preach both in the cities and country, so that few weeks passed that I did not preach twice on the Lord's Day, and once every week besides, and sometimes much oftener, and always to great multitudes, to several hundreds in the cities and thousands in the country, being much followed where I was known."

Like Dr. Payson of America he was not long in finding that marriage rendered him a double mark for the arrows of adversity. The brighter the light the deeper the shadows fall, and while he and his newly wedded wife were preparing to return to Brae, there came a summons to appear before the Council for keeping conventicles. Our old acquaintance, Bishop Mackenzie of Moray, in whose diocese Fraser was ordained, was not likely to regard the new recruit to the shattered ranks of Presbytery with complacency, and, along with a Councillor who had a grudge at Mrs. Fraser, he raised the storm of persecution. Evading the summons by a hurried departure northward brought but slight relief, for his persecutors sent a new citation to Ross-shire. He was much troubled on his wife's account, fearing lest all that belonged to her should be seized. "However I prayed to the Lord, and sought advice what to do, whether I should answer the Council's citation (as my friends advised me) or not, and take my hazard. The Lord was pleased to clear it to me that I was not to answer the summons, which light I followed; upon which I was denounced a rebel and outlawed." Soon after, having occasion to come to Edinburgh, he had an interview with the Councillor, in whose sight he found such favour that his enmity was turned into friendship. In it Fraser saw "the doing of the Lord," although the influence of his new friends was actively at work in procuring a respite from trouble, which he enjoyed for nearly two years.

In July 1674 he was summoned along with other ministers to appear before the Council for keeping conventicles, and, as he did not put in an appearance, he was anew denounced a rebel and put to the horn. In consequence of this "I was many times made to shift my lodging; was frequently in fears and alarms, and preached in great trials through the lying in wait of enemies; and several times interrupted in the very act of preaching, by soldiers, that by orders came

to apprehend me. The Lord by this did manifest His goodness in preserving and delivering me. By these tossings my spirit was rather distempered and jumbled than bettered."

The following year witnessed an increase of the storm. "In August (1675) the bishops and others, perceiving that the number of dissenters increased, and that the gospel spread further and further, notwithstanding the means used for its suppression, bethought themselves of *intercommuning* the ministers most active in preaching, and the chief professors both gentlemen and others." The *letters* issued in consequence may be seen in Wodrow (ii. 286). Among the eighteen ministers thus most honourably mentioned, we find along with Fraser, Messrs. Hog and M'Killigan, Donald Cargill, John King, and Robert Gillespie. "For naked preaching we were proceeded against as murderers and traitors. They hoped to keep the people from us or force us, finding no shelter, to remove out of the land. . . Yet the Lord did wonderfully disappoint them. For myself never one that cared for me shunned my company; yea, a great many more carnal relations and acquaintances did entertain me as freely as ever they did; nay this matter of intercommuning did but exasperate the people against the bishops the more, and procured to them, as the authors of such rigid courses, a greater and more universal hatred; so that the whole land groaned to be delivered from them."

Next year "the Lord took away the desire of his eyes with a stroke," after four years and a quarter of married life. In the beginning of October 1676, being called away to Northumberland on business, tidings reached Fraser that his wife had suddenly sickened of a fever. Hurrying back he found she had breathed her last four hours before his arrival at the desolated hearth. His sorrow was profound. He survived her twenty-two years, but "he never knew what it was afterwards to rejoice in any outward enjoyment from his heart, and the whole world looked to him as an empty ghastly room despoiled of its best furnishing." He had by his wife three children, a son, who died in infancy, and two daughters. One of these, Jane, was married to Hugh Rose the fifteenth Baron of Kilravock, M.P. for Nairnshire for some years, and Sheriff of Ross.

After his sore bereavement Fraser was in manifold trials and dangers "through the lying in wait of those who hunted after him." "The bishops knowing that I was a rigid non-conformist, and imagining me to be of some parts, and very active in preaching in the fields, and keeping up the Secession, as they called it; they therefore stirred up the King's Council against me, representing me as a person of very dialoyal principles and practices; so that there was a particular eye upon me, and I was one of the three that a considerable sum of money was proffered for apprehending of, to any person, although nothing could be laid to my charge of sedition, but only that I preached without the bishops' authority, and persuaded others from joining with the public courses established by law." Many were the attempts to apprehend him, but for years he escaped. At length on Sabbath evening the 28th January 1677, at family worship in the

house of a friend, he was betrayed by a servant-maid into the hands of his persecutors. Archbishop Sharp instigated the Provost of Edinburgh, by the promise of great rewards, to hunt out the obnoxious preacher. The maid was bribed, and she basely fixed the hour for seizing her master's guest. Surprised at prayer there could be no escape or resistance. He was forthwith carried to prison, and the Provost hastened to the Archbishop who was delighted with the news of the cunning and important capture. At dawn the joyous Primate sent orders to the jailor to keep the prisoner in close confinement, and to allow no one any access to him until the hastily summoned meeting of Council could be held that same afternoon. At five o'clock he was brought before a Committee of the Council for examination. He was charged with being, among other offences, a seditious person, and a very active schismatic; a person of very bad principles destructive of all government, and a noted preacher in field-conventicles. As field-preaching was punishable by death there was an evident desire that he should be got to acknowledge it, but he very properly declined throwing away his life so cheaply upon his own confession. Fraser gives a narrative of his trial in the "Memoirs," and what he relates is in perfect accordance with the account of his examination taken down by one present in the court and preserved by Wodrow (ii. 353—4), which is as follows:—

"Lord Halton—What man of trade are you ?

"Fraser—Would your lordship explain what you mean by a trade ?

"Qu.—Are you a heritor ?

"Ans.—If that be the thing you mean by a trade, I am.

"Q.—Where lie your lands ?

"A.—In Ross.

"Q.—Are you a preacher ?

"A.—Though by my not acknowledging this, I might put your lordship to the trouble of proving it, yet I will give you a clear evidence of my ingenuousness by acknowledging freely that I do preach, and though I be of extraction not altogether despicable, yet I glory more in that, and in serving God in the gospel of His Son, than in any other thing I pretend to.

"Q.—Are you in orders ?

"A.—As to what concerns my own person, your lordship sees I have been very free in acknowledging what I knew made me culpable by your law, and that without being circumvented, but foreseeing the hazard since, I likewise acknowledge I preach without any authority from the bishop; but as to what concerns others, or may serve to bring them on the stage, your lordship will excuse me from saying anything in it.

"Q.—If ye glory so much in your ministry, why do ye not avow it ? Why do ye not own your principles ? that is not ingenuousness at all.

"A.—I request, your lordship, to have no apprehension of me but as one most ingenuous; but I have owned my ministry; and any other principles you pose on me, you shall find me very free to give

your lordship an account of them, but why I could not directly answer that question, I have given your lordship a reason already.

“Archbishop Sharp—This gentleman seems not at all ingenuous with us, possibly he would be more if he knew the state he stands in, which is not ordinary, for he is of most pernicious principles, destructive to all kind of government, and withal he is very active in spreading them, so that there scarce a conventicle I hear of, but it is still Mr. Fraser who is the preacher, and likewise he is at least given out to be a man of parts and learning, and therefore the more to be taken notice of, since parts that way improven are most dangerous.

“A.—I know no pernicious principles I hold, such as you mean may concern either Church government or loyalty; as to the first, I freely acknowledge, as it is now established, I have a very great aversion from it; as to my loyalty I would not care much though you all saw what is in my heart concerning it; as to my spreading of them, I have been preaching Christ, and exhorting people to mend their ways and repent, and if the doing of that be pernicious, I confess myself guilty of it.

“Archb.—The greatest heretic will say so.

“A.—It is not saying but doing.

“Archb.—These are fine principles; you hold that all that are not of your judgment it is lawful to cut them off.

“A.—If you can produce any faithful witness (false you may) who will say that ever I maintained any such doctrine, I am content to die presently.

“Archb.—But you hold that the people may, whenever they think themselves wronged, make a pretence of religion, and rise up against the magistrate.

“A.—I have read *pro* and *contra* on that subject, both loyalists and commonwealth men, and among all that even I read or heard of, I never knew any that held that opinion, (upon which Halton and some others smiled) and what we hold concerning that is nothing but what may be drawn from the positions of the greatest loyalists themselves; but that is a ticklish point, and I desire not to dive in it at this time.

“Halton—Did you ever preach in the fields?

“A.—Your lordship knows that that, according to your law, is criminal, and I am not obliged to be my own accuser. It is enough that my throat be cut, though I do it not with my own hands; if you mind to stage me on that, bring my accusers, and then proceed as your lordship thinks fit.

“Archb.—Though these shifts be taken from others, yet they must not, sir, be taken so from a man of parts.

“Dundonald—Sir, you would gain the goodwill of the Committee by being ingenuous and free; I assure you none of us has any ill-will at you, or intend to take any advantage of you, or of any of your party, from anything you say.

“A.—I thank your lordship.

“Halton—Did you ever preach at Linlithgow?

“A.—It may be I have.

“ Archb.—Yes, sir, you have and in the fields there too, and that in great conventicles.

“ A.—I desire that may be proven.

“ Halton—You seem to be a wolf, and not one come in at the door, but at the window.

“ A.—If I had not said I had been in orders, your lordship’s consequence had been good, but when I said I could not directly answer that question, your lordship cannot argue from the negative as if I had said it.

“ Halton—But you are intercommuned.

“ A.—When I was cited I was six score miles from the place where my citation was given, so that it was not possible for me to answer it, and it was upon pretended contumacy, in not appearing on this citation, that I was intercommuned.

“ Halton—But why did you not move in it then ?

“ A.—Since I could not move in it, for I had none to do for me, my being intercommuned putting me in such a condition, that they would do for me were afraid to converse with me, or so much as take a petition out of my hand.

“ Halton—Did you ever converse with Mr. Forrester ?

“ A.—It may be.

“ Archb.—Yes, sir, you have, and ye had still, since he went to the Bass, correspondence by letters, and you were his correspondent.

“ A.—My Lord Halton, since the Bishop says so, I declare ingenuously I never had a line from Mr. Forrester, yea, not even so much as changed a word with him.

“ Halton—You seem to be of the Quakers’ principles, for though ye give us our due titles, yet my Lord St. Andrew’s, whom His Majesty is pleased to honour, ye give him not so much as he gives you ; he gives you Sir, and ye give him nothing at all ; that is no civility.

“ A.—I came not here to justify my good breeding. I confess I am a rude man, but for that I have no clearness.”

The examination throws so much light upon Fraser’s manly character and cool, calm demeanour when accused of conduct then punishable by death, that we trust our readers will not complain of the length of the reporter’s notes. So favourable was the impression produced on the members of the Committee that they were inclined to treat the prisoner with leniency but for the evil influence of Sharp, who was ever breathing threatenings and slaughter against any noted conventicle-holder. His hatred of Fraser breaks out repeatedly at the Council, and the answers returned to his inquisitorial questions must have intensified his venom.

Forthwith the accused was remanded to prison, under orders to be kept more strictly than formerly. “ My pockets were searched for letters ; knives, ink, paper, and pens, were taken and kept from me ; all company discharged : which filled me with some melancholy apprehensions. But in my darkness was the Lord a light round about me ; Him they could not shut out from me ; for that night I got a most kindly and comfortable visit from the Lord Jesus, and I had

one of the most sweet nights I had for ten years before that ; and lifted up, by the sense of the Lord's love and favour, above death, sin, hell, wrath, prelates and Papists, about one or two o'clock in the morning I fell into a sound sleep, until a little before six o'clock I was wakened by one of the jailors, who cried to me to make myself ready by six o'clock to go to the Bass, for so the Council had determined ; which I very cheerfully obeyed." Along with him the well-known James Mitchell, who had been subjected to brutal torture, and was within a year "to glorify God at the Grassmarket," was conducted from the Tolbooth of Edinburgh by a guard of twelve horse and thirty foot. After stopping one night by the way, the prisoners were landed on our Scottish Patmos, on Wednesday morning, 31st January, 1677. Already there were companions in tribulation, for the testimony of Jesus, upon the rock. Alexander Peden was there for more than three years at this time, and was soon to write to Mr. Simpson ; "We are close shut up by our chambers, not permitted to converse, diet, worship together, but conducted out by two at once in the day to breathe in the open air—envying (with reverence) the birds their freedom, and provoking and calling on us to bless Him for the most common mercies—and again close shut up day and night, to hear only the sighs and groans of our fellow-prisoners." There was William Bell the famous field preacher. James Drummond chaplain to the Marchioness of Argyle was just warded. In a few days the apostolic Thomas Hog would be landed, to be followed by Robert Bennet of Chesters, and Robert Traill of Cranbrook.

After giving an interesting description of the Bass in his "Memoirs," Fraser adds : "To this melancholy place I came, and continued there in prison for two years and a half. And here I had likewise experience of the goodness of God towards me ; and 1, in providing for me, without being chargeable to any, for such things as I stood in need of. 2, In preserving and supporting me under great pressure of spirit from sin, sufferings, temptations, griefs, sorrows and untenderness of brethren and friends, so as I was not therewith overwhelmed. 3, In preserving me in health all that time. 4, That in this time, partly by selling household plenishing, and improving of my estate, I paid and cleared one hundred pounds of debts. 5, I had the comfort and edification of fellow-prisoners, both ministers and others, some there before me, and others brought in since my coming, whose company was sweet and edifying many times to me. 6, We had liberty, for the most part, of taking the air up the hill ; my solitary walks were sometimes very pleasant to me. 7, I had the comfort of friends that came in kindness to see me from the city and country. 8, I had some special visits from God, ordinarily in private duties, and sometimes in worshipping and conference with others. 9, Some increase, I think, I find in gifts, knowledge, and grace ; some further discoveries of the knowledge of Christ and the gospel I never had before. 10, I was made some way useful by writing of letters abroad, praying with, and preaching to, and conference with others. 11, I had a cleanly unexpected deliverance from this sad place. 12, Some improvement I made of this price that was put in

my hands, through grace, that helped me. These things, I think, I was bound to take notice of, and be thankful for to the Lord."

His imprisonment was indeed a special training, by meditation, temptation, and prayer, for greater usefulness in the future. We find him much exercised in lamenting his sins and past shortcomings, in striving after higher attainments of grace and the knowledge of God, and in seeking to glorify God in his sufferings. Hours are spent daily in prayerful reading of the Scriptures, and progress is made in the study of Greek, Hebrew, and divinity. He gets opportunities of sending letters to Christian friends and relatives, and writes a Treatise of Faith which was destined to obtain a notoriety the worthy author never dreamed of. "But prisons must be prisons, and all afflictions though never so well sweetened will be in some measure grievous." Amid his manifold labours he had various thorns in the flesh. His warders sometimes strove to make him and his fellow-prisoners as miserable as they could, treating them with a severity which the Council's orders did not warrant. His friends were active in endeavouring to procure his release, but, while Archbishop Sharp lived, their efforts were ineffectual. "Yet the Lord was pleased to answer my mind in some measure that I should come out and be delivered, and that by giving great liberty and freedom to pray for it, and assuring and filling my soul with the hopes and faith of it, although for a great while I could not pray for my deliverance. At another time the Lord was pleased to renew my commission to preach the gospel, even a year before I was delivered, which made me think and write to my friends that I should be delivered. And, lastly, I was made (from Jonah ii. 10) to believe that the Lord would speak to this rock to give me with others of my brethren up; and accordingly when the fulness of the time came, I was delivered, even then when we all judged it most desperate; at evening it was light." He goes on to tell that after the battle of Bothwell Bridge he and others expected every day to be sacrificed to the fury of those in authority, but, instead of that, orders came from the king that such prisoners for non-conformity as had not been accessory to the late rising should be set at liberty. Accordingly Fraser and seven other prisoners—Hog, M'Killigan, M'Aulay, Anderson, Ross, Law, Bell—were removed to the Tolbooth of Edinburgh. The condition of the Council—to forbear preaching in the fields and not to rise up in arms—they could not conscientiously comply with. There was another alternative, "giving security to appear when called," and for Fraser (and others) the generous Sir Hugh Campbell of Cawdor became cautioner, by bond dated 18th August, 1679. So "forth we came, and were set at liberty, to the joy of our friends; and while at liberty I preached once every Lord's day, and lived a wandering unsettled life. Whatever family I came to, I laboured to be something useful there."

Thus amid manifold perils, for the persecution under the cruel supervision of the Duke of York was daily waxing hotter, Fraser for more than two years was busily engaged in doing the work of an evangelist. He lived chiefly in the North. Lord Brodie, now ap-



proaching the end of his honourable career, mentions him as a visitor at the Castle—"Nov. 14, 1679, Brae came here and I was helped by him a little." In the autumn of 1681 he visited the south, and in returning preached to a large audience in a barn. Word reached the Council, and forthwith he and his cautioner, Campbell, were cited. Suffering from ague, at the risk of his life, he hastened to Edinburgh in stormy weather, arriving on the 21st December, 1681, and next day he appeared before the Council. His friends were apprehensive that his persecutors (among whom Bishop Paterson figures prominently) thirsted for his blood, and they urged Fraser not to appear, but this he resolutely refused as it would involve his cautioner in heavy loss. His indictment bore that ever since he was liberated "he hath continued to trouble and infest the several places of the country whither he had occasion to resort, by venting seditious and disloyal principles, and taking upon him the office of the ministry, albeit he be not in orders, and keeping of conventicles, and at these seditious meetings abusing and debauching his Majesty's subjects from their loyalty and allegiance, and infusing in them seditious and disloyal principles, to the great disturbance of his Majesty's peace in these places where he resorts, for which he ought and should be exemplarily punished in his person and goods, to the terror of others to commit and do the like in time coming." He defended himself with very great ability; he insisted that "he had been called to the ministry by God and such of His servants as he verily believed had power from Christ for that effect;" he denied emphatically having ever vented any seditious principles, his teaching had been uniformly scriptural, and he was ready to subscribe the old Scottish Confession; with Prelacy he never could concur in any way, but he had never opposed it but with spiritual weapons; these were his principles, he was not ashamed of them, and he wondered why he and others of similar views should be accused as seditious. His forcible and eloquent defence made a great impression upon many of the Councillors, and they voted for his acquittal, but the animosity of the bishops prevailed. He was found guilty of a continued habit of keeping conventicles, fined 5000 merks, ordained to be committed prisoner to the Castle of Blackness, there to remain until payment of said fine, and caution found to abstain from preaching hereafter under an additional penalty of 5000 merks, or remove himself off the Kingdom; ordered to be instantly carried to the Tolbooth of Edinburgh till he be transported to Blackness.

## The Mission Field.

### OUR FOREIGN MISSION.

We feel assured that our readers will peruse with pleasure the sub-joined letter from Mr. Blakely, and that the young people particularly will be delighted with the description given of the Orphanage. Writing on the 15th January, Mr. Blakely says:—

“My wife and I like the people exceedingly. I refer more particularly to the natives just now, not the Christians. We hear plenty of stories about their dishonesty and general worthlessness, but our experience has been such as to make us very fond of them. We came through what I suppose is the usual experience of all new missionaries on board ship. We were told, that either the average native had no heart at all, or if he had it was so hard, that neither kind words, nor kind deeds could reach it. However, we had started with the idea that an Indian heart might be as true, as warm, and as easily reached as a Scotch one, and notwithstanding the endeavours of our fellow-passengers we remained unconverted. And we are unconverted still. The theory of those fellow-passengers of ours, and even, I am sorry to say, of some missionaries, seems to be, ‘Those natives must be kept in their place.’ But to me it seems, that if by cold actions and colder words the poor native is kept in his place, his heart will also be kept in *its* place, and never be drawn out in love either to the missionary or to Christ. We cannot for one moment think of Jesus, who ought to be our model in all things, ever keeping any man in his place, however poor, or ignorant, or sinful he might be. I think he must have foreseen that this hateful phrase would arise, and so he has kept fresh for us in His Word that beautiful story of the woman who was ‘a sinner.’ ‘Why does He not keep her in her place?’ was Simon’s thought. ‘This is her place, even at my feet,’ was our Saviour’s answer. Are the servants of Christ to take a higher place than their Master? Are they to keep at arm’s length, or even further off, those whose only sin has often been ignorance, while Jesus lets her who has sinned against light and knowledge lie at His feet? We do not think so, and we have been acting up to our principles here. We look upon the natives as brothers and sisters not merely in name but in reality, and are trying to treat them as such. Shut out as we are by our ignorance of the language from winning them for Christ, we can still by kind actions and kind words win their love, and this I think must often be the first step in bringing a heathen to Christ. If they love us and have learned that we love them, they will surely readily listen to us, when we can speak to them, and will not be easily made to

believe that we who have hitherto always sought their good, have now only some selfish purpose in trying to bring them to Christ] And their hearts are so easily won. A little sympathy, a kindly word, a smile, and they are ready to do anything for you. We were a little surprised that they should be so willing to listen to the preaching of the Gospel. Our Hindu servants come in to worship every morning, and my whole class of fifteen heathen boys have come to church to hear me preach. In the villages too there is the same readiness to listen to the Word of God. The people crowd round and listen most attentively, uttering every now and then exclamations such as 'That is good, or 'That is true.' At the markets where I have been with Mr. Anderson we have had audiences of from one to three hundred. I did not make a mistake when I said 'we,' for though I have not yet been able to speak my own words to the people, yet I have read to them words of far more value, namely, the Word of God. One does so wish that there was a short cut of some kind to fluency in Urdu, for the days here seem to come and go with most astonishing swiftness. When I wake up at half-past five in the morning it does seem as if I had a good long day before me, and would get through a lot of work; but somehow before I know where I am night has come, and I have to retire to rest conscious that not only something but a great deal

'Uncompleted still,  
Waits the rising of the sun.'

"It is almost impossible to get a steady hour or two at the language. There is always some interruption. I have not one-third of the time I would like to give to it.

"Now I want to write something for the little folks at home. We are very fond of 'our boys and girls,' as we call the orphans. Most of them have bright, laughing faces, and enjoy a little fun just as much as boys and girls at home. I feel sure the little boys at home will be quite interested to know that our orphan boys play at marbles just as they do. And they have a Tiger, too, that they are very fond of. It is always lying about the orphanage, and when I have to go there in the dark I feel quite anxious, for I am not certain that it is as fond of a missionary as of orphan boys. 'But why does not Mr. Blakely shoot it?' I hear some little reader exclaim; 'won't it eat some of the poor little boys some day?' Well, it is not quite so bad as that, for it is only a big dog called 'Tiger.' This morning I went early to the orphanage to ask for a little boy called Tommy, who had been ill. The first thing I saw when I went in was 'Tiger' sleeping beside one of the boys. You should have heard them laugh when I asked if that was Tommy. Perhaps you will hardly believe it, but

the boys here do not laugh in Hindustani—they just laugh in the same way as you do. I wonder what kind of idea my little readers have of the orphanage. If you are picturing it to yourself as a pretty little cottage, with a dozen or so of little beds ranged side by side, with as many little curly heads lying on snow-white pillows, how you would open your eyes when I took you into what looks to me very like a byre or barn, and showed you the boys lying fast asleep on the clay floor. You would look in vain for tables and chairs, and as for knives and forks and spoons, why with ten little sturdy black fingers to shovel down their rice and 'dal,' such luxuries are altogether unnecessary. But they are not rude little boys, by any means. They spring to their feet and make a kind of military salute, whenever we appear, saying at the same time, 'Salām Sahib' or 'Salām Mem Sahib.' Little Tommy, to whom I have already referred, was very ill, so I brought him to the bungalow to nurse. He is one of our solemn boys, and for two days, do what we would, we could not get him to smile. On Sabbath night I was sitting beside him watching him. He was lying with his back to me and such a cross look on his face, I thought I would try the effect of singing on him; so I began to hum a hymn. Greatly to my amusement, he at once turned round, and fixed his piercing little black eyes upon me. When I had finished, I asked him if I would sing another one. Tommy smiled and said, 'Han,' which means 'Yes.' And so I sang seven or eight hymns to him, and kept him smiling all the time.

"I will not say anything about the little girls; perhaps my wife will tell you about them another time.

"You may think this a very short letter, but if I tell you everything at first, there will be nothing to tell you afterwards, and you will think I have forgotten you."

According to present arrangements, Mr. Anderson and his family design leaving Bombay in the P. and O. Co.'s steamer *Oriental* on the 29th March. They may be expected to reach Scotland towards the end of April. Doubtless they will have feelings of a mingled kind when bidding farewell to the people among whom they have so long resided. But although away from the scene of anxious and earnest labour, Mr. Anderson may yet hear of many who derived saving benefit from his ministrations. The good seed he has been honoured to sow in that far-off land may yield an abundant harvest after many days.

The school opened at Bandola, under the care of Nathu Das, continues to prosper. 20 boys were enrolled in the beginning of December, and more were expected to attend. Mr. Anderson says: "The people of Bandola are to provide a house and schoolhouse, with

a very trifling expense to us for wood. We can get a Government grant of six rupees a month, and some fees will be realised—say two or three rupees monthly. There will thus be something left over of the money raised for this special object, which might be utilised in starting another village school. The people of a village to the east wish us to start one; and one of the orphan boys—Henry Firth—is anxious for this kind of work.”

A Young Men's Christian Association has been commenced, and it has already a membership of 12. It is believed that a number of youths will be got to attend the meetings of the Association as hearers.

Mr. Anderson is hopeful that the Government will soon grant some help in carrying on Zenana work; but the exact conditions on which that assistance will be granted are not yet known.

According to latest accounts, the orphans are all well. Another kind friend at home has generously agreed to pay £5 annually for the support of one of the five children who yet remain unadopted. Perhaps others will follow such a good example and intimate their readiness to act as patrons of these children before the next meeting of Synod.

A word about the Funds. It will be at once understood that this year's outlay must be exceptionally heavy, as fully two hundred pounds have been expended for travelling charges alone. May we not venture to hope that a few friends throughout the Church, on whom God has bestowed abundance, will come forward at this time and meet the extra outlay by a large and special contribution! We ask this for the Master's sake. It is His work we are carrying on, and we confidently appeal to the stewards of His bounty to send us in the month of March a special offering, so as to replenish our exhausted treasury.

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## THE MISSIONARY UNDERTAKING.

*From "Missionary Review of the World."*

CHRISTIAN missions represent the most colossal undertaking ever presented to the mind of man. Here is a world lying in the lap of the evil one, and entangled in his seductive snares as Samson was in the net of Delilah's wantonness. Here are fifteen hundred millions of perishing people to be overtaken with the gospel message, if at all, within the life-time of a generation. Yet Christ says to a comparatively few disciples: "Give ye them to eat," and yet what we have seems hopelessly inadequate provision for such a vast multitude. But there is the *authority* of the King; He certainly will not com-

mand what is impossible or even impracticable. With proper organisation and distribution of this multitude into companies ; with our few barley loaves brought to Him to be blessed, broken and multiplied as broken ; with simple faith in His power and presence, and with implicit obedience to His Word, we may not only feed all these millions, but find fragments left in abundance ; for the gospel provision strangely multiplies as it is divided.

All true enterprises are earnestly prosecuted. David said to Abime'ech : "The king's business requireth *haste*." And promptness, celerity of movement, needs to be introduced into our way of doing the King's business, as a part of our loyal obedience to His command. In the book of Esther we are furnished with an example of the haste with which a royal decree may be carried out. First the fatal word went forth at the prompting of wicked Haman—a decree of death—unto the King's lieutenants, the provincial governors and rulers, to every people after their language ; a copy of the writing was published unto all people, and the posts went out, hastened by the King's commandment. Afterwards when that counter-decree of life was issued, written in the king's name and sealed with his signet, letters were dispatched by posts on horseback and riders on mules, camels and young dromedaries. There were 127 provinces to be reached ; the empire of Ahasuerus stretched from the Danube and the Nile on the west to the Indus and the Ganges on the east, and from the Black Sea and the Caspian on the north to the Persian Gulf and the Indian Ocean on the south—its length nearly two thousand and its breadth nearly one thousand miles. It was on the three and twentieth day of the month Sivan that the king's scribes were called to put that decree in writing ; it had to be translated into every language represented in those provinces from Ethiopia to India ; it had to be promulgated with haste, and yet without one of those modern facilities which we possess. There were no printing-presses, postal unions or telegraphs ; no railroads or steamships. Every copy must be transcribed by hand, and borne by messengers who could move no faster than horses and mules, camels and dromedaries could carry them. And yet, through all those 127 provinces that decree was actually published upon the thirteenth day of the twelfth month Adar ! Throughout that wide domain, to every Persian subject, that message of the king was thus borne in less than nine months !

More than eighteen hundred and fifty years ago the King of kings issued a decree of salvation and bade His disciples bear the Word of life to every creature in all this world's vast empire. And now, after waiting with divine patience for nearly nineteen centuries, He sees three-fourths of the human race yet without the knowledge of the good news of grace ! It is plain without argument that the Church of Christ has never yet, in any proper sense, attempted to solve this practical problem. When Dr. Duff declared that as yet we have been only "playing at missions," he meant that this world-wide work has never been seriously conducted as the enterprise of the Church. We have not yet felt that the King's command is urgent and the King's business requireth haste. Were true, sound, sensible, practical

business principles applied to this problem, no hindrance would be huge enough even to *delay* the prosecution of the work solemnly committed to the Church of Christ. And once more we record our solemn conviction that, with thorough organization, sanctified resolve and practical co-operation throughout the Church, the gospel may be preached as a witness, not only among all nations, but to every living creature, within the lifetime of the present generation, or even before the present century closes.

In affirming this conviction we do not forget the wide extent of territory yet to be covered with gospel effort. There are unoccupied provinces, absolutely without a single missionary or mission station. Kurdistan with 3,000,000 ; Afghanistan with 8,000,000 ; Anam with 30,000,000 ; Africa, north of the Equator and west of the Nile basin, with 50,000,000 more ; Thibet and Mongolia, virtually left to the dominion of the grand Lama ; Arabia, over whose whole extent floats the green flag of the False Prophet ;—these are some of the territories yet to be taken possession of in the name of Christ. A few years since, Mr. Stephenson, of the China Inland Mission, went from Bhamo, in Upper Burmah, to Chungking in Chuen, China, a distance of over 1,000 miles, and for 500 miles north and south of his line of travel, only one station, Kwei-Yang, then existed ! Stanley, in Africa, journeying from the Great Lakes in the east to the rapids of the Congo, found not one native Christian in 7,000 miles of travel.

Even countries nominally fields of mission labour are not *occupied*. Siam, with eight or ten millions of impressible people, whose King, Chulalangkorn, is the most intelligent and progressive ruler in Asia, and the active, generous friend and patron of the missionaries, has a few Baptists working among resident Chinese in Bangkok, and less than a score of Presbyterians, constituting the sole working force to bring those millions to the knowledge of God ; and yet Siam has single cities with 200,000 inhabitants where there is not one mission station or even evangelist ; and such things as this are true after more than eighteen centuries of Christian history !

The wide area of unoccupied territory needs not dismay us. Africa and Asia together embrace less than 26,000,000 square miles, only about twelve or thirteen times as much as the Persian Empire in the days of Abasuerus. If in those days the royal proclamation could be carried through the imperial dominions in nine months, what is to hinder our bearing the gospel message through these two continents in nine years ! With all our modern facilities and instrumentalities we could certainly cover a territory twelve times as large in a period twelve times as long !

This thought of a possible proclamation of the Word of life to every living creature before this century closes, we have sought to trumpet forth by tongue and pen for twenty years ; and it has never yet been shown to be either impossible or impracticable. It *can* be done ; it *ought* to be done ; it *MUST* be done. We must cross this Jordan of Selfishness and roll away this reproach of neglect at the Gilgal of a new consecration. We must resolutely march around Jericho and blow the gospel trumpet. Let men deride the fewness of

our missionary band, and the foolishness of preaching. Let pagan priests and heathen philosophers ridicule the credulous faith that expects to see ancient systems fall before the peal of a Jubilee trump. God's word is pledged. "Lo, I am with you alway." The Church of Christ has but to undertake this work, in the energy of the Spirit and with the enterprise of a true consecration, and wonders will follow to which even Pentecost was but a prelude and precursor. Yes, this King's business requires haste. Behind that command, "Go ye into all the world and preach the gospel to every creature," there stands the majesty of imperial *authority*. Such authority is itself urgency. He obeys not the King who does not move promptly, immediately. Celerity of movement is a necessary part of loyalty and fidelity. To move tardily at the King's command is next to open treason.

The *opportunity* calls for haste. God sets before the Church an open door, great and effectual. While the command rings in our ears, "Go ye"! lo, silently but suddenly the iron gates of intolerance and ignorance, bigotry and superstition, swing open as of their own accord. Obstacles that for a thousand years have stood like walls of adamant quickly disappear. But what is thus *our* opportune hour is also *Satan's*, and he appreciates and improves it, if we do not. Forward into these new openings he pushes his obedient servants, with all their various agencies and instruments of destruction. He sends his emissaries to preach his anti-gospel and carry on his crusade of infidelity and immorality and set up his printing-presses to scatter the literature of death. Satan never lacks earnestness or enterprise in his work.

Meanwhile, what are we doing? Trifling with the whole matter of a world's evangelization; trifling on a magnificent scale! Since our Lord on Calvary breathed His dying prayer, fifty successive generations of human beings have passed away. In this awful aggregate twenty-five times the present population of the globe have perished without the gospel; and as yet the entire Christian Church sends less than 6,000 labourers into the foreign field and spends less than 12,000,000 dols. a year on the world-wide work!

Never yet have we been in haste to enter even the most conspicuously open door. That word "opportunity" is full of ethical suggestiveness: *ob*, over against; *portus*, the harbour. The gospel ship lies at the very entrance of the harbour whose wide-stretching arms and open gates invite entrance, and where millions of people wait to welcome the gospel. While God's breezes blow toward the port and we have only to spread sail and speed onward, we lie at anchor as if becalmed, or move so slowly and sluggishly that the barges of the vain pleasure-seeker and the swift galleys of a piratical foe sweep past us and pre-occupy the openings. Where is the enthusiasm of the Christian Church! Where our zeal for God, our sympathy for a lost race, our loyalty to our Lord, our sense of duty and responsibility!

Moreover, behold the *King's couriers and posts*, furnished by His providence, ready to do our bidding in hastening the King's business! First, the *printing-press*, what a magnificent help to evangelization,



ready to multiply copies of the Word in any tongue, at a trifling cost and with incredible speed! From a single steam-press thousands of copies may be produced every month, and tracts and religious books by the million pages. Here is a doubly useful messenger in the work of evangelization. It moves like a magic shuttle, to and fro. While it multiplies and scatters afar the message of the gospel, it spreads at home information of the work abroad. This courier of the King he never sent forth until the Dark Ages were giving place to the new dawn of the Reformation, and the Church was prepared to attend to the King's business. This courier we must use, as never hitherto, to scatter information of the King's work among disciples, as well as to scatter the leaves of the tree of life among the heathen. Information is the handmaid of evangelization. Thousands of intelligent disciples are ignorant of missions. One of the foremost philanthropists of England, to whom a copy of "The Crisis of Missions" was sent, wrote to the author: "I am sorry to confess that of the bulk of the facts which you present I have hitherto been entirely ignorant." No wonder the flame of zeal burns low when no fuel feeds its fires, and no oil fills its lamps.

Money is another of the King's couriers. Consecrated capital is not only potent, it is well-nigh omnipotent. No marvel that Mammon is treated in the Bible as a rival god to Jehovah. Wealth suggests divine attributes—omnipotence, omnipresence, immortality, transforming energy. To have and to use money well is to multiply personal power a thousand fold, nay, to multiply one's self a thousand fold. The giver is potentially wherever his gift is. Sarah Hosmer's frugal savings educated six young men to preach the gospel in Oriental lands, and where they were she had her representatives and preached through them. A man recently died in New York City whose noble benefactions had spread so far that in not less than two hundred and fifty different places he was represented by a mission Sunday-school, a church, an asylum, a hospital, a college or seminary, or some other form of beneficence: his money made him virtually omnipresent as a benefactor. Money makes the giver also immortal. It represents not what is transient, but what is permanent. The good that men do with money lives after them; it is not interred with their bones. They who use it aright hold the lever of God, and lift a whole people to a loftier plane—multiplying themselves indefinitely and rendering themselves practically present wherever their donations are doing work in their behalf; and so even when dead their works do follow them, and they survive themselves!

If the King's business requires haste, there are ready facilities to meet the requirement. Sanctified scholarship is another royal courier, prepared to mount the swift steeds of modern civilization and bear the divine tidings to every nation in its own native tongue. When Christ gave His command, he addressed humble, unlettered men. Since then the gospel has found its way into Cæsar's household. Here are the princes of this world, the seers and sages, bowing at the cross. The Bible has been translated into over three hundred languages and dialects. A Christian literature has been created and

may be reproduced in any known language of earth. Steam has been harnessed to the gospel chariot—nay, even lightning waits to do the Church's bidding. What are we waiting for? Twenty thousand millions of dollars lie in the coffers of the Protestant church members of Great Britain and America; 3,000 young men and women are knocking at the doors of the church asking to be sent abroad; the whole world permits and invites missionary approach; there is every preparation for such universal movement and such rapid progress as no other century ever even forecast. **WHAT IS THE CHURCH OF CHRIST WAITING FOR?**

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## Pages for the Young.

### BIBLE QUESTIONS.

I MUST first of all express the pleasure I have had in receiving and reading so many excellent answers to the Questions that were found in last number of the *Magazine*. They have come from all the different parts of the Church, and from the three kingdoms. While some possess higher merit than others, there is not one that does not show a good acquaintance with the subject treated. I feel on reading them as if I were sitting before a large Bible Class, and gratified at the correctness and fulness of the answers given to the questions put. I hope to get better acquainted with the members of it by-and-bye, and to see some new faces looking at me through the written page. I give two which I thought among the best of the papers, but it was difficult to make a selection. There are many of nearly equal merit to those I have taken. Might I ask you to make your mottoes as short as possible, that they may be the more easily printed.

#### LIFE OF MOSES.

The answers to the Questions in the Life of Moses which I give are from "Knowledge is Power," Edinburgh:—

- 1.—Amram and Jochebed (Exodus vi. 20).
- 2.—They saw he was a goodly child, and were deeply impressed with the idea that God had some great work for him to do in the future. Because they did so from a principle of faith.
- 3.—The Egyptians made their paper from the inner rind of the bulrush called "papyrus," hence we have the word paper.
- 4.—She would bestow upon him a superior education, also those other accomplishments which fitted him to become the future deliverer and leader of Israel.
- 5.—He would be instructed in the principles of true religion.

#### THE PARABLES OF JESUS.

The answers to the Questions in the Parables which I have selected are those of "Fidelity," Aberdeen:—

- 1.—(a) A representation of some Scripture truth by a figure; or (b) Parables often represent truth by a kind of short history or an allusion to real facts.
- 2.—(a) That the people might understand more clearly, and thus be in

structed in heavenly things through earthly emblems; (b) In speaking in parables, our Lord wanted His disciples to understand truth, which the Jews, through their unbelief, rejected. "It was given unto the disciples to know the mysteries of the kingdom of heaven, but to them it is not given." (Matt. xiii. 11.)

3.—(a) They both built a house; (b) Both houses had a foundation; (c) The foolish man expected his house to stand a storm and be safe.

4.—(a) We will be tested by temptation; (b) We will be tested by the world; (c) We will be tested by affliction; (d) We will be tested by death and the judgment-seat.

5.—(a) By obeying God's command; (b) By building our hopes on Christ Jesus, the Rock of Ages, and thus be secure from the storms of divine wrath that will come upon the wicked and all that build upon a false foundation.

Correct answers to Questions in the Life of Moses have been received from :—  
Aberdeen—Meekness, A. D.; Ayr—Upward, Sunrise, Obedience, Truth; Cooper-Angus—Annie; Dundee—Spes; Edinburgh—Truth; Perth—Excelsior, A Little One, Violet, I am the Way, The Lord will provide, God is Love.

Correct answers to Questions in the Parables have been received from :—  
Aberdeen—Gleaner, Mabel; Ayr—Rose, The Lord is my Helper, Ecolier, Daily Improving; Bath—Love lightens labour; Carlisle—W. J.; Dervock, Ireland—?; Dundee—Labor vincit omnia, Qui vivra-verra, Humility, Love; Falkirk—Thought cannot be better employed; Glasgow—Cherry-Blossom, Love, Veritas, Matthew vi. 33; Non nobis, Domine, non nobis; Hamilton—For Christ's Crown and Covenant; Kirkcaldy—Domine da lucem; Midlem—Nil Desperandum, O vir utere sapientia; Perth—Delphin, Hannah, Victory, Esther, Zurishaddai, Levi, Truth; Thurso—Daisy.

It will be seen that some of our congregations are not represented at all. Would it not be nice to feel in our Bible Class that the whole Church was represented. May we ask the help of ministers, parents, and Sabbath school teachers to reach this?

#### QUESTIONS FOR APRIL.

The following are the Questions you are next asked to answer, and we ask you again to remember the following instructions :—

- 1.—Those under twelve years of age answer the questions on the Life of Moses. Others answer the questions on the Parables.
- 2.—Do not send your name. Write a motto at the beginning of your paper instead.
- 3.—Do not write the questions—only the answers.
- 4.—Put the number at the beginning of each answer.
- 5.—Leave a blank line between each answer and the one following it.
- 6.—Send your answers before April, addressed *O. S. Magazine*; the Rev. J. Morton, 23 James Street, Perth.

#### THE LIFE OF MOSES.

Read Ex. ii.

- 1.—Show from the New Testament that Moses pitied the Israelites in their bondage, and intentionally cast in his lot with them.

- 2.—In Ex. ii. 15 Moses said, "Surely this thing is known." What familiar proverb do these words call to your mind?
- 3.—When Moses reached Midian why did he betake himself to a well?
- 4.—How did the young women who came to the well know that he was an Egyptian?
- 5.—Explain fully how Moses' stay in Midian, and his occupation there, may be looked upon as a punishment?

#### THE PARABLES OF JESUS]

Read the question of John's disciples in Matt. ix. 14, and Christ's threefold answer in verses 15, 16, 17.

- 1.—Why did the Pharisees and John's disciples fast often?
- 2.—What lesson does the parable of the bride-chamber teach us as to the proper season for fasting?
- 3.—How does the parable of the old and new cloth show that it is unseemly for a Christian to be of a mournful spirit?
- 4.—Shew from the parable of the new wine and the old bottles that a Christian filled with the Spirit cannot remain long sad?
- 5.—What kind of bottles are spoken of in verse 17? Mention some other passages where such bottles are spoken of.

#### COMPANIONS TO THE HEAVENLY WORLD.

"FAITH, HOPE, LOVE."—I. Cor. xiii. 13.

THE love of society is one God has implanted in our nature. It is not natural to shut oneself up in prison or cell, or live like a hermit in the wilderness. We will choose companions of one kind or another. How important we should choose the best! Solomon says, "He that walketh with wise men shall be wise, but a companion of fools shall be destroyed." Three of the choicest we can make are those mentioned above. They will sleep with us at night, rise with us in the morning, and cheer the passing hours of every day and evening. They will journey in our society by land or by sea, abide with us in the darkness as well as in the light, while their disposition and character are always most pleasing and attractive. If we cultivate their companionship they will keep us out of much sin, sorrow, and misery, and bring us much comfort, blessing, and enjoyment. Each has a characteristic of its own. Let us now look at them a little closely. First,

FAITH IS THE COMPANION WHICH IS ALWAYS BRINGING US SOMETHING GOOD.

There is nothing boys and girls like better than to be receiving something good. The companion, who shows you the most kindness, is the one who brings you the most good, and the one you will probably love best. One thing faith brings us is, a *knowledge of things we cannot see with our bodily eyes*. It is interesting to stand by the sea on a clear day and look for miles across the deep to some distant ship or island, or to be on some high hill gazing on distant objects hidden from those in the busy world below. Those who have good sight, in such situations, can gaze upon scenes which near-sighted people cannot discern and enjoy. This is the way with faith. It has remarkable vision

Some people are so short-sighted that they cannot tell an object on the other side of the street. I remember a lady who saw a luggage train passing the house in which she lived, when she noticed some cows looking out of their trucks, but she was so near-sighted that she thought they were ordinary passengers. It is very different with faith. It can see far away, higher than the stars. You cannot see higher than the stars with your bodily eyes, but if you make faith your companion you will learn to look above the skies, and to see God, the Saviour, the holy angels, heaven, and the redeemed in glory walking in robes of white.

Another thing faith brings us is, *a full and free pardon*. In the Scriptures our sins are likened to debts. These we cannot pay. On account of them we deserve to be cast into outer darkness. But God offers to pardon all our sins through the blood of Christ. How, you may ask, however am I to receive this pardon? We answer, by receiving Jesus as your Saviour, and you receive Jesus as such by relying on Him as God offers Him. We are justified by faith—that is we are pardoned by faith—our debts are remitted or cancelled by faith. A story is told of a wealthy member of Parliament who was anxious to teach his tenants a lesson of faith. Returning home from Parliament, he caused notices to be put up on different places on his estate that he would be in his office on a certain day between the hours of nine and twelve, and would freely pay all debts belonging to any of his tenants who could not pay these themselves. Crowds soon gathered around the placards. The villagers were astonished. To every enquiry the steward of the gentleman said, "Here is Lord C.'s signature, and the notice speaks for itself." As the day drew near the excitement increased. Some had no faith in the notice. It was just a whim of Lord C. Some were going to wait that they might see how others succeeded. Some, though they had debts, were too proud to apply. At length the day arrived. None for a while cared to enter. By ten o'clock an aged couple appeared. Addressing the by-standers the old man said, "Is it true Lord C. has offered to pay all our debts?" "Don't know," was the answer, "he has paid none yet." Observing the notice, and recognising the signature of Lord C. they were encouraged, entered, presented a statement of their debts, and received a cheque to pay them. They thanked their benefactor. After this they were shown into a room to wait till twelve o'clock. Those outside were eagerly waiting for the old couple to learn about their success. As they did not come the people settled down to the opinion that there was nothing in it. Twelve o'clock struck and not another person entered. Then the old people came out with their cheque in their hand. On seeing this those outside bitterly regretted their folly. Now what brought this old couple the remission of their debts? It was their faith in this gentleman and his word. In the same way faith in Jesus and His Word will bring you pardon and salvation.

Again faith brings *restfulness*. Some companions are a great tease. They are every now and then irritating or annoying others. But faith is the opposite. It calms and rests the soul. There is a beautiful text in the writings of Isaiah which runs thus, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." If you ask God to give you faith as a companion this will be your experience. How pleasant it is to get into the calm after you have been in the storm: to get rest after you have been in worry and trouble! The way to get this is through the companionship of faith. A poor orphan boy about eight years of age begged a lady one winter day to allow him to clean away the snow from her steps. "Do you get much

to do, my boy?" said the lady. "Sometimes I do, but often I get very little," he replied. "Are you not afraid you will not get enough to live on?" The boy looked a perplexed look, and said, "Don't you think God will take care of a boy if he puts his trust in Him and does the best he can?" There was restfulness in that boy's heart about his daily bread. What brought him rest was the companionship of faith.

Once more faith brings *courage to do what is noble and right*. A gentleman tells that when he was sixteen years of age he was sent to a boarding-house school. In his room there was accommodation for four boys. Three had arrived including himself. When night came the habit of reading the Bible knocked at the door of his heart. But he was afraid to take out his Bible and read it before his companions. Ashamed of God, the Saviour, and the Word he went to bed. In the morning he arose in ill-humour. Thus day by day passed till the fourth boy came. His name was Langdon. He was a pleasant boy, enjoyed himself with others, but when night came he went to his trunk and took out a book. The others eyed him curiously. "This is my Bible," said Langdon. "I always read it before going to bed. My parents are Christians, and my father told me never for a single day to omit reading the Bible." Each of the other boys then confessed that he too had a Bible in his trunk. So all the Bibles were produced, and the Word of God was regularly read thereafter among them. You ask, what made Langdon so courageous? We answer the companionship of faith—faith in God, faith in the Word of God, and faith in his parent's wisdom and christian counsels. The narrator of the above incident says, he could not but admire the moral superiority of Langdon, when he took that stand, to himself and the other boys. This is the companionship which sustains missionaries in heathen lands amid numerous trials, privations, and dangers. Learn to have a similar faith and it will teach you also to be courageous.

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### THE THREE SNOW-FLAKES.

It was spring time. The snowdrops and crocuses that had been hiding in the earth till Winter with his cold breath should pass by, were now peeping out from their dark hiding-places, thinking he had surely passed. They were mistaken. The sky became dark. Winter came suddenly from his home in the icy north and filled the air with myriads of snow-flakes. Oh! how they whirled and danced in their glee, flitting hither and thither as if they had no purpose but to amuse themselves! There were three among them who had travelled side by side from their home far up in the wintry sky. They drew near the earth. "Where are you going to alight?" said one of the three to the others; "for my own part, I do not mean to go very far now; I shall fall on that mountain-top. When the sun rises in the morning his first bright rays will shine upon me; and in the evening, when he sinks in the western sky, I shall sparkle and shine in my whiteness. The children of men in the valley below, seeing the snow-clad mountain-top, will daily be reminded of the beauty of purity, and it may be, as they retire to rest, they will lift to heaven their prayer, 'Cleanse me from my sin; wash me and I shall be whiter than the snow.' Good-bye"—and the snow-flake fell gently upon the mountain-top.

The two others journeyed on. "I have often heard," said one to the other: "that Snow with her white mantle shields the flowerets from cold and harm

I mean to alight in yonder garden where all is fragrant and beautiful in the summer-time. These snowdrops and crocuses were very foolish to come out so soon. They might have known better. But they must not be allowed to suffer too much for their lack of wisdom. We all make mistakes sometimes. I shall do what I can to shelter them till winter is over. Then I shall sink into the earth, and by-and-bye, when the days are longer, when the bees are humming and the flowers are blooming, I shall reappear as a lily of the valley. Good-bye."

The other flake continued to fall, but, finding it very hard to tell where she should go, she floated long among the myriad snow-flakes that filled the stormy air and whirled and danced in their wild glee. At length, she saw, far beneath, a large city whose smoke came up like a great cloud. In a close and dirty alley children were playing. Their faces and hands were red and swollen with cold, and one or two were barefoot. But they played on in the cold, for their homes were comfortless, and they were happier outside in the storm. They ran about catching the large flakes as they fell. "Ah! what a wretched, filthy place!" said the snow-flake; "can I do anything to cleanse it? It is little, very little, I can do, and if I but touch that dirty court I am undone. Never mind. There is nothing like self-sacrifice." Down she floated through the smoke, past the red chimney-tops, past the windows of the grimy buildings. One of the children put forth his hand to grasp the beautiful white crystal star as it fell, but he missed it. It fell upon the muddy pavement, and was gone in an instant. It was gone, but it lived in his memory, and often in after years, when he put forth his hand to grasp a pleasure that seemed within his reach, he recalled the experience of his childhood, and remembered how the snow-flake eluded his grasp and quickly disappeared.

"Pleasures are like poppies spread,  
You seize the flower—its bloom is shed,  
Or like the snow-flakes on the river,  
A moment white—then gone for ever."

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### THE RESTLESS BOY IN CHURCH.

How he turns and twists,  
And how he persists  
In rattling his heels;  
How uneasy he feels,  
Our wide awake boy in church.

Then earnest and still,  
He attends with a will,  
While the story is told  
Of some old hero bold,  
Our dear, thoughtful boy in church!

But our glad surprise  
At his thoughtful eyes  
Is turned to despair  
As he twitches the hair  
Of his little sister in church.

Still, each naughty trick flies  
 At a look from the eyes  
 Of his mother so dear,  
 Who thinks it best to sit near  
 Her mischievous boy in church !

Another trick comes ?  
 Yes ! His finger he drums,  
 Or his kerchief is spread  
 All over his head—  
 And still we take him to church !

He's troublesome ? Yes !  
 That I'm bound to confess ;  
 But God made the boys  
 With their fun and their noise,  
 And He surely wants them in church !

Such children, you know,  
 Long, long years ago,  
 Did not trouble the Lord,  
 Though disciples were bored ;  
 So we still keep them near him in church.

—*Unknown.*

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## Literature.

WHEN one speaks of a book for general readers, it is usually taken to mean one that will not tax the intellect over much. There is implied in this that the general intelligence is not equal to much in the way of solving hard problems in philosophy and religion. Perhaps the painful experience of many authors who have tackled these problems, and whose volumes on which so much hard thought has been expended, lie dust-covered on neglected shelves, has led to this low estimate of the general intelligence. We fear that the spread of education has not yet produced results to warrant any raising of the estimate. An examination of the contents of our public libraries, and our numerous circulating libraries, show that the number of those who love to exercise the intellect on deep questions, is very small, compared with those whose flight does not reach much above the entertaining novel. Reading is resorted to by the many, not as a task, but merely as a recreation. For those who wish to understand the deepest questions in which the mind of man can exercise its powers, but who have not the time to master all the investigations that have been made into them and their results, many books have been provided. One of these lies on our table now, entitled "*Essays on Sacred Subjects for General Readers*," (William Blackwood & Sons,



Elinburgh and London, 1889), and has for its author the Rev. William Russell, M.A. The style is somewhat heavy, but the volume throughout bears witness to the scholarship, the insight, and ability which the author has brought to the discussion and elucidation of many difficult points in philosophy, science, and theology. There are twelve essays in all, some of them of considerable length, and they deal with such subjects as these: "The Existence, Nature, and Government of God;" "The Unity and Divergence of Human Speech;" "The Evolution Hypothesis;" "Materialism;" "The Mosaic and Heathen Cosmogonies." Throughout, the essays are apologetic, and the aim, very ably followed, is to defend the truths of divine revelation from the attacks that have recently been made upon them. Though not made prominent, there is in the subjects of the essays, an ascending gradation, reaching its climax in the Person of Christ—the centre of Christianity—which is the theme discussed in the concluding essay.

The Bible does not seek to prove the existence of God, but takes it for granted. And Mr. Russell's contention is that belief in this great reality lies beyond all proof, though it may be confirmed and strengthened by it. It is based upon an intuition of our intellectual and moral nature. "The highest and noblest thought of which man is capable is God, and this thought is innate. By innate is meant what is inherent in our constitution as sentient, intellectual, and moral beings. It is opposed to the doctrine of the sensational school which makes all our knowledge dependent on experience and reflection." After defining the nature of various intuitive truths which belong to the senses, the intellect, and our moral nature, the question is asked: Has belief in the existence of God all the *criteria* of an intuitive conviction? He answers it in the affirmative for the following reasons, which he states and illustrates with great ability and force. (1) Because it is one of these truths that rise into consciousness, when the real idea has been brought before the mind. (2) Because it is a truth which no man can possibly disbelieve without doing violence to the constitution of his nature. (3) Because it is a truth which is universally acquiesced in. Coming from the belief in the existence of God, which he places on this stable basis, he takes up our knowledge of God and vindicates its trustworthiness. Here he goes exhaustively into the metaphysics of knowledge, and discusses with great acumen and insight the theories of Sir William Hamilton and Dean Mansel in this country, and of German savants from Spinoza down to Hegel. The discussion, it must be confessed, is rather stiff reading, but it is very suggestive. The outcome of it is that he rests in the veracity of consciousness, in the testimony it gives, both to the external world and what lies above it.

"We are conscious of our own existence, and this consciousness involves some knowledge of ourselves. In like manner we are conscious of the existence of a Supreme Being, and this consciousness implies a primary knowledge regarding Him. This primary knowledge is further developed by the exercise of our natural faculties in the contemplation of the outward world, and of our own inward being and conscience. And had man continued in his original

sinless condition, and in full fellowship with His Maker, he would, so far as we know, have stood in little need of any other guides."

The entrance of sin made a super-natural revelation necessary for the preservation of this knowledge among men.

Having thus established on a sure foundation the pre-supposition with which the Bible commences—the existence of God—in the following three essays he discusses man in his speech and religion. By a large induction of facts drawn from many different quarters, and cogent reasoning based upon them, he shows that a study of languages, points to their all having sprung from a common origin; and that a study of the various religions existing in different nations, points not to a gradual elevation but rather to a gradual degradation. Trace the stream of any false religion, Parseeism, Brahminism, Buddhism or any other, back a little, and the nearer you come to its fountain in the dim shadowy past the purer it becomes. The idea of Comte which is adopted by so many in our day, that the history of race is one of gradual development, from ignorance and barbarism to knowledge and civilisation is not supported by the facts of history and experience.

"It is a mere gratuitous assumption to assert that the race of men, in their primitive state, were Fetish worshippers and that they gradually rose to Polytheism and Monotheism. This has not been the religious history of mankind. Not only Revelation but the annals and traditions of heathen nations, conclusively prove that the primitive state of our race was not that of savagism, but one in which religion stood upon the highest footing. There is deep meaning in the earlier Scripture narratives which tells us, that God walked and communed with the earlier patriarchs as a father doth with his children. . . This original intercourse with God is the basis of all knowledge of Him, and of all religion among mankind, even of the most corrupt and perverted religion. For there are elements of truth at the root of all religions. Even their errors are but distortions of obscured and forgotten truths. Were it not so, the religions of heathendom would not have lasted so long, and would not still endure. For falsehood, if unmitigated, is not attractive; it only attracts by means of the partial truth which it contains. Pure falsehood can neither allure nor satisfy the human mind. Let man sink ever so low he will never be able utterly to annihilate within him the consciousness of truth. . . The truths which lie hidden in heathen religions had their origin in primitive revelations, which were the common possession of the whole human race while yet they lingered in the plain of Shinar. And these were the inheritance which the nations carried with them into foreign lands, after their dispersion from their common home. Monotheism was therefore the earliest form of religion among men. To that succeeded the worship of nature. This nature-worship rests upon the assumption that nature is God, or the existence, form, or manifestation of the Infinite Unknown."

The combating of this idea of gradual development to higher things in the human race, naturally leads to the modern hypothesis of Evolution associated with the name of Charles Darwin. This is the subject of another essay, which must surely have been written

before Darwin's life appeared, as in it he is spoken of as a theist. The great argument he uses against this hypothesis, and uses with good effect is that derived from the immutability of species.

"There is not the slightest evidence of one species having passed into another during the period of human record or tradition. Nor is this all; in the fossil remains contained in the rocks, there is a record of the inhabitants of this world running back incalculably further than man's existence on this planet; and although we find from that record that thousands of species have passed away, and thousands have appeared, in no single case has it been found that one species has merged into another or that two or more species have combined to make a third. The species is produced whole and entire. It is the same in individuals belonging to it, for no individual of one species can transgress the limits between it and another species."

As Materialism is closely allied with the Evolution hypothesis as adopted by Darwin and his school this is subjected to a searching analysis in the next essay. Then the Bible account of creation and its relation to heathen cosmogonies, and to the results of modern scientific investigation is brought under review. And, last of all, we have the Fall, and the great antidote to the ruin caused by it in the Person of Christ discussed in the same learned way as the other subjects to which we have alluded. There is much in the volume to confirm one's faith in the teaching of the unerring Word.

Somewhat similar theories to those discussed in this volume just noticed are treated in the one to which we now come—*The Christian Doctrine of God*, by Dr. James S. Candlish of Glasgow (T. & T. Clark, Edinburgh). It is the latest of the series of admirable Handbooks for Bible Classes and Private Students which are being issued under the editorial management of Dr. Dods and Dr. Whyte. It is a most masterly piece of work, and cannot fail to increase Dr. Candlish's reputation as an able theologian, and as possessing rare powers of lucid and orderly exposition. The design is apologetic, but the argument in favour of Christianity that is presented is based upon the view that in its wonderful contents, commending themselves to the mind, conscience, and heart of man, we find its strongest evidence. Apologetic and Systematic Theology are those brought more closely together than is usual in such works. These contents of Christianity are also put side by side with the "principles of the great ethnic religions and systems of philosophy" that their immense superiority over them may be more clearly discerned. He thinks that "such a use of the Science of Religion or Comparative Theology is specially suited for a missionary age of the Church when she is awake to her high calling, to testify of her Lord and His salvation in the face of the varying creeds of all the nations." Desiring also to base his system exhibiting these contents upon the well-ascertained results of Biblical Theology, he sought as the leading idea of the systematic arrangement, not any dictate of mere philosophy, but some Biblical notion understood in its true historical sense.

This was found in the idea of the Kingdom of God as that possessing the highest authority and being the most comprehensive. This plan, as he acknowledges, has led to some deviation from the usual methods of setting forth the body of Christian doctrine, but has not required any alteration of the substance and real meaning of the theology of the Reformation. Starting from the Biblical idea of the Kingdom of God, three lines of investigation are opened up by him, and followed with a logical acuteness and a thoroughness that leaves almost nothing to be desired. These are, *first*, the truths about God presupposed in this idea of the Kingdom of God. This leads to a very suggestive exposition of such doctrines as the existence of God as an infinite Spirit, His creating all things, His governing all things, and His attributes as revealed in these works of Creation and Providence. We find this thought in connection with the doctrine of Creation that will commend itself as at once very beautiful and true.

“The belief in God as the Creator of the universe has an important bearing on practical religion, not only as the basis of the confidence which all who can trust in His love, may have personally in His care and protection (see Psalm cxxi. 2, cxxiv. 8), but also as the ground of our certainty of the final success of His purpose and reign in the world. The Bible contains many predictions and promises of the ultimate extension of the Kingdom of God all over the world, and of a last time when God shall be all in all (1 Cor. xv. 28). Now, if there were anything in the universe independent of God, what assurance could we have of the certainty that these promises shall be fulfilled? But if all that exists is absolutely dependent on Him for the beginning of its being, we see that there is an absolute certainty that the end of all shall be according to His will and purpose of grace. It seems to be for this reason that the description of God as Creator is sometimes introduced in connection with prophecies of the extension of His kingdom as in Isa. xlii. 5, liv. 16-17, and in the Book of Revelation, the visions that depict the futures of Christ's kingdom and its final triumph are ushered in by an ascription of praise to God as Creator (iv. 11) and the announcement of the end (x. 6) is accompanied with a solemn invocation of ‘Him that liveth for ever and ever, who created the heaven and the things that are therein, and the earth and the things that are therein, and the sea and the things that are therein.’ With a similar feeling Heber has made this the climax of his grand missionary hymn :

‘Till o'er our ransom'd nature  
The Lamb for sinners slain  
Redeemer, King, Creator  
In bliss returns to reign.’”

There is *secondly* the main revelation of the kingdom of God found in the teaching of Jesus about God as a God of Holy Love. It is pointed out that this revelation of God's character was given in germ and gradually developing clearness in the Old Testament, and that the rudiments of it may be traced in those convictions of the justice and goodness of God that some of the Gentiles had learned from nature and conscience. But it is in Christ and his teaching that this conception of God's character is most fully and clearly unfolded. It is expressed in Jesus' declaration of God's name as the Father, the Holy Father, the righteous Father. The exposition of it, as well as

the comparison of it with the conceptions that have obtained in other religious systems, are full of interest and instruction. Dr. Candlish very justly refuses to accept the modern doctrine of the universal Fatherhood of God as not having a sufficient basis in Scripture.

"Many able and excellent men think that Jesus taught that God is the Father of all men on the ground of His use of the expression 'your Father' in the Sermon on the Mount, and other addresses in the hearing of promiscuous crowds, and of the Parable of the Prodigal Son. These certainly show that God offers to all men His Fatherly love, and has for all men feelings which may be compared to those of a Father. This is all that some understand by the universal Fatherhood of God, and in this sense it may be admitted that it was taught by Jesus. But to infer that all that He said about the Fatherhood of God in these discourses was meant to be understood of all men, is precarious reasoning, and would prove too much; for it would equally follow that all men are in the kingdom of God, the salt of the earth, &c. It is remarkable that Jesus never uses the phrases that are habitually on the lips of those who hold this view, 'Father of all,' 'Father of mankind,' 'All men are God's children;' and in one place He describes those whom He calls God's children a little flock, to whom it is their Father's good pleasure to give the kingdom (Luke xii. 32). It seems safest to avoid the use of phrases that our Lord and His Apostles do not use, at least when we mean to make the Fatherhood of God a principle in theology from which other doctrines may be inferred as is frequently done. There is great danger, lest, after having been proved true in one sense, it should afterward be used as a proof of further assertions in a different sense in which it is not true."

The *third* and last line of investigation deals with the Trinity as a corollary from the kingdom of God. Jesus who announced this kingdom proclaimed himself the Son of God, and on leaving the world gave the promise of the Holy Spirit as the agent through whom this reign was to be established in the world. The Three-in-One is thus distinctly brought before the mind in connection with the kingdom, and this abstruse, deep theme is very judiciously and ably handled.

From this outline some idea of this hand-book may be obtained, and it will be seen how successfully the author has accomplished the design which he placed before himself at the outset. It is impossible to rise from a perusal of it without feeling that we have gained a deeper insight into many precious Bible truths.

From the field of theology we are brought in the next volume on our table to the field of active Christian life—*Sketch of the History of the First Reformed Presbyterian Congregation* (J. & R. Parlane, Paisley). The congregation whose history is sketched is that of Great Hamilton Street, Glasgow, now in connection with the Free Church. The work has been done by one of its elders who bears a name that was honoured greatly in that section of the Presbyterian Church, Thomas Binnie. It has been well done. Literary skill is displayed in the way in which the different parts of the chequered story are woven together. In the first five chapters it

is a history of the Societies out of which the Reformed Presbyterian Church grew that is given, and we know of no book where such a succinct yet pretty full account of them, their organisation and their methods, can be found. The remaining five chapters deal with the particular congregation in Glasgow, with which the name of the elder Dr. William Symington will ever be associated. It was he who by his pulpit power and organising capacity raised it above the troubles experienced at the early stage of its history, and made it a centre of Christian activity and influence. Many went from it when its spiritual and intellectual life was pulsing high to do noble work both at home and abroad. Among them was the Rev. John G. Paton, who, after having spent many years in successful missionary work in the New Hebrides, has been using his time since coming home in writing an Autobiography that is being read with intense interest, delight, and profit. The secret of Dr. Symington's success is unfolded in the words of Dr. Gould his student and son-in-law.

"He owed most of his usefulness in life to what we may designate his peculiar love and faculty of order. His very study was the image of his thoughts—a place for everything and everything in its place. It was the same principle that gave him success in that walk which he chiefly cultivated—systematic theology. He was in his own person a living refutation of the folly of modern prejudice against it. It was with him no dead herbarium, but a living garden—no fetter cramping the native elasticity of his thoughts, but the wing with which he soared upward, till he could take more accurate survey of the whole domain of divine truth.

"It is but right to add that he 'adorned' the doctrine of his Saviour as well as professed and believed it. In private habits he was eminently devout. His delight was communion with God. His closet could testify to his prayerfulness. But yet there was nothing of the morose about him. Genial and buoyant with the glee of childhood he was the life and spirit of every company in which he mingled; in wit and repartee never rivalled, but never losing in the joyousness of his nature the dignity which became the Christian and the Minister; the youngest of his grandchildren hailed him as a companion while they revered him as a patriarch."

Not the least among the notable men in the congregation of whom some account is given must have been the beadle who in Scripture phraseology wrote its "Chronicles" from which a selection is given here. The volume is enriched with excellent photographs of the various ministers, who carried on the work of the congregation until its union with the Free Church, and with engravings of the church building, and of mission premises where good Christian work was done.

Our age is not one very rich in helpful devotional literature. There are some recent books of this class that will live, but even these will not stand well when compared with others that are older. One that has been held in high esteem ever since it appeared more than two centuries ago, and has been helpful to many a heaven-bound pilgrim, is entitled, *The Devout Breathings of a Pious Soul*, and has recently been published in a very neat and handsome form by Andrew

Stevenson, Edinburgh. It is edited by J. S., initials behind which we can discern an able pen with which our readers are familiar. In the Preface by Mr. Sturrock we are furnished by some interesting information about the little book. The author is unknown. Its similarity to some of Bishop Hall's devotional pieces has led to the conjecture that he was the author. There is, however, no proof of this, although its real author must have lived about the same time as the famous Bishop—in the first half of the seventeenth century. It has also been imputed to the Rev. John Brown of Haddington—this mistake arising from the fact that two editions of it were issued under his superintendence, and with his name on the title-page. It is from Brown's second edition that this one has been reprinted, though the headings to the chapters have been taken from an edition issued many years ago by the Religious Tract and Book Society of Scotland with a recommendatory note by the late Dr. Tweedie. That our readers may have a taste of the book, we give one of the brief hundred meditations of which it is composed.

SERVE GOD IN USING MEANS.

"We must never presume upon means without God, because the pipes cannot convey unless the spring communicate. Nor must we presume upon God without using the means which He hath appointed, because the goings forth of Providence are always in the paths of diligence. As in the fight with *Amalek* Joshua fought while Moses prayed; so the proceeding of a Christian's faith should always be upon the mount, and his industry in the valley. While the heart is lifted up, the hand should be stretched out. He may rest in God's power and promise, who restlessly labours in the means. He may confidently depend upon God's Providence who fully lays himself out in God's way. I must sow my seed and wait for the rain and heat; do my work and leave the event with God. I must neither be idle in using the means nor make an idol of them; but henceforth lay my hand to them, as if they were all in all, and look above them, as if they were nothing at all."

The little book is beautifully got up both externally and internally. It will be an ornament to any table, and more helpful than many such ornaments are.

A bundle of Messrs. Parlane's excellent publications for the young has been sent us. There is the neatly got up annual volume of the *Dayspring*—a monthly periodical for the young that easily outstrips its many rivals. The matter is always good, admirably adapted to children though never childish, and the illustrations are very beautiful and attractive. Among the little books embraced in the bundle may be mentioned, *The Story of Richard Baxter in a Tour to Kidderminster* by the Rev. A. Andrew, Glasgow, who has on previous years treated Luther's country and Bunyan's country in the same interesting way; *Dead Sea Apples* by the Rev. A. G. Fleming, Paisley, among such apples being found beauty without goodness, obedience without love, success without principle, and profession without practice: *A Soldier of the Cross in the Egyptian War*, by the Rev.

R. Lawson, Maybole, a story well told of how divine grace made of a wild Ayr lad a devoted servant of Christ; and *God's Temple, or Purity of Body, Soul and Spirit*, a New Year book for the young written by an anonymous author, but one who knows how to reach the ear and heart of the young.

The tendency to extravagance in religious views is no new thing, but has always been harmful in its results. This tendency in our time appears among a class who claim to have reached what they call perfection, and assert that it is attainable by every believer, and that the want of it is sin. Some teaching this tenet have recently been visiting Rothesay, and the propagation of their peculiar views has led the Rev. C. A. Salmond to publish a very able pamphlet dealing with this point, *Perfectionism: the False and the True*. It is the substance of a lecture delivered at the end of last year. Starting from the opinions of the "Faith Mission Pilgrims," the name assumed by those who have been troubling the ecclesiastical waters at Rothesay and elsewhere, he states the views of different parties in different ages who have held similar opinions. He shows that in every case the supposed perfection is reached by lowering the demands of God's holy and perfect law to suit themselves, and by giving a definition of sin, which enables them without consulting God to count as misfortune and infirmity what God counts guilt and corruption. The whole matter is well put in the amusing anecdote with which the lecture begins.

"To climb Lochnagar is no easy task, especially under the burden and heat of a July day. A small party of us attempted it a few years ago. In the company was a young Egyptian recently converted to Christianity. His temper was even, his spirit bright, but his thews were hardly those of a Scottish mountaineer. Before we had accomplished half our task, friend Ahmed was heard, as he wiped his brow, to ejaculate: "Ugh! *we shall imagine this is ze top.*" Whereupon he seated himself on a comfortable ridge, and scanning the landscape beneath with that expression of inimitable mildness and benignity which one sometimes sees figured on Egyptian monuments, he looked like all the world as well pleased with himself as if he had actually scaled the loftiest summit of dark Lochnagar. The rest of us were amused, and felt disposed to laugh him out of his self-complacency. But, sooth to tell, Ahmed's example proved contagious, and none of us reached the top of Lochnagar that day."

And so with the Perfectionists. It is a mere imagination that they have reached the top of the mountain of Christian holiness. This pamphlet when sent to Mr. Spurgeon was acknowledged by a letter in which he wrote in his own characteristic way: "I may deliberately say that I have known several persons who might have been thought perfect, but they always disclaimed it. On the other hand, I know some few who have claimed it; but no mortal ever believed in their pretensions. If you should catch one of the tribe, and send him up to me, be sure that he is marked '*right side up.*' I am labouring for



perfection, but in this life I never expect to be perfectly perfect. More likely, like Peter Cartright, I may get to be perfect 'in spots.'

*The Presbyterian Review* for January, has only one article from a British writer—a very able and learned one, "Assyrian and Hebrew Chronology" from the pen of Dr. J. Orr, Hawick. All the others are from American writers. Dr. Paxton treats very fully and ably of the "Call to the ministry," but takes no notice of the call of the congregation which in our Scottish Presbyterianism is regarded as putting the seal upon the inward call by which any have been impelled to seek preparation for this honourable work. The last indication of a call to the ministry that is mentioned is indeed such "Providential dealings as remove obstacles, and open up the way for a man to enter the ministry." This may include the formal invitation of the Christian people to exercise this ministry among them, but it is not more directly or specifically referred to. Dr. Yeomans of Orange N.J. discusses in a most judicious and incisive way the question of charity, and the need, if it is to do any good, of being based upon right principles. He first states what is the right of the poor; if the right to live then to the means of living which will lift them above intolerable suffering, and the corresponding duty resting in those who are in God's providence able to help them to do so. "The natural world resounds with declarations of rights, the spiritual with proclamations of duty. Unsanctified humanity bristles with bayonets for the execution of debts, the sanctified with outstretched hands for the rendering of service." But as he points out this duty is to be discharged with a due regard to interests involved. Care should be taken in giving help that the motive to work be not weakened, or that the self-respect which lies at the foundation of all moral improvement be not destroyed. "To release from the necessity of exertion those who can, but will not labour, is by no means to feed the hungry in the proper sense. Valiant paupers and mighty beggars, as they are called in the Old English law, may be left out of the account altogether, since they are down in a plane where penalties rather than sympathies are their proper tonic. Multitudes of vagabonds owe their incorrigible sloth to misguided pity. Their weakness is the product of the too lenient policy of those who go by the maxim, that it is better to help a score of scamps than miss befriending one real unfortunate. Our sympathy itself may need toning up to bear the pain of its own compassion rather than purchase its ease at the cost of injury to others. It has been well said that the Lord knows better than we do how much suffering is required to set some people to work." This duty of helping the poor, he still further rightly says, can only be discharged by our giving ourselves, and by seeking their spiritual benefit as the ultimate object. These words which he quotes from another are well worthy of being deeply pondered. "Those who work most wisely among the poor are sparing with their alms, and lavish with their friendship. To help a man by a gift of money, food or clothing is almost certain to degrade him; to help him by the gift of time, thought, and brotherly love

uplifts him." Another article by Dr. Jenkins, Freeport, deals with the attempts of the secularists in the United States, to make their schools godless, and conclusively shows that this movement is neither in harmony with the origin of these schools, nor with any constitutional or statutory requirement. The new creed of the English Presbyterian Church is subjected to a searching and rather damaging criticism in an editorial note by Professor Warfield of Princeton. This number altogether is a very valuable one.

### Ecclesiastical Intelligence.

EDINBURGH—MISSIONARY MEETING.—A meeting was held in Victoria Terrace Church, Edinburgh, on the evening of Monday, 21st January, for the purpose of giving information concerning our mission operations in India, and deepening the interest of the members and adherents of the congregation in the Lord's work in foreign lands. The Rev. John Sturrock presided, and there was a good attendance. After devotional exercises the chairman delivered an address regarding the important work to which the Church was called in sending the Gospel to the perishing multitudes abroad, and the need of all the Lord's people taking an interest in the work of evangelising the world. The Rev. William B. Gardiner, Pollokshaws, made a statement concerning the present condition of our mission station at Seoni, and the different branches of work that were being successfully carried on. Thereafter, the Rev. Thomas Hobart, M.A., Carluke, moved, and the Rev. Robert Morton, Perth, seconded the following resolution :—"That this meeting learns with great satisfaction of the present prosperous condition of our mission at Seoni, and the vigorous manner in which the work is being carried on by our agents in all its branches ; and resolves to continue assisting the Synod in the promotion of missionary operations in the Central Provinces of India." The Rev. Thomas Matthew, Midlem, moved, and Mr. Robert Thomson, Edinburgh, seconded another resolution as follows :—"That this meeting hears with peculiar pleasure of the engagement of Mr. Robert Blakely as an evangelist for the foreign field ; learns with gratification of the safe arrival of Mr. and Mrs. Blakely at Seoni, and of the welcome accorded to them by all the people connected with our mission, and resolves to take a personal, hearty, and prayerful interest in their important work." The Rev. Professor Thomas Smith, D.D., Free Church College, Edinburgh, addressed the meeting and dwelt particularly on the importance of carrying on Zenana work, and putting forth every effort to reach the female population with the Gospel message. On the motion of Mr. John Dick a hearty vote of thanks was given to the speakers for their instructive and animating addresses, and on the proposal of Mr. Thomas Robertson, Mr. Sturrock was very cordially thanked for presiding over such an interesting meeting. The proceedings were closed with prayer, praise and the benediction.

BRIDGETON, GLASGOW.—MISSIONARY MEETING.—The last of the series of missionary meetings proposed to be held this season, was convened in Bridgeton Church, Glasgow, on the evening of Monday, 4th February, and was well attended. The Rev. John M'Kay occupied the chair, and after the opening devotional exercises gave an interesting address on the necessity for earnest and continuous work in heathen lands, illustrating this by a graphic description of a heathen temple at Benares. The Rev. William B. Gardiner, Pollokshaws, gave an account of our mission work at Seoni in all its branches, and read a letter received that morning from Mr. Blakely regarding the orphanage and its inmates. Resolutions similar to those submitted at the Edinburgh meeting were moved and seconded by the Rev. Thomas Hobart, M.A., Carlisle; Rev. Andrew Miller, Kirkintilloch; Rev. Alexander J. Yuill, Lauriston; and Rev. Ebenezer Ritchie, Paisley. The addresses were able and instructive, and were listened to with marked attention by the audience. On the motion of Mr. William Peterkin, a very hearty vote of thanks was given both to the speakers and the chairman. After praise, the meeting was closed with the benediction.

POLLOKSHAWS.—A social meeting of the Band of Hope connected with Pollokshaws Congregation was held in the Tontine Hall on the evening of Friday, 8th February. The meeting place was quite filled. The Rev. W. B. Gardiner presided. After tea, the chairman delivered an address referring to the enthusiastic and successful meetings held during the season and the good that might be expected to result from them, and spoke thereafter on the secret of safety. Mr. John L. Algie, junr., Secretary, submitted a report of the Society, from which it appeared that the monthly meetings were largely attended, while the roll of members had been considerably increased during the past year. Interesting and instructive addresses were delivered by gentlemen representing the Scottish Temperance League, the Permissive Bill Association, and the Scottish Band of Hope Union. Several of the young people and others gave recitations, and a quartette party rendered several pieces of music in an admirable way. On the proposal of Messrs. Robert Sproull, John L. Algie, Senr., Henry N. Gardiner and John Kyle, cordial thanks were given to the speakers, committee, singers and chairman. The happy meeting was closed with praise and the benediction.—The annual social meeting of the Sabbath School connected with Pollokshaws Congregation was held in the church, on the evening of Thursday, 27th December last. The attendance was above 300. The chair was occupied by the Rev. Wm. B. Gardiner, who, after tea, addressed the meeting. He stated that the past year had been one of the most prosperous they had ever enjoyed. The average attendance of scholars was 254 and the teachers numbered 40. A large number of periodicals had been distributed monthly and a good amount had been raised for missionary and benevolent purposes. Addresses of a suitable kind were given by the Rev. Andrew Miller, Kirkintilloch, Mr. John Laird, Kilmarnock, and Mr. David Bulloch, Partick. Several of the scholars gave recitations in a most effective style. The prizes offered for regular

attendance and proficiency in repeating the lessons were presented to the children, and this proved a most interesting feature in the proceedings. No fewer than 85 first prizes, 89 second prizes, 14 third prizes, and 28 fourth prizes, or a total of 216 were distributed by the chairman. Three special prizes were awarded to Robert Sprull, junior., William Douglas, and James Livingston as an acknowledgment of their services, in connection with the School and Library during the year. The customary votes of thanks were given to the speakers, committee, and chairman, after which the meeting closed with praise and the benediction.

**CARNOUSTIE.**—The annual social meeting of the Congregation was held in the Church on Friday evening, 18th January. The Rev. James Patrick presiding. After an excellent tea, the chairman referred to the changes which had taken place in the congregation during his seven years' pastorate, and mentioned some things which should be avoided and some things which should be sought after in order to a "Happy New Year" being enjoyed. Addresses were delivered by the Rev. Peter M'Vicar, Dundee, on "Good Character," and by the Rev. Robert Morton, Perth, on "An Aim in Life." In the course of the evening Mr. Grey received a presentation as a mark of appreciation of his services as Precentor for the greater part of 28 years. Mr. William Nicol also received a testimonial of the congregation's sense of obligation to him for assisting in leading the Psalmody. After the usual votes of thanks had been proposed by Messrs. Wright and Anderson, and the Rev. Mr. Morton, the meeting which was felt to be alike profitable and enjoyable was closed with praise and the benediction.

**DARVEL.—PRESENTATION.**—On Thursday, January 17th, at the close of the weekly meeting of the Bible class in connection with the O.S. Church, Mr. William Anderson, in name of the Bible class, presented the Rev. W. W. Spiers with a beautiful barometer and clock combined, as a token of the esteem in which he is held by them, and also that his services are being highly appreciated. Rev. Mr. Spiers, in accepting the same, made a very suitable reply.

**CARLUKE.**—The annual social meeting of this Sabbath School was held on the evening of Tuesday, 15th January. There were about 200 scholars present. After tea, the meeting was addressed by the Rev. T. Hobart, M.A., who presided in his usual happy manner, the Rev. W. B. Gardiner, E. Ritchie, Paisley, and Mr. J. Forrest, Carluke. Pieces of music and recitations were well rendered by some of the scholars during the evening.

**DUNDEE.**—The annual social meeting of the Congregation and Sabbath School was held on the evening of Monday, 18th Feb. After tea, addresses were delivered by the Rev. P. M'Vicar, pastor, who presided, on "J. G. Paton, the Missionary to the New Hebrides;" the Rev. J. Patrick, Carnoustie, on "Christian Character;" the Rev. R. Morton, on "Three R's—Reverence, Resoluteness, and Restfulness;" and Mr. P. Hunter, on "Family Religion." Mr. Nichol and party in the course of the evening rendered some pieces of music with

admirable taste. The pleasant meeting, after the usual votes of thanks, was brought to a close with praise and the benediction.

. TOBERDONNY, IRELAND.—A social meeting in connection with this Congregation was held on the evening of Friday, the 15th Feb. The Rev. D. Matthew, B.D., pastor, presided over a large and happy gathering. Addresses on topics previously arranged were delivered by the Chairman, the Rev. Messrs Field, Teaz, Johnson, Paterson, Moody, and Mr. Abraham of Coleraine.

#### SYNOD OF UNITED ORIGINAL SECEDERS.

A *pro re nata* meeting of the Synod of United Original Seceders was held in Mains Street Church, Glasgow, on Wednesday, 20th February, and was opened with a sermon by the Rev. Andrew Miller, Kirkintilloch, moderator, from Judges viii. 4—"Faint yet pursuing them." After public worship the Synod was constituted by the Moderator with prayer. The Roll was called and the attendance of members marked. It was intimated by the Clerk of Ayr Presbytery, that since last meeting of Synod, the Rev. Thomas Robertson had demitted the pastoral charge of Kilwinning Congregation and his demission had been accepted, and the Congregation declared vacant; and he moved that Mr. Robertson's name be dropped from the roll, which was agreed to. Apologies for absence were received from the Rev. Professor Aitken, Glasgow, and Rev. Ebenezer Ritchie, Aberdeen, and these were sustained. The Moderator's circular calling the present meeting was read, and is as follows:—

"Kirkintilloch, January 28, 1889—I hereby call a meeting of the Synod of United Original Seceders to be held *pro re nata* in Mains Street Church, Glasgow, on Wednesday, February 20th, at 11 o'clock forenoon, to consider 1. Appeal by Commissioners from Kilwinning Congregation against a decision of Edinburgh Presbytery refusing to translate Mr. Matthew of Midlem to Kilwinning. 2. Appeal by Commissioner from Dromore Congregation against a decision of the Perth and Aberdeen Presbytery, refusing to translate Mr. E. White, Kirriemuir, to Dromore.

(Signed) "ANDREW MILLAR, Moderator of Synod."

The Rev. Thomas Hobart then moved that the conduct of the Moderator be disapproved in calling this meeting. The Rev. Alex. Stirling seconded this motion. The Rev. James Patrick moved as an amendment that the Synod approve of the Moderator's conduct in calling the meeting. Mr. Alexander Rankin seconded this amendment. After reasoning, Mr. Hobart, with the consent of his seconder, agreed to fall from his motion, so that Mr. Patrick's amendment became the finding of the Court.

Took up the appeal by the Commissioners from Kilwinning Congregation against a decision of the Edinburgh Presbytery, refusing to translate the Rev. Thomas Matthew from Midlem to Kilwinning. There appeared at the bar, the members of Edinburgh Presbytery, and Messrs William Muirhead, Andrew Paton, and John Stevenson, M.A., Commissioners from Kilwinning Congregation. Extracts from the minutes of Edinburgh Presbytery were read. The reasons of the appellants and the Presbytery's answers to these reasons were also read. Parties were heard. Mr. Matthew was also heard, when he stated to the effect that he desired to be retained in his present charge, but at the same time he was willing to go wherever he was sent by the Synod. No questions having been put to the Commissioners, or to the members of Edinburgh Presbytery, parties were declared to be removed. Prayer was offered up by the Rev. John Ritchie for divine guidance. Members of Court proceeded to give judgment, when it was moved by the Rev. John Ritchie, and seconded by the Rev. John M'Kay that the appeal be dismissed and the decision by the Edinburgh Presbytery confirmed. It was also moved by the Rev. William B.

Gardiner, and seconded by the Rev. Professor Spence, that the appeal be sustained and the Presbytery's decision reversed, and that Mr. Matthew be translated from Midlem to Kilwinning. On proceeding to vote, the question was put Translate or Not Translate, when it was found, in going over the roll, that 10 voted for translating, and 9 for not translating, while 4 did not vote. There being a majority of votes for translating, Mr. Matthew from Midlem to Kilwinning said motion was declared carried. Wherefore the Synod did and hereby do resolve in terms thereof to dissolve the pastoral relation between Mr. Matthew and Midlem Congregation, and to translate Mr. Matthew from Midlem to Kilwinning, and instruct the Ayr Presbytery to take the necessary steps for his induction at Kilwinning, with all convenient speed. The call and concurrence paper were presented to Mr. Matthew, and cordially accepted by him. The Commissioners from Kilwinning acquiesced in the decision, took instruments in the Clerk's hand, and craved extracts. The Moderator addressed the parties at the bar on both sides in suitable terms. The Rev. Thomas Hobart was appointed to preach at Midlem on Sabbath first, or on any other Sabbath that may be more suitable, and at the close of public worship intimate the above decision and formally declare the Congregation vacant, accompanying this with suitable exhortations.

Took up the appeal by the Commissioners from Dromore Congregation against the decision by the Perth and Aberdeen Presbytery refusing to translate the Rev. Edward White from Kirriemuir to Dromore. The Moderator having been appointed to act as a Commissioner from Dromore Congregation, and hence a party in the case, vacated the chair, which was taken by Professor Spence. There appeared at the bar the members of Perth and Aberdeen Presbytery, with Rev. Andrew Miller and Mr. Joseph Mooney as Commissioners from Dromore Congregation. Extracts from the minutes of Perth and Aberdeen Presbytery were read. Reasons by the Commissioners representing Dromore Congregation and answers to these reasons by the Presbytery were likewise read. Parties were heard. Mr. White was also heard, when he stated to the effect that he had a decided preference for Dromore; but was willing to leave the case in the hands of the Synod. Questions were put to the Commissioners, after which parties were declared to be removed. Prayer for divine guidance was offered by the Rev. John Robertson. Members of Synod then proceeded to give judgment, when it was moved by the Rev. Thomas Hobart, and seconded by the Rev. John M'Kay, that the appeal be dismissed and the decision of the Presbytery confirmed. The Rev. John Robertson moved, and the Rev. William B. Gardiner seconded, that the appeal be sustained and the decision of the Presbytery reversed. On proceeding to vote, the question was put Translate or Not Translate, when it was found on going over the roll that 11 voted for translating and 7 for not translating, while 2 declined to vote. There being a majority of votes for translating Mr. White from Kirriemuir to Dromore, the motion to translate was declared carried. Wherefore the Synod did and hereby do dissolve the pastoral relation between Mr. White and Kirriemuir Congregation, and translate him from Kirriemuir to Dromore, and instruct the Ayr Presbytery to take the necessary steps for the induction of Mr. White with all convenient speed. The call and concurrence paper were then presented to Mr. White and cordially accepted by him. The Commissioners from Dromore acquiesced in the decision, took instruments in the clerk's hand, and craved extracts. The Moderator addressed the parties in both sides in appropriate terms. The Rev. Alexander Stirling was appointed to preach at Kirriemuir on Sabbath first, or on any other Sabbath more suitable, and at the close of public worship in the afternoon intimate the above decision, and formally declare the congregation vacant, with suitable exhortations.

The Moderator resumed the chair when the minutes were read and approved of. The Ayr Presbytery asked and obtained leave to meet at the close of the present meeting. After prayer and praise, the Moderator closed the Synod with the benediction.

WILLIAM B. GARDINER, *Synod Clerk.*

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THE

# ORIGINAL SECESSION MAGAZINE

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MAY, 1889.

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## THE CATECHISMS OF THE REFORMATION.

*(Continued from page 71.)*

### III.

FROM England let us return to Germany, that we may think of the most beautiful of the Catechisms of the Reformation. It saw the light first at Heidelberg in 1563, seventeen years after Luther had passed from the warfare of life into the rest of heaven. And this was the reason why the Heidelberg Catechism was written. Between Martin Luther and John Calvin, having affinities with both of them, stood Philip Melancthon, one of the most lovable of men. He was the Reformer of the Palatinate, which has Heidelberg, the fair city on the Neckar, for its capital. He revived the university of the town, and sent professors to it who were in sympathy with the truth. But one of these professors, Tilemann Heshusius, who believed with Luther that Christ was present bodily in the sacrament of the Supper, offended the others who held the Zwinglian or Calvinistic doctrine. The breach grew so wide that the good Elector Frederick, whom his subjects surnamed the Pious, was cut to the quick by this quarrel between those who should have been friends. He determined to heal the strife, if that were possible; and, to gain this end, he decided that a new Catechism, setting forth clearly the evangelical faith, should be composed under his sanction. He chose two young men for the work, bringing them to Heidelberg because, like the young man Timothy, they were well reported of by the brethren. One was Zacharias Ursinus, who had studied under Melancthon at Witten-

berg, and the other was Caspar Olevianus, the friend of Calvin and Beza. The names are uncouth and harsh, but few characters could be sweeter than theirs. They "carried music in their hearts" if not in their titles; for though they were only reformers of the second generation, whose task it was to nurture rather than to plant, they equalled their great predecessors in the winsomeness of their personal Christianity. Ursinus was a man of profound learning, and of rich poetic temperament, and of fervent piety—wise and yet sitting humbly at the feet of Jesus. He was accustomed to say that he would not take a thousand worlds for the blessed assurance of being owned by Christ. He was contemplative rather than active, loving the shady places of life more than its prominent positions. He differed from Olevianus, whom the Elector made preacher to the court and one of his chief counsellors. But in the deepest matters the two were alike. Olevianus died in 1585, and his last word was a joyful *Certissimus*, when a friend asked him whether he felt sure of his interest in Christ's salvation. These were the authors of the Heidelberg Catechism, and the qualities of both shine out in their work. The warmth and the learning of Ursinus are united with the knowledge which Olevianus had of church government and life; and the result is one of the very best of the Reformed Catechisms. It is believed that, after the Bible and "The Imitation of Christ" and "The Pilgrim's Progress," no book has found its way into so many different languages; and, wherever it has come, it has been prized as possessed of priceless worth. And what is it that has kept its fame fresh and green?

It owes something to its moderation in the statement of doctrine. Its Calvinism, for it is Calvinistic rather than Lutheran, has none of the angularities which have at times robbed a good system of much of its attractiveness. It leaves certain difficult dogmas untouched, saying little of the decree of election and nothing of the decree of reprobation; preferring that such mysterious problems should be brooded over by each man "in the sessions of silent thought," or should be referred by lowly hearts to the category of matters which cannot meanwhile be fully understood. Doubtless the Catechism of Ursinus and Olevianus is indebted for part of its popularity and its worth to its "temper of sweet reasonableness"—its wise moderation in explaining some of the things most surely believed by its authors, and its wise reticence in regard to others. But it has more positive claims on the esteem of Christian men. It is pervaded by a beautiful spirit. It is the product of the heart as well as of the head. It is warm, glowing, unctious. At times its utterances rise to a kind of heavenly pathos; at other times they have the musical ring of an exquisite lyric. No one thinks of a Catechism and a poem as at all



akin; yet the Heidelberg Catechism has all the characteristics of prose poetry. The truths it enunciates were loved by those who wrote them down, and they did not think it needful to conceal their love and to feign only an intellectual interest in their theme. Neander's motto might have been theirs, *Pectus est quod facit theologum*; their hearts, as much as their intellects, made them theologians; and because they brought to their task, not only learning and judgment, but fervent enthusiasm, they imparted to it a unique character and secured for it an imperishable renown. Luther's Catechism had much of this warmth of personal experience, but the utterances of the Heidelberg professors are still livelier and richer and more genuinely eloquent. The Westminster Catechism lacks these elements of ardour and poetry. Its authors take the objective method, looking at the truth for the time as something outside of themselves, examining it calmly with reason and intellect, setting it forth in definite and scientific language. The young German divines, on the other hand, take the subjective method, telling out with gladness what has blessed their own souls, refusing to be impersonal, making their words a confession of the faith of their inmost hearts. The book of Westminster is like a statue, accurate and symmetrical. That of Heidelberg is like a living man. Some of the features of the man may not be so clearly cut as those of the statue. But he has got within him things which the statue wants—a beating pulse and a throbbing heart.

In plan and arrangement the Heidelberg Catechism, as Dr. Schaff points out, follows the order of the Epistle to the Romans. It has 129 questions in all, and they are divided into three parts, the first treating of the sin and misery of man, the second of his redemption by Christ, and the third of the thankfulness of the redeemed or the Christian life. The second division is the longest, for it includes an exposition of the Creed and of the Sacraments. In the third part there is an explanation of the Decalogue, the Christian's rule of duty, and of the Lord's Prayer, in which he breathes out the new nature that has been planted within him. Thus topics, which are brought together mechanically in other Catechisms, are linked here into an organic system and bound each to each.

Let me choose a few of those sentences which come over our ears like the sweet South. The character of the Catechism is revealed in the very first question, which is a noble prelude to all that follows, picturing Christianity, not as a forbidding law nor an abstruse theory nor a dreary round of observances, but as God's best gift and man's richest blessing. "What is thy only comfort in life and death?" Happy are all they who can repeat the answer from the heart.

him. The leader of the band asked him if he did not remember a poor wounded soldier in Bologna whom he had helped in a moment of dire distress. "I am the man," he said, and he bade his benefactor flee for his life, and gave him both money and counsel. Other adventures and strange deliverances—as, for example, how, when he lay hungry and wearied in a certain wood, "a dog cometh fawning with a purse in his teeth and lays it down before him"—must be read in the histories of the time. John Craig took up his abode in Edinburgh about 1561, and soon became a famous man in the young Presbyterian Church of Scotland, gaining a great reputation as minister in St. Giles and in Aberdeen, and lastly in the King's household. It was he who protested against the marriage of Mary with Bothwell, and received the thanks of the General Assembly for his intrepidity. It was he who drew up the King's Confession, or National Covenant, which James and his courtiers signed in 1580. It was he who was so frank in the sermons he preached to his Sovereign that James once spoke out before the congregation, and said that "if he had thought his fee'd servant would have dealt after that manner with him, he would not have suffered him so long in his house." He died in 1600, full of years and honour.

He dedicated his Catechism to "the professors of Christ's evangel at New Abirdene," wishing them "the perpetual comfort and increase of the Holy Spirit to the end of their battle." In his preface he defines the character of the book. "I have studied to my power to be plain, simple, short, and profitable, not looking so mickle to the desire and satisfaction of the learned as to the instruction and help of the ignorant. For, first, I have abstained from all curious and hard questions, and, next, I have brought the question and the answer to as few words as goodly I could." Its author does not speak a whit too highly of his work. Question and answer are short and simple indeed, and he who runs may read them. John Craig evidently approved of Jacob's thoughtful consideration for those whose strength was not great, and "led on softly" according as the flocks and the children were able to endure. But the Catechism has one fault—as a whole it is too long to serve its purpose. The terse and pithy questions go on and on, until they must be reckoned not by tens, but by hundreds; and the General Assembly did a wise thing when, in 1590, it asked the writer to abridge his work. Yet Craig's Catechism must always be interesting to Scotsmen, and you will be glad to read the opening section as a sample of the whole. It deals with the creation and first estate of mankind. "Who made man and woman? The Eternal God, of His goodness. Whereof made He them? Of an earthly bodie and an heavenly Spirit. To whose

image made He them? To His owne image. What is the image of God? Perfect uprightnesse in bodie and soule. To what end were they made? To acknowledge and serve their Maker. How should they have served Him? According to His holy will. How did they know His will? By His workes, word, and sacraments. What libertie had they to obey His will? They had free will to obey and disobey. What profit had they by their obedience? They were blessed and happie in body and soule. Was this felicitie given to them only? No, but it was given to them and their posteritie. With what condition was it given? With condition of their obedience to God. Why was so small a commandment given? To shewe God's gentleness and to trie man's obedience. What availeth to know this felicitie lost? Hereby we know God's goodness and our ingratitude. But we cannot come to this estate again? We come to better estate in Christ. What should we learne of this discourse? That the Church was first planted, blessed, and made happy, through obedience to God's Word."

Beyond question, the Catechism which was John Craig's labour of love for his parishioners in Aberdeen, and for the Reformed people of Scotland, deserves still our respect and praise. Even now it reads well. It resembles some plant of pleasant perfume, whose leaves, if they be plucked and pressed, keep their aroma for many years. Or it is like the bell of some old church, which retains through centuries its amplitude of tone, and sounds out the same chimes most musically to one generation after another.

## v.

Little need be said of the Catechisms which were the crowning work of the Reformation. The Larger and Shorter Catechisms of the Westminster Assembly are familiar in our mouths as household words. It was not until the famous gathering, which sat for nearly six years in the Jerusalem Chamber, was reaching the close of its deliberations, that these Catechisms were drawn up, the Larger chiefly by Dr. Anthony Tucking, Professor of Divinity at Cambridge, the Shorter for the most part by John Wallis, a young English clergyman fresh from the University. They were published in the end of the year 1647, after the Scottish Commissioners had gone home; so that the tradition which connects the name of George Gillespie with the answer to the question, "What is God?" must be received with some reserve. The Westminster Shorter Catechism is a *ktēma es aei*, one of the books which will last to the end of time. It is, as Richard Baxter said, "a most excellent sum of the Christian

faith and doctrine." It merits throughout the praise which Carlyle, not long before he died, bestowed on its opening question. "The older I grow—and I stand now upon the brink of eternity—the more comes back to me the first sentence in the Catechism which I learned when a child, and the fuller and deeper its meaning becomes: 'What is the chief end of man? To glorify God and to enjoy Him for ever.'" In some qualities it is pre-eminent among all Reformation documents. In clearness, in preciseness of definition, in carefulness of wording, it surpasses Luther's Catechism and that of Heidelberg. Nowhere in the world will you find a more concise and definite exposition of the creed of Calvin. He who understands the Westminster Catechism needs no further training in that good old theology.

But, as I have hinted, Ursinus and Olevianus take precedence in some respects. They put more of their own hearts' blood into what they wrote. Their work has a glow and heat for which we look in vain in the more scholastic manual of their successors. The difference of nationality partly accounts for the difference in the books. English and Scottish Presbyterians are not so emotional as their brethren in the German Fatherland. Partly, also, the later age at which it was composed explains the severer character of the Westminster Catechism. When its authors deliberated and reasoned and put their pens to paper, the stress of the warfare was over. They could survey calmly the battlefields on which their predecessors had fought for truth and God. The Reformation was a finished achievement which they could study; it was not an unperfected enterprise for which they had to struggle. How natural it was that, writing in more prosaic times, they should use less thrilling and fervent language!

Let me sum up what I have said. There are four great Catechisms which divide the Reformed Church. On the one side we may place Luther's and the Anglican, although the former is far superior to the latter. They are more churchly, and adhere more to Roman Catholic traditions. They have in them, with all their noble qualities, the remnants of sacerdotalism and sacramentalism. On the other side stand the Catechisms of Heidelberg and Westminster, the former subjective and personal, the latter objective and impersonal, but both absolutely free from the old leaven. The ideal Catechism, I think, would be one that combined the feeling and warmth of Heidelberg with the clearness of Westminster. Among the angels, they say, there are cherubim who know, and seraphim who burn; but perhaps the highest in the heavenly throng link the clear understanding and the warm heart together, and both know and burn. That would be a perfect epitome of Christian truth which explained its various elements with such definiteness that none could make any mistake,

and yet infused into the explanation the vitality and ardour of a God-devoted soul, joining the cherub's strong intelligence and the seraph's throbbing love.

We cannot expect to get such an ideal Catechism written now; but we can strive to unite Westminster and Heidelberg within our own hearts. Let us make sure that ours is an intelligent belief, that we can give a reason for the faith that is in us, that we can define and defend our theology. So we shall be like the divines of two centuries ago within our own land. And to this accurate understanding of truth let us add the spirit which loves the truth well and deeply, cleaving with confiding trust to that Wisdom who is a Person, Jesus Christ, our blessed Lord. So we shall be like the good men of Heidelberg whose attachment to their Saviour was so living and real.

And let us rejoice that the Reformers laboured to give the people the knowledge that maketh wise to salvation. They spread it far and wide as husbandmen do the precious seed, believing in its vitality and its power to cover the broad fields with summer green and autumn gold. Their faith and hope have not been disappointed. Many reap to-day the fruits of their labours.

“ Our bairnes now weill knawes how  
To worship God with service trew;  
Whilk mony a yeir our fathers deir—  
Alas therefore !—full sore misknew.”

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## THE BIBLICAL IDEA OF THE STATE.

### VI. SECULARISM (*Continued*).

THE principles of Secularism when applied to civil government take away from it the element of divine authority. They exclude from view the whole region of the supernatural, the divine, and the spiritual. In doing this they remove the only sure foundation on which the social structure can rest, and dissolve the only bond by which its various parts may be firmly held together. The Christian Church, which is a witness to the supernatural and spiritual, will sadly fail in its duty if it does not emphasise the fact that civil government is an “ ordinance of God,” and that a divine sanction lies behind all its lawful demands. In a recent article on the “ Pulpit of To-day,” by Dr. Lyman Abbot of America, are found these seasonable and forceful

words, "The law of liberty is the supremacy of the individual conscience in the individual life. It is the law written within, and therefore needing no whips or handcuffs imposed from without; if ever our churches by their preaching shall lighten the sanctity of the divine law—shall suffer people to forget that the Father of mankind is also its Lawgiver—shall let the Old Testament with its *Thou shalt* and *Thou shalt not* drift into obscurity; if ever the ties of family life are loosened, and children forget to honour their father and mother and obey their parents in the Lord; if ever the community comes to entertain a contempt for its appointed law-makers and its interpreters of the law, and to allow its self-imposed requirements to be disregarded with impunity; if ever sheriffs and governors dally with mobs, entreating where they should command, and giving promises where they should give shot and ball: if ever Justice drops her sword and wishes to retain her office by virtue of her scales alone; if entire States are allowed to dis sever their allegiance to the constitution of the land, and to fight for lawlessness and call it liberty—unless in that hour there are ministers in the pulpit to recall Mount Sinai, and fathers to remember the story of Eli, and governors to bear the sword not in vain, and a natural determination to maintain liberty by maintaining law at any cost of blood and treasure, the end of the Republic will not be far distant."\* The words are meant to apply to the United States, but the principles stated are of universal application. If civil government anywhere is to answer to the design for which it was instituted, it must seek a higher sanction for its power and authority than any found in the natural sphere.

While Secularism would shut our eyes to everything that is not of the earth earthy in our social arrangements, it would forbid anything higher entering into the education of communities. This is the subject to which we would seek to address ourselves specially in the present article.

The importance of the right education of the young can hardly be over-estimated. The continued welfare of any community is to a very large extent dependent upon this. If they into whose hands the management of affairs will in course of time fall, are not trained so as rightly to undertake these duties, moral and material decay will soon be the result. This was discerned long ago, and strongly insisted on by the Greek philosophers. A leading principle of the philosophy of Socrates was that all wickedness has its root in ignorance, and that no man is willingly bad; if sufficient instruction be given to him he will not go wrong. This principle was embodied

\* *The Century*, August, 1888.

in that earliest of *Utopias* that came from the fertile brain of Plato—his ideal Republic. In it men are trained for their respective functions in the State by means of instruction in philosophy, as it was then understood. It has sometimes been likened to a great University rather than a State, because of the prominent place education occupies in it. Nor was it a narrow view of education that moulded the ideal of this penetrating Greek mind. It was a wider one than has sometimes been adopted in recent times. It embraced all the main elements of man's wondrous complex nature—the moral as well as the intellectual and physical. It aimed at the development of them all with the resources which philosophy could then command, and these wielded with the authority vested in the State. While the ideal was one that could not in many respects be actually realised, the world was the richer for the broad human idea of culture and education which it exhibited.

This necessity of education to national stability was also clearly perceived by the Reformers in our own land. It was a matter in which they deeply interested themselves, and the fruits of their wise labours we are reaping to-day. The educational scheme of John Knox—laid down in the *First Book of Discipline*—has borne noble fruit even though it has never fully been carried out. As far as machinery was concerned, it was designed to meet the wants of the whole community. A school was to be erected in every parish, a college, or what we should now call a secondary school in every "notable town," and every encouragement was to be given to the work of the three national Universities which already existed. The duty of seeing that these means of education were provided and taken advantage of, was laid upon the State. The nobility and gentry were to be obliged to educate their children, and provision was to be made at the public expense for the education of poor children who discovered talents for learning. And while the machinery proposed was far-reaching and comprehensive, the matters to be embraced in the education covered a very wide field. The ideal of culture which lay behind the scheme, and which was sought through it, was by no means a narrow one. Even in the elementary parochial schools the pupils were to be instructed in the principles of religion, grammar, and the Latin tongue. The higher grade of school, correspondingly wider was the scope of the learning sought to be imparted by means of it. In the ideal which shaped the policy, the physical, the artistic, and to some extent the intellectual might be overshadowed by the moral and religious, and somewhat undervalued. The character of the age accounted for this. In that era there was not the same need as now for attention to physical development or

technical training in the arts and handicrafts of life. The life of our crowded cities with its evil effects upon the physical organisation was then unknown, and natural though not organised means of physical development were possessed in abundance. "The national life was then less complex, and there was no necessity for the organisation of the education of the hand. An enormous pressure of circumstances made the boys farmers, artisans, hunters, seamen; the girls housewives, in alternation with their experience of books. No nice adjustment of intellectual and manual pursuits was called for; school waited on the farm or shop, and each made way for the other." When men are called upon to fight hard for their religious liberties, it is little wonder that the horizon should be a little narrowed by this. It is surprising that in the circumstances such liberal provision was sought for the development of the intellectual and artistic side of man's nature. The Scottish Reformers were large-hearted and liberal-minded men; and the educational arrangements for the nation which they earnestly sought to establish bears witness to the fact.

Any satisfactory system of education must be based upon a right idea of the end sought by it. Is it simply the accumulation of knowledge or the development of a taste for literature and art, or a training of the scientific faculty, or is it the formation of character? In our view of the matter the last is the grand end, and the others are only useful as a means of attaining it. Such a view of education as that which Professor Huxley gives—describing it as "the instruction of the intellect in the laws of nature . . . and the fashioning of the affections and will into an earnest and loving desire to move in harmony with these laws"—is too narrow. It moves only in the groove of science, and human life has other and wider interests than that. Education, to be worthy of the name, must be a drawing out of what is in our nature—must be the proper development of everything sown there which is capable of growth. It must touch the moral and religious sphere as well as the intellectual and physical, for there are sides to man's nature corresponding to it. "To educate one faculty at the expense of others is clearly imperfect training; to neglect the highest of all seems nearly equivalent to a life of barbarism. Man cannot be treated in this sectional way without serious and perhaps fatal injury. He is to be regarded as an organic whole, each part of which should act according to its nature in perfect harmony with all the others. The ideal man like the ideal city which came down from God out of heaven, is of proportionate development on all sides—in the piercing vision of his mental eye, in the wide expanse of his domain, in the lofty aspirations which shine like stars above him—the length and the breadth and



the height are equal." Without the training of the religious faculty, developing a sense of reverence, and of the moral faculty, developing a sense of duty, education, however widely extended in other directions, remains one-sided and incomplete. However excellent it may be in the grooves in which it runs, it will not secure the highest welfare of a community. After all, it is character, and not simply dexterity in trade, or insight into art, or power of intellect, that is most essential to the highest welfare of communities. A great nation never has, and never can be built up on mere cleverness or intellectual power divorced from moral qualities. If moral character and stability be wanting in any nation, the principles of decay will soon assert and manifest themselves. The exclusion of the religious and moral element from education must thus be fatal to the attainment of its grand end. Even in Plato's ideal Republic—heathen though he was—room was made for it. In the ideal of culture which guided the Reformers in our own land in their educational policy, the foundation was laid in religion and morality. The "godly upbringing" of the young was the matter about which they most deeply concerned themselves. Instruction in Bible truth, and training in the morality there inculcated, were placed at the very basis of the education which was sought to be provided for the whole community. The result has been such as to justify them and to vindicate their wisdom. A national character of a hardy religious type was thus formed, that has made its influence felt for good all over the world.

But Secularism would revolutionise the whole system of education thus handed down to us, and would confine the subjects about which instruction is given to the worldly sphere exclusively. It would eliminate everything that is connected with a supernatural divine revelation. To revert to Mr. Bradlaugh's figure, it aims at cutting down the upas-tree of Christianity that has been casting hitherto its baleful shadow upon our educational system. It grounds its opposition to the teaching of Christianity in our public schools on two things—one exclusive to itself, and the *second* held by it along with others who have no sympathy with its religious or rather anti-religious creed by itself.

The first is, its assertion that Christianity is unworthy of credence, and is not a right instrument of true moral and religious training. It would substitute for it as a means of moral culture a knowledge of the laws of nature. Here it is natural for us to ask what results can they produce, to make good their contention that in this scientific knowledge we have as good, and even a better instrument of moral culture than that found in the cast-off Bible? We would not be so uncharitable as to say that there have not been any in the ranks of

the Secularists whose moral character has been good. But perhaps they have owed more than they were aware to the Christian atmosphere in which they lived, moved, and had their being. The very powers which they use in assailing Christianity may have come to them through an inherited Christian nurture. "We must borrow the glorious light of the sun before we shall be able to criticise the spots which microscopical examination assures us rest upon its surface." But even granting that there have been some men of mark and character in the camp of the Secularists, how puny and insignificant the record when put side by side with that which Christianity can show for itself! It is under Christian influences that the noblest characters the world has seen have been built up, and the most stable and prosperous communities have been consolidated. We have examples, moreover, of what is the natural product of secularistic principles where they have been largely put in practice. "There are some of our colonies where the principles of secularism have had almost unlimited scope, for churches have been but slow to follow to gold-diggings and diamond fields, the hordes that have rushed to them for temporal gain. But where is the colonial paradise that secularism pure and simple has established? If we ask for colonial pandemoniums that have grown up under its auspices, we are more likely to find an answer. The history of the Far West in America may tell a similar tale. It is ludicrous to think how 'the greatest happiness of the greatest number' principle would fare in raw, wild communities, where 'every man for himself' is the order of the day. We should fancy that when the schoolmaster had taught the first moral lesson of secularism, that it is the duty of every man to aim at what he regards as his own greatest good, his scholars would think that they had got enough, and would proceed to carry out the lesson very faithfully. If he should go on to teach next that it was their duty also to aim at the highest good of their country and their race, we can fancy them much more puzzled. In the first 'standard' there would be no failures; but how many would pass the second?"\* When we fairly weigh what Christianity has done in the formation of character, we must be constrained to admit that it has proved the most efficient instrument of moral training, and its claim to a supernatural origin will be acknowledged as reasonable.

But the second thing on which it grounds its objection to the Christian and religious element in our public school education is that it does not belong to the State to make provision for this. It is here that their contention touches directly on the Bible teaching about the functions of the State. It is here, too, that many sympathise with the

\* *Christianity and Secularism*, p. 60.

adherents of Secularism who would cordially repudiate their general system of belief. These latter fully acknowledge the importance of instruction in Christian truth and Christian morality, but they insist that this is a thing outside the range of the proper functions of the State. It ought to be left to parents and the office-bearers of the Christian Church. Holding this view, they join hands with the Secularists in seeking that in the education provided by the State this Christian element should be altogether excluded. These sentiments have wielded great power in the recent educational policy of the country, leading to a departure from the fundamental idea of education as it was conceived by the Reformers. That idea was that a religious and moral training lay at the very basis of a sound and thorough education, and ought to be carefully looked after. But now this is placed outside those things with which Government interferes in any way. A certain limited time in the public schools may be devoted to this training, but as to its character and efficiency the Government maintain the utmost indifference and neutrality.

We are not disposed to call in question the responsibility that rests upon parents and upon the Church in connection with this matter of religious training. Authority has been lodged in parents over their children, which they ought to exercise in the way of diligently, patiently and prayerfully training them in religious truth and duty. God had confidence in Abraham that he would so use this authority, and the Divine commendation stands in God's Word for the guidance of parents still. "I know him that he will command his children and his household after him, and they shall keep the way of the Lord." The fruit of bad family discipline is exhibited in the painful record of the wickedness of Eli's sons and of the wide-spread ruin caused by it. If the pure, moral, and religious tone of the home life of a people be in any way impaired their public life will soon suffer. The family training in religious truth that was wont to prevail universally in our own land—a vivid picture of one phase of which is given in Burn's "Cottar's Saturday Night,"—produced great strength and resoluteness of character—

"From scenes like these old Scotia's grandeur springs,  
That makes her loved at home, revered abroad."

And the Christian Church will not be true to its great mission if it does not take measures to secure this family training. It ought to show the deepest interest in education in the widest sense, but specially in this department of it. To treat it with neglect and indifference would be suicidal policy. In all the churches of the Reformation there has been no lack of this interest. What the

educational institutions of the various countries where they exist owe to them, is known to every reader of history. Various agencies in adaptation to different times have been set agoing to secure family training and to secure an equivalent of it for those who did not enjoy it. In heathen lands so much stress has been laid on education in the mission work of the Church, that controversy is raging at the present time over it.

But while granting without hesitation that both parents and the Church have a responsibility here which they cannot shift to others, it does not necessarily follow that the State must take nothing to do with it. The question to settle first is, Does it belong to the State to concern itself with education? Here there is found no disagreement, no diversity of opinion. Secularists are among the strongest in insisting that the State should do everything in its power to encourage educational work on secular lines. They find no fault with the nation spending the five or six millions it annually does, in providing children with the means of acquiring secular knowledge. Many go the length of advocating free education—education entirely provided by the State out of the taxes levied from the people—a system which obtains in the United States of America. In this they are joined by many others who have been attracted by the system as they have seen it in operation or read about its results on the other side of the ocean. This view, that education is a matter about which the State ought to concern itself, is, we think, in harmony with Bible teaching about its function. If the end of the State's existence be the development of man's nature, then it is plain that education, having an immense influence upon this development, ought to be arranged for by it. But if so, why should we narrow the conception of education so as to eliminate the moral and religious element from it? As we have sought to point out, this is the very element that has done the most in the past to make communities great and influential and prosperous. It seems rather remarkable that the ban should be put upon this, and encouragement given to other elements, which without it, have failed, and must ever fail to secure national stability and prosperity. If a State sets before it as its great aim, not simply the production of wealth, not simply the spread of power, but the development of man in harmony with the nature divinely given to him, the growth of strong robust character in the individual and in the community, then it will be found that this aim cannot be reached without moral and religious training. This being the case, it surely stands to reason that provision ought to be made for it. The teaching of the Bible in our public schools with the sanction of the State may thus easily be vindicated both from a compre-

hensive view of education, and from the teaching of the Bible about the function of States.

The plea of conscience is often set up to oppose this State provision for religious education. Some may object to have their children taught Bible truth, and therefore, on this account, it is urged no such provision ought to be made. We need only to point out that if the State was to compel anyone to receive this instruction there might be some force in this plea. But so long as no compulsion is employed, and we are far from advocating anything like this, there is no force whatever in it. If a State itself can be Christian, ought to be Christian when favoured with the Gospel, then it may surely make provision for the teaching of the principles of Christianity in its schools. It would not be true to its character if it did not. And no State can really be neutral in such a matter as this. The principle laid down by Christ, "He that is not with me is against me, and he that gathereth not with me scattereth abroad," reaches out in its application beyond individuals to communities. If, in the education provided by any State, the principles of the Christian religion are set aside, then room is left for the insidious operations of anti-Christian systems, and so far countenance given to them.

The duty of the State in relation to Church is the only topic now remaining for consideration and we purpose taking it up in a subsequent paper.

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## JOHN G. PATON, MISSIONARY TO THE NEW HEBRIDES.\*

By the REV. P. M'VICAR.

MR. PATON has recently given to the world a volume of autobiography, edited by his brother, in which he tells the story of his life to the close of his missionary work on the island of Tanna. The record is beautifully natural, free from all trace of self laudation, and teems with striking incidents. Indeed the latter half of the book which deals with his missionary labours on Tanna is a series of dramatic pictures, startling and thrilling. One can hardly read the narrative without feeling that John Paton has been a man of God's own training, fitted by nature and grace for specially trying work in the service of the Gospel. His missionary life has been consecrated to the winning of men and women from heathenism and cannibalism to the faith of Christ, and the purity and gentleness of the Christian life. God has wonderfully sustained and singularly blessed him in

\* *John G. Paton, Missionary to the New Hebrides. An Autobiography.* London: Hodder & Stoughton. 1889.

this enterprise. In the present volume, which is to be succeeded by another, we have the record, not of the ingathering, but of tearful sowing, the hardness which had to be endured in that field of Christian toil, and the many interpositions of God shielding his life, answering many of his prayers, sustaining him with His fellowship, blessing him with deliverances, and carrying him through every trial to win thousands of others from cannibalism to the knowledge and life of Christ.

#### UNDER THE PATERNAL ROOF.

John Paton was born on the 24th May, 1824, in the parish of Kirkmahoe, near Dumfries. His father was "a stocking manufacturer in a small way." The family lived in a "but and a ben," with a closet between, containing a bed, a table, and a chair. This chamber was familiarly known as the "Sanctuary," into which his father turned each day, generally after meals, and where, the young people "got to understand by a kind of spiritual instinct," he was talking with God. While under twelve years of age he left school owing to the cruelty of a teacher. He resolved to learn his father's trade, at which he toiled from six o'clock in the morning till ten o'clock at night, with half an hour for breakfast, an hour for dinner, and half an hour for supper. His spare moments were given to books, chiefly in Latin and Greek, for he had given his soul to God, and was resolved to be either a missionary or a minister. The rector of the Dumfries Academy, hearing of his desire for learning, offered him the privilege of attending all the classes free as long as he chose; but, as showing his independence of spirit, self reliance, and decision of character, he declined on the ground that in the absence of means of support he would not and could not be a burden on his father. He was resolved rather to help his father and mother in educating the rest of the family which grew to eleven in number. In consequence of this decision he was employed for a time with some sappers and miners, and subsequently in the harvest field. During the term of his engagement at the latter employment, he tells us, he "planned and laid out an ornamental garden" in front of the farmer's new house "which gave great satisfaction"—a taste inherited from his mother. This experience was invaluable to him in his foreign mission work, where garden and field had to be cropped and cultivated "without the aid of a single European hand."

#### PUSHING OUT FOR HIMSELF IN LIFE.

Brought up in the Reformed Presbyterian Church, and with his heart set on the ministry, John Paton applied about this time for a

vacant situation in connection with West Campbell St. congregation, to act as "district visitor and tract distributor." He and another young man were put upon the short leet. Both were summoned to appear on a certain day in Glasgow. A touching description is given of his departure from the quiet country home to life in the great city. The road to "Kilmarnock—about forty miles—had to be done on foot, and thence to Glasgow by rail." "Railways," he says, "in those days were as yet few, and coach travelling was far beyond my purse. A small bundle, tied up in my pocket handkerchief, contained my Bible and all my belongings. Thus was I launched upon the ocean of life." His father went with him for six miles of the way, part of it in unbroken silence, but with lips moving in silent prayers and tears falling when the eyes of both met. When parting the father thus addressed his son: "God bless you, my son! Your father's God prosper you, and keep you from all evil." But to form an approximate idea of the pathos of this and similar scenes, readers will require to read the book for themselves. John Paton and the other applicant were appointed to the mission work by agreeing to divide the fifty pounds of salary and the work between them, each receiving in addition a year's training in the Free Church Normal Seminary. Through close application to work and study both soon broke down in health and had to leave for the country. The other young man died in a short time. John Paton recovered and began teaching in Girvan. Having saved ten pounds in this way he enrolled as a student in Glasgow University. Ere the session was over, however, his money was done. He would not grieve his parents by writing about his circumstances, so he resolved to sell a few valued books. Going through one street into another on this errand, his eye caught sight of a notice in a window, to the following effect—"Teacher wanted, Maryhill—Free Church School; apply at the Manse." A bus passing at the moment he leaped into it, applied, and received the appointment. Then follows an amusing, interesting, and instructive description of the Maryhill School—the wreck in which he found it, the minister's provision of a heavy cane with the advice to use it freely, the rough class of scholars of which his school was made up, the struggle he had to go through, the tact, resource and courage he displayed, and the victory which crowned his efforts. Providence was manifestly training this young man for important service.

#### A SUCCESSFUL HOME MISSIONARY.

Simultaneous with his leaving Maryhill, he received an appointment as a missionary in connection with the Glasgow City Mission,

at a salary of forty pounds yearly. The district assigned him was Green Street, Calton. His first year's labour showed such poor results that the directors contemplated removing him to another locality, under the impression that Green Street was so degraded that the non-church-goers in it "were unassailable by ordinary means." Mr. Paton pleaded for other six months' trial. The directors assented. Taking the people at his next meeting into his confidence, he told them of his prospective removal to another part of the city, unless more of the non-church-goers were brought out to attend the services. Each one there and then agreed to bring another to the next meeting. The attendance, was immediately doubled. With another effort it doubled again. Classes and prayer meetings were then formed. So much did the work prosper that a warm friend advised the purchase of a block of buildings—including church, schools, manse, &c., which had come into the market. The result was the formation of a regular congregation, with a weekly attendance of from five to six hundred people. Almost his only enemies, he says, "were the keepers of public houses," whose trade had been injured by the Total Abstinence Society. As an illustration of their fruitless attempts to hinder his work, we are told, that on one occasion when a Saturday open-air service had been arranged for, a deputation of publicans complained to the Captain of police that the missionary's meetings "were interfering with their legitimate trade." The Captain, a pious Wesleyan, promised to send officers to the meeting to watch and take in charge any offenders. But he would not prevent the meeting. When the hour arrived the publicans were there with their friends, and having given out that the police were to break up the meeting, an immense gathering assembled. Punctually the service was commenced. As the people were singing, a company of police appeared and spread themselves among the crowd. To the great surprise of every one the Captain stepped on the platform and devoutly listened to all that was said. "The publicans could not for very shame leave, while he was there at their suggestion and request, though they had wit enough to perceive that his presence had frustrated all their sinister plans." The issue was, instead of breaking up the missionary's meeting, they had to wait and hear all the addresses and prayers and hymns.

#### WORK AND TRIALS ON TANNA.

When Mr. Paton offered himself for foreign mission service the strongest opposition was raised by some friends. Dr. Symington, in whose congregation he was an elder, urged him to remain in Green



Street where God had so greatly blessed him, and not throw away his life among cannibals. A dear old Christian friend always used as his crowning argument, "The cannibals! You will be eaten by the cannibals!" But Mr. Paton at last assured him, as he had only to die once, it was a matter of indifference to him whether he should be eaten by cannibals or by worms. His old friend, "raising his hands in a deprecating attitude," left him exclaiming, "After that I have no more to say."

"On the first of December, 1857," John Paton and another young man—Joseph Copeland—"were licensed preachers of the Gospel." Four months were spent in visiting the congregations and Sabbath schools throughout the Reformed Presbyterian Church. On the 23rd of March, they were ordained "as ministers of the Gospel, and set apart as missionaries to the New Hebrides." On the 16th of April, 1858, they left Greenock for Melbourne. From thence they obtained a vessel sailing to Aneityum, the scene of Dr. Inglis' triumphs in missionary work among the same cannibal race. There four months and a half after leaving Greenock, they received a cordial welcome from the missionaries and their wives. At an early meeting, it was decided that Mr. and Mrs. Paton should be settled at Port Resolution on the island of Tanna, and Mr. and Mrs. Mathieson from Nova Scotia on the south side of the same island. When they landed they found the people as devoid of clothing "as Adam and Eve after the fall." The scene was most depressing. Could these naked painted savages be Christianised and civilised? The triumphs of Aneityum proved they could through God's prospering blessing. A most interesting description is given of his painstaking efforts to pick up the language, for there was not even the rudiments of an alphabet to work with. Some have difficulty in learning a language with many facilities at their disposal, but think of a man learning a heathen language without grammar or alphabet. What cannot prayer and pains with God's blessing achieve?

But the darkest shadow now crossed his path. His young wife and her infant son were laid in the grave within four months and a half of the settlement on Tanna. What a mournful picture! The husband, heart broken, digging his wife's grave, laying the sleeping dust in that tomb by the sea, and beautifying the sacred spot with white coral. Can we wonder at him, in such circumstances, saying, "my reason seemed for a time almost to give way!" Ague and fever then set in, but God raised him up again to health. The mission premises were now removed from the shore, too late for his wife's sake, to higher and healthier ground. As soon as he acquired a fair familiarity with the language he preached about sin and salvation.

made an attempt to get Sabbath observance established, and was able within a year to have a morning church service, "attended by about ten chiefs and as many women and children belonging to them." Subsequently the attendance at the service reached sixty. The remainder of the Sabbath was spent by him in visiting many villages, and wherever he could get two or three to listen he would conduct the worship of God and try to teach them the way of life. The work in such circumstances was a sowing in tears. Six stations were established in connection with Mr. Paton's mission in which were placed Aneityumese teachers. These teachers numbered twelve. But as they had no schools and no books in Tannese, their work consisted in teaching the people as much as they could regarding Christ and the Christian religion. As showing the triumphs of the Gospel in these native teachers from Aneityum, Mr. Paton writes: "That noble old soul, Abraham, stood by me as an angel of God in sickness and in danger; he went at my side wherever I had to go; he helped me willingly to the last inch of strength in all that I had to do; and it was perfectly manifest that he was doing all this not from mere human love, but for the sake of Jesus. That man had been a cannibal in his heathen days, but by the grace of God there he stood verily a new creature in Christ Jesus. Any trust, however sacred or valuable, could be absolutely reposed in him; and in trial or danger, I was often refreshed by that old teacher's prayers, as I used to be by the prayers of my saintly father in my childhood's home. No white man could have been a more valuable helper to me in my perilous circumstances, and no person, white or black, could have more fearless and chivalrous devotion."

As revealing the constant dangers which beset him night and day, he writes of one occasion: "When natives in large numbers were assembled at my house, a man furiously rushed on me with an axe, but a Kaserumini chief snatched a spade with which I had been working, and dexterously defended me from instant death. Life in such circumstances led me to cling very near to the Lord Jesus." On another occasion a "wild chief" followed him about for several hours with a loaded gun. Three times in one night he awoke "to hear a chief and his men trying to force the door" of his house. But God made use of a little retriever dog to inspire them with fear. Living near to God amid scenes like these became an absolute necessity. For nearly three and a half years this life continued, till he was driven from his Mission House, and forced to go elsewhere for safety. Having failed to reach Mr. Mathieson's station on the south side of the island by sea, he and his few teachers amid numerous perils reached it by land. On the way he was compelled to spend

several hours of the night in a tree for safety. "Never," he says, "in all my sorrows, did my Lord draw nearer to me, and speak more soothingly in my soul, than when the moonlight flickered among these chestnut leaves, and the night air played on my throbbing brow, as I told all my heart to Jesus. Alone, yet not alone!" The closing scene on Tanna is like the tableau in a drama. At ten o'clock one night, savages surrounded Mr. Mathieson's Mission House. Mr. Paton is awakened by his dog, pulling at his clothes. Mr. and Mrs. Mathieson are next aroused. The church close by is seen to be on fire. Armed with a harmless revolver in one hand, and a little American tomahawk in the other, Mr. Paton ventures out to extinguish the fire, which unchecked would soon reach the Mission House. The burning fence is cut down. Dark shadows start back. The cry is raised, "Kill him! Kill him!" At this crisis, a rushing roaring sound is heard like muttering thunder. It is a tornado of wind and rain. The savages depart in fear; while next day a sail appears and the island is abandoned. Thus ends one of the most thrilling episodes of missionary experience. Though the Mission was broken up for a time, Mr. Paton has "lived to see and hear of a Gospel Church on Tanna," and to read of fellow-missionaries "celebrating the Holy Supper to a native congregation of Tannese," amid the same people among whom the seeds of truth had been planted in tears.

#### SUBSEQUENT LABOURS.

Mr. Paton's purpose at this trying period of his life was to remain on Aneityum, prosecute his translation of the Gospels into Tannese, and await the first opening in providence to go back. On the ground of health and in the interests of the Mission generally, he was advised to visit the Colonies and to come home, which he did in 1864. The results were a new "Mission Ship" and several new missionaries. On his return he began work on the island of Aniwa, the whole population of which God made him instrumental in turning from idols and cannibalism to the service of Christ. In 1884 Mr. Paton was home again. This time "to raise money for the purchase or building of a steam-auxiliary Mission Ship," and to send out more missionaries. He was successful in raising £9,000, of which £6,000 was for the new ship, "and the remainder for the outfit and support of more missionaries." For a season he returned to Aniwa. But the Church of Victoria called him anew to visit its congregations. Amid these labours the present volume was penned. For the volume to follow, which will cover twenty-seven years of his life and work after leaving Tanna, and describe the triumphs of the Gospel in another

field, the Christian world will look with eagerness and interest. Such records as Mr. Paton has given, afford the most convincing proof of the Divine character of the religion of Christ. A book like this should be in every Christian home.

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### THE REVOLUTION PERIOD AND SOME OF ITS RESULTS.

In closing our last paper we left a handful of covenanters on the field of Drumclog, after a severe skirmish with Claverhouse's dragoons. Though victorious in this instance, the victory settled nothing. A small band of untrained and ill-provided peasantry, however brave, was as nothing against the resources of a powerful nation. Ultimate success for them was hopeless; on any human calculation it was impossible. Yet, viewing them as individuals, it must be admitted that they remained faithful to the cause of the Church of Scotland and witnessed a good confession before all men even unto death.

As was to be expected, the government, and Claverhouse with his dragoons especially, were exasperated by the defeat at Drumclog. Knowing this, the ministers and leading laymen among the covenanters held a conference with a view to uniformity among themselves as to the grounds on which they appeared in arms, and also to secure united action when again compelled to face the enemy. Had this most desirable end been attained, taking all their disadvantages as they stood, they might have held the royal troops in check for a time, and procured something like honourable terms. Unhappily a spirit of division prevailed. Sundry questions were raised on all of which discordant views were warmly maintained and greatly embittered personal feeling. Earnest and imploring proposals were made by some for healing these divisions, or reserving them for the deliberation of a general assembly of the Church in order to present a united front to the enemy they might soon again have to encounter, but all such proposals failed. This was deplorable in itself, and as disastrous in its effects. These questions ought to have been settled before taking the field in arms. But seeing that precaution had not been taken, and that every man's life, and the cause itself, were at stake, no principle would have been compromised by deciding that their common safety was the course of duty for the moment.

It is forever to be regretted that some such course as we have indicated was not adopted. At a crisis such as had now arrived, when united action was absolutely essential even for a safe and honourable retreat, debates on high questions beyond their power of settling were carried on throughout the camp. Military or political success was by these divisions rendered impossible. Some of the

warmest friends of the cause for which they were contending were utterly disheartened ; and others, says Dr. M'Crie, left the army in disgust. At the time of which we are writing a fully equipped army was mustering on the neighbouring hills, and burning to be revenged for its defeat at Drumclog.

The Duke of Monmouth having been appointed to the command of the army in Scotland, he left London on the 15th and arrived in Edinburgh on the 18th June, 1679. He lost no time in putting the forces placed under his command in order with a view to battle, and marched on Hamilton. This circumstance created fresh complications among the covenanters. Some were for appealing their case to Monmouth, who was well reported of, others opposed to it, hence the breach among themselves was widened. Notwithstanding a deputation was sent, partly in disguise, but as might have been anticipated with no satisfactory result. From every point of view the wisdom of this step might be questioned. The Duke received them courteously, and heard them patiently. He cared nothing for their religion; and besides, as he told them, he had no power to treat with declared rebels under arms. He pledged his honour, if they would lay down their arms, he would interpose to the utmost with his majesty to grant their desires which he considered reasonable, but that condition they could not accept. The Duke's influence might have been overruled, and the action of the deputation was as likely to be overruled by their friends. The ultimatum of the Duke was: "I allow you half an hour to decide whether you will accept quarters on these terms," and with the same breath ordered his army to advance towards Bothwell bridge.

Circumstances more desperate are hardly conceivable. Yet the covenanting leaders at this momentous juncture renewed their miserable debates. Some would come to no resolution; others stoutly opposed the proposal to lay down their arms; while Hamilton who had assumed the chief command was against everything in the shape of accommodation. If the expression were lawful, the scene was enough to make angels weep.

As no reply was sent to Monmouth, the royal foot guards with cannon were brought up to force the bridge. Hackston of Rathillet, a Fifeshire gentleman, and a brave soldier, having command of the Kippen and Galloway men, numbering from two to three hundred, and held possession of the bridge from the other end. They maintained their position with great gallantry till their ammunition failed, and in reply to an urgent request for fresh supplies they were ordered by Hamilton to quit their position and fall back on the main body of the army which they did with heavy hearts. Their last card was thus wilfully tossed away. With a supply of shot they were quite able to defend the bridge; and possession of the bridge meant winning the battle.

The royal troops now crossed the bridge unopposed, and instantly prepared to engage their opponents. It does not appear that any attempt was made to prevent their gaining this immense advantage, and, in the hands of such incompetent leaders, nothing but conster-

nation and confusion could result in the ranks of the covenanters. The exact facts of this sad affair were not ascertained at the time, and they are still less certain now after a lapse of two hundred years. Taking however the most reliable authorities, and putting one thing to another, we have no difficulty in arriving at the conclusion that the absence of military skill and discipline, and deficiency in arms and ammunition were the immediate cause of the defeat and dispersion of the covenanters. That the discordant views and want of unanimity among their leaders contributed largely to this deplorable result is positively certain. It would serve no good end as a matter of history, and it might be unfair to single out individuals for blame, at this particular crisis. But the melancholy fact remains that some parties were guilty of a most grave error in not deciding on a common basis of action before involving the friends of the reformation cause in Scotland in a battle with the laws and government of the nation.

In the bloody struggle on this side the bridge the order of the day was, "revenge and no quarter." The dragoons pursued the fugitives, slaughtering on every side, and more were killed in the fight than on the field. About four hundred fell in battle; twelve hundred surrendered as prisoners of war, many of whom were reserved for a more ignominious death. An indiscriminate slaughter, in addition, took place over the whole district, and none spared whether they had been on the field or in their homes. The conduct of the government towards the prisoners was simply revolting. The great body of them was conveyed to Edinburgh, huddled together like so many sheep in Greyfriars church-yard, with nothing but the cold earth as a bed and the colder clouds as a covering; exposed to the insults of their guard, or shot if they moved in seeking momentary relief by a change of posture. In this state they were confined for five months, during which time many of them died, and those who survived were banished as slaves to Barbadoes. The latter were packed on board a ship at Leith where death delivered numbers of them from their chains; the vessel foundered on the coast of Orkney where two hundred more found a watery grave; and as to the destination of the few who escaped the *day* will declare it.

We are not writing the history of the persecution with which many volumes have been filled. We only give a few particulars in proof of the wonderful endurance and faithfulness of these witnesses for truth, and in extenuation of what might be called extremes, or mistaken views of duty on their part. At the same time, we feel bound in justice and in sympathy, to name a few of the instances in which the brutality and disgraceful inhumanity of the government, or its instruments, were conspicuous. The two ministers, Messrs. Kid and King, rescued at Drumclog, were retaken and brought to the scaffold together. They bore a noble testimony and proved themselves innocent of everything that even by law could be called a crime. From the prisoners taken at Bothwell Bridge five were selected for execution as a sort of compensation for the death of Bishop Sharp. None of them had the remotest connection with that transaction. They had never been at Magus Moor; yet these five innocent men,

untried and unconvicted, were carried there and executed, and their bodies hung in chains on the spot where the primate was killed.

Among the eminent characters who distinguished themselves as soldiers of the Cross, as soldiers in the field, or as sufferers and martyrs, the following may be named :—Mr. John Welsh of Irongray, a descendant of John Knox, stands in the front rank of these worthies. He had to quit his parish and betake himself to the fields. His escapes were as remarkable as his sufferings were severe. He was present at Pentland, and at Bothwell Bridge; and at the latter place he took an active part in the attempt to heal the unhappy differences among his brethren. He was literally hunted like a partridge on the mountains; £500 was the price set on his head; he was an outlaw and a fugitive for nearly twenty years. It was said he would ride three days and two nights on end to preach to a few wanderers on a hill-side, and that Claverhouse would do nearly as much to catch him. After all his wanderings, privations, and hairbreadth escapes, he was privileged to die in bed in London, on the 9th January, 1681. Many striking sayings are recorded of Welsh, and were long eagerly treasured in the west. A youth from the university of St. Andrews had come to hear him preach, and in mockery threw a missile at him. Mr Welsh paused and said, "I know not who has put this public affront on a servant of Jesus Christ; but be he who he may, I am persuaded there will be more at his death than are hearing me preach this day." It turned out the offender was the son of James Stanifield, of Newmilns, Haddingtonshire, who, some years afterwards, was executed for the murder of his own father. Alexander Hume of Hume, a gentleman of good position, was charged with rebellion because he had attended conventicles. No proof of rebellion was produced, yet he was condemned. A remission of the sentence, it is said, came from London, but was kept up by the Earl of Perth. When Hume's lady went on her knees before the Earl begging her husband's life, she was repulsed in an insulting manner.

Among those who suffered for disowning the King's authority was Richard Cameron. He was originally an episcopalian, forsook the curates, and joined the outed ministers. But his career was short. A conventicle was held at a place called Airmoss. Bruce of Earlsball, with his troops, came down like a wolf on the fold. Cameron, his brother Michael, Hackston of Rathillet, and a few others of the leaders, with forty to fifty of the country people, composed the meeting. The enemy were more than double their number. Before the actual encounter Cameron offered up a prayer, in which he employed these memorable words: "Lord spare the green and take the ripe." Turning to his brother he said, "Come let us fight it to the last: this is the day I have longed for—to die fighting against the Lord's enemies," and there he died fighting manfully back to back with his brother. To have taken him alive would have been a trophy, but the Lord in his mercy and love saved him from insult and torture. All that the wicked could do was to torture his remains. They cut off his head and hands, carried them to his father, then a prisoner in Edinburgh, and asked if he knew them. The good old

man kissing them, replied : " I know them, I know them, they are my son's, my dear son's. Good is the will of the Lord." They were then placed on one of the city ports in an attitude of prayer. " There," said one of his persecutors when passing, " there's the head and hands of a man that lived praying and preaching, and died praying and fighting."

Hackston was taken prisoner at Airsmoss, conveyed to Edinburgh, tried and executed there. On the scaffold his body was tortured and mangled with such scientific cruelty as would make the flesh creep and the blood run cold to write the details. Alexander Peden, as is well-known, was a famous and faithful minister of these times. He was a great sufferer, and truly a martyr, though saved from actual martyrdom. The severity of his sufferings will be understood from the one fact that for more than three years he never knew the comforts of a bed, and at all seasons had literally to live in the dens and caves of the earth. His life was a wonderful illustration of the proverb that truth is stranger than fiction, the most remarkable feature in his history being—how the human frame could endure the lengthened and severe privations to which he was exposed.

If anything more were necessary to expose the tyranny, cruelty, injustice, and contemptible meanness of the government of the period it will be found in the simple and inoffensive character of some of their victims. We could quote instances of tender age being seized and threatened with immediate death because they would not disclose the hiding place of a father or a brother ; but passing such, nothing, says Dr. M'Crie, presents the government in a more odious light than their treatment of the tender sex. Simple, unlettered females were dragged from the kitchen or the farm yard to answer for their religious belief before lawyers, chancellors, bishops, and such like, and condemned to answer for their errors on the scaffold—proceedings that only provoke indignation and contempt.

The trial of Isabel Alison and Marion Harvie, young women of the class we have referred to, " may be regarded," writes Wodrow, " as a flaming proof of the iniquity of the period." When under examination one of them admitted she had heard Mr. Cargill preach in the fields and had conversed with others of that class. Drawn out by ensnaring questions, accompanied with threats, put by the crown lawyers before the council, she also acknowledged having conversed with Rathillet, Balfour, &c., and expressed her approval of the Sanquhar Declaration. Her companion, a girl of twenty years of age, when examined as to the Sanquhar Declaration, and similar documents published by the covenanters, said " she knew nothing about them." Both of them, however, when under examination shewed much good sense and simplicity of character, with a mixture of mistaken views as to civil government, a thing surely neither wonderful nor criminal. They were nevertheless found guilty of *something*, and executed at the Grassmarket on the 26th January, 1681. Bishop Paterson, who had anything but a pure reputation, with apparent mockery said to one of them : " You say you have never heard a curate preach : you will hear one pray before you die."



"No," she replied, and turning to her companion said: "Come let us sing the 23rd psalm," and so they did, drowning the bishop's voice in their praise.

Another instance of this kind will suffice. Gilbert Wilson, a farmer in Wigtonshire, with his wife, conformed to prelacy. Their two daughters, Margaret and Agnes, aged 18 and 13, had early imbibed the principles of the reformers and adhered to the good old way. At last these girls came under the notice of the government spies. They were dragged to Edinburgh, and condemned to death. By paying a large sum of money, the father succeeded in purchasing the life of the younger of them; but Margaret with an aged acquaintance was adjudged to die. The sentence was that they be bound to stakes planted in the sea within flood mark near to Wigton. Much pressure was used to prevail on Margaret to take the oath, and promise to hear the curates, but she stood fast to her faith and could not be shaken. She and her aged companion were tied to stakes in the sea in presence of an immense crowd, and surrounded with soldiers. The other being placed in deeper water was soon engaged in the fatal struggle and yielded to her fate. Some one asked Margaret: "What do you think of your friend now?" "What do I see," she replied, "but Christ wrestling in one of his members. Think you that we are sufferers! No; it is Christ in us, for he sends none a warfare on their own charges." A last effort was made to secure her submission and her life. It was shouted by the crowd, "She has said it, she has said it!" The officer in charge offered her the abjuration oath, or instantly to return to the water. The young woman thus cruelly deluded, firmly replied: "I will not; I am one of Christ's children! let me go." On this she was again thrust into the water and drowned. These females died for refusing the abjuration oath which bound the swearer never to take up arms against the king, and to renounce and disown all who did so.

Cases more barbarous and revolting even than these might be quoted: such as those of John Brown of Priesthill, the Christian carrier, the Earl of Argyle, Robert Baillie of Jarviswood, and others. The mere rehearsal of these would far exceed both our limits and design, and it is unnecessary. However desperate and hopeless the cause of the covenanters had been for many years, it is intensely satisfactory to be able to point out that the blue banner continued unfurled till the dawn of deliverance could be descried. After so much blood had been shed, a noble Christian youth appeared on the field prepared to preach, to fight, or to die. That was James Renwick.

Renwick was the son of poor but pious parents. He was early devoted to the ministry. Having finished his studies on the Continent, he returned to Scotland in September, 1683. Being an ardent youth, he sided with the society people, or extreme party in the Church, and entered into their measures with great keenness. Young as he was, the prelatie party soon discovered his power and thirsted for his blood, and set a high price on his head. After many remarkable escapes, he fell into the hands of enemies in February, 1688.

When brought before the council, all present were struck with his youthful and boyish appearance, and various plans were tried to induce him to qualify or retract his sentiments, but in vain. He stood firm, was tried, and brought to the scaffold. In his last prayer he said: "I die in the faith that Thou wilt not leave Scotland, but that Thou wilt make the blood of Thy witnesses to be the seed of Thy church and return again and be glorious in this land. Now, Lord, I am ready; the bride, the Lamb's wife, hath made herself ready." He died thus, on February 18th, 1688, in the twenty-sixth year of his age. He was the last that suffered martyrdom in Scotland at the hands of men calling themselves Protestants.

The year that saw Renwick die, also saw the event known in history as the *Revolution*. That event overthrew the Stuart dynasty, the throne of a race of tyrants, and introduced a new state of things which secured, in a large measure, the rights and privileges, civil and religious, for which so many of the covenanters witnessed, struggled, and died.

We hoped to have concluded this sketch with a review of the effects of the Revolution on the Church of Scotland, and of the state into which ecclesiastical affairs settled down, but this important and interesting branch of the subject must be deferred for the present.

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## THE RELIGION OF THE HIGHLANDS.

BY A HIGHLAND MINISTER.

### XI.

FROM the presence of the Council Fraser of Brae was conveyed by a guard to the Tolbooth of Edinburgh, where he was treated with great civility by the jailers. He forthwith reviewed the past. He saw ground for humiliation for many shortcomings, but rejoiced that he was afforded a public opportunity, before many witnesses, of vindicating the suffering "Remnant" from the aspersions cast upon their principles. He wrote letters to friends. He preached twice every Sabbath to the prisoners, and some others who were allowed to be present. Persons of piety and influence paid him frequent visits, so that the time passed profitably. After six weeks' detention in Edinburgh, he was "convoysed to Blackness by four or five gentlemen of the guard, where he continued seven weeks." This prison, hallowed by so many Covenanting memories, stands on a rock projecting to the sea on the southern shore of the Forth, four miles north-east of Linlithgow. In its "foul holes" the victims of King James's prelatial zeal were immured in 1605, and to one of the greatest of them, John Welsh of Ayr, the worthy Lady Culross wrote, bidding

him and his companions be thankful that they were only in the darkness of Blackness, and not in the blackness of darkness. Fraser records the inhumanity of the governor of the Castle :—"The first night he put me into a gousty, cold, wide, dark, filthy, smoky room, where I could not have lived six days, if I had therein continued." The cruel governor's wife, "though a child not above fourteen years," had compassion upon the distressed prisoner, and along with a friend of Fraser succeeded in procuring a more tolerable room. But notwithstanding this alleviation he was still in a doleful condition, "doing little good, but longing and praying for deliverance out of that sad place, which the Lord thus brought to pass. My brother-in-law, unknown to me, presented a supplication to the Council on my behalf, desiring that my fine might be remitted, myself ordered to be set at liberty, and some competent time allowed me to settle my affairs in Scotland, seeing I was content to submit to their Lordships' sentence of banishment." Providentially, when the petition came before the Council, the Duke of York, and Fraser's bitterest enemies, Bishop Paterson, and his brother, Sir William Paterson, clerk of Council, were away in England, and as some of the Councillors thought his sentence at first too severe, they were the more ready now to grant the relief desired. An order was at once sent to the governor of what James Melville called "that foul house and dungeon of Blackness" to set Fraser at liberty.

Liberty in a strange land was greatly preferable to such imprisonment as the "foul house" afforded, and in the "Memoirs" there is grateful mention made of a relief which was in no wise hampered by any "clog or sinful engagement by a cautioner," and of the prospect of "greater capacity to glorify the Lord than when under restraint." Yet the idea of banishment from his children, and his mother, brothers, sisters, and other relations was grievous to him. A stranger in a strange land, he might die of want. But in his anxiety he turned to the Lord, to whom he poured out the troubles of his soul. The consideration of God's providence, and the varied experience of His loving-kindness in the past, gave him much peace. "And especially that word, 'Surely goodness and mercy shall follow me all the days of my life,' did sweetly stay my heart." So he cheerfully "took up his cross," and experienced God's blessing in setting his house in order. He came to the North, parted with his relatives at Brae, and called on his way South at Cawdor and Brodie Castles. An entry in the "Brodie Diary" fixes the date of this visit to the district where ten years before he had been ordained to the ministry : "1682, April 17—Mr. James Fraser of Brae prayed in the family on his way going out of the kingdom."

Leaving Scotland about the end of May he encountered some perils by sea on his way to London, which he reached on 16th June, 1682. He purposed living for some time in retirement, and in caring for his own soul. But calls to preach at divers places reached him, and constrained him to leave his seclusion. "Every night I preached and prayed in a private family, where five or six neighbours did ordinarily resort; every Lord's Day I preached to a gathered church

in fellowship with Mr. C., from whom I had ten shillings for every sermon. At other times I likewise preached to others, but freely. And truly the Lord gave me to find both great favour and respect from the English, and more than many others did, and whom I found to be as genteel, tender-hearted, and generous people as ever I conversed with." For the first seven months of his sojourn in London he lived in lodgings. Then a widow-lady desired him to stay in her family as chaplain, and in her house he prayed, read and expounded Scripture twice a-day. But new sufferings were soon to overtake him. At this time the English Whigs were weary of a situation almost intolerable, and, in the words of Macaulay, "communications were opened with the discontented Presbyterians of Scotland, who were suffering under a tyranny such as England, in the worst times, had never known." Along with the great Whig scheme of raising the nation in arms against the government, there was "a lesser plot, commonly called the Rye-house Plot, in which only a few desperate men were concerned, having for its object the assassination of the king and of the heir presumptive." Both plots were divulged by cowardly traitors, and vengeance fell upon the whole Whig body. The noblest blood in England was flowing like water. Three or four days after the execution of the heroic Lord William Russell, Fraser was doing some business in a gentleman's house in Cheapside, when he was apprehended by one of the king's messengers on suspicion of being concerned in the plot. After a few hours' imprisonment he was brought before King Charles, the Duke of York, and some members of the Council. He was questioned minutely about his antecedents, and very particularly as to his knowledge of the plot. "I replied," he tells us, "that I knew nothing of a plot against his Majesty's person or government, nor heard anything but what was discovered since that plot did break out, nor knew nor heard anything I could make them the wiser by; that I was no public person, nor frequenter of cabals or coffee-houses; that I knew not one person, either accusers or accused, in that plot; that I always lived peaceably, and was never accessory to any plot or insurrection that ever was; that in my judgment I was against all violent attempts against his Majesty or Government; and that it was not likely any who had such designs, knowing my principles, would communicate aught to me of it; yea, that I always shunned discourses of that nature." He was then asked by Charles the question so entangling at the time to Covenanters in Scotland, what he thought of Archbishop Sharp's murder, whether he judged it so or not? He replied boldly that he had no accession thereto, and would not justify it, neither was he free to condemn it as murder. It was out of his sphere to pass judgment on other persons' actions whether they were murderers or not. As for his thoughts of it, God had appointed a solemn Court at the last day for judging of actions, words, and thoughts, before which Court alone it was competent to give account of thoughts, and to no human judicatory could he be held responsible. Then the king asked him if he judged himself bound by the Solemn League and Covenant, or thought there was anything of moral obli-

gation therein? He replied that he never took that Covenant, and that it was never tendered to him, but that he considered himself bound by what was of moral import in it, for it was materially the same with the decalogue. Two chief articles of the Covenant he remembered, the one was the reformation of our hearts and lives according to the word of God, and this was in conformity with every precept of the moral law. Another article in the Covenant insisted on the maintenance and defence of the king's just privileges, his person, and government, and this he judged might easily be reduced to the decalogue. Questions about leading Scottish patriots followed, to which he gave full and ingenuous answers. He seems to have satisfied the Council that he had nothing to do with the plot; and he was ordered to appear before the Lord Mayor, to take the oaths of allegiance and supremacy, and the Oxford oath. Considering the many unpalatable truths he told the old reprobate British Nero, and his bloodthirsty brother, it is a wonder that more rigorous measures were not adopted.

Next day he was taken before the Lord Mayor, "much grieved and troubled that his trials should be stated on the oaths of allegiance and supremacy. The English oath of allegiance was much less exceptionable than the Scottish, and Fraser, although he was never fond of oaths, was ready to take it. The oath of supremacy suggested difficulties requiring further consideration before swallowing. When told that he must also take the Oxford oath, he felt glad, as being very clear to suffer on account of its refusal. It was as follows:—"I, A. B., do swear, that it is not lawful, upon any pretence whatsoever, to take arms against the king: and that I do abhor the traitorous position of taking arms, by any authority, against his person, or against those that are commissioned by him, in pursuance of such commission: And that I will not at any time endeavour any alteration of the government, either in Church or State." This iniquitous oath was fabricated by the Oxford Parliament of 1665, for the oppression of the English ejected ministers. On refusing to take it, Non-conformists were prohibited from coming within five miles of any city or corporation, or any place where they had been ministers. Fraser was not the man to hesitate for a moment in rejecting so obnoxious an imposition. As he saw he would have no benefit by taking the oath of allegiance, he declined taking any of the oaths, and, in sending him to prison, the Mayor allowed his being committed for refusing the Oxford oath, without reference to the others.

In Newgate, to which he was forthwith removed, he was detained for six months. "Here I had experience of the Lord's goodness and mercy, which did never leave me. I had, a short while after I came, one of the best rooms in the prison, in which any person might lodge; a large, cleanly, lightsome, square room it was, (what a contrast to the foul dungeon in Blackness!) and off the ground as ye come in. The captain and under-keepers were all very civil to us, carrying both wisely and discreetly. I kept my health very well all the time I was there. We had comfortable fellowship with fellow-prisoners, who might see one another all day; some I perceived notional, unlearned,

yet obstinate. I stood at the greatest distance with free-willers; but such as I had greatest converse with were those of our own persuasion, who were truly the most sober and learned that were there. In general, I found all of them civil. We were abundantly refreshed by numbers of all ranks and persuasions that came in to see us. We wanted nothing; so that I could hardly call it suffering." With good reason does Wodrow, in relating Fraser's Newgate experience, call attention to the milder treatment of Non-conformists in England, compared with the barbarities inflicted on this side the Tweed by "our Scots managers." Amid so many alleviations, however, Fraser complains that the varied interruptions from so many daily visitors, and the presence of "a chamber-fellow," deprived him of those opportunities of private devotion his soul loved. Yet he gave his "testimony for Christ, and had experience of the Lord's goodness." When "the number of his weeks were fulfilled," he was set at liberty without any of the vexatious restrictions usually hampering discharged prisoners in Scotland.

At this point his "Memoirs" close with an interesting chapter of "Observations" on his sufferings. If he continued to record the incidents of his life and spiritual experience subsequent to his Newgate imprisonment, diligent search has hitherto been rewarded with no diaries or journals. It is certain he did not remain long in London after regaining his liberty. Four months after there is an entry in the "Brodie Diary":—"May 16, 1684. Went with Calder to Forres. Met Mr. James Fraser by the way, by whom heard of several doctors made at Aberdeen. Vain and proud man affects a name, and prefers to be called divine rather than really to be such." An interesting meeting it must have been verily. How the heart of Fraser must have leaped up on seeing the worthy Thane, who had done so much on his behalf, and in saluting the devout James Brodie. Not many weeks pass until the Diarist records:—"30th July, 1684. I heard that Brae was again in prison." Very likely. He was just the man to come into collision with the "Scots managers," but *where* he was warded at this time, and *how long*, we could get no information. According to Scott ("Fasti") he was living within the bounds of the Synod of Lothian and Tweeddale on 6th July, 1687.

At the Revolution, he was sure to come to the front. Hill Burton, who is disposed to depreciate the literary ability of the survivors of the "killing times," mentions Fraser as one of the three foremost surviving Presbyterian ministers, placing him alongside of Gilbert Rule, Principal of the University of Edinburgh, and author of many tracts, and Alexander Pitcairn, author of several theological books written in Latin, which enjoyed some reputation abroad in their day. He wrote a "Defence of the Convention of Estates, in 1689." This paper, preserved amid the numerous Wodrow MSS., vindicates at considerable length the Convention for having declared King James to have forfeited his right to the crown, and for having proclaimed the throne vacant. The advent of the auspicious 1689 brought Fraser congenial employment in Culross. In the meeting-house there, he preached for four months. Culross was a collegiate charge, and a

stronghold of Jacobitism. The ministers, Messrs. Robert Wright and Alexander Young, were both deprived by the Committee of Estates, in May of that year, for not reading the proclamation against owning King James, and for not praying for King William and Mary; and in compliance with a petition of some in the parish, the Committee transferred Fraser from the meeting-house to the church, therein to preach and exercise his other ministerial functions. In defiance of this Act the Earl of Kincardine and the Magistrates of Culross, having the keys of the parish church, refused Fraser any access on the Sabbath morning. But two companies of the Laird of Kenmure's regiment were equal to the occasion, and breaking open the doors they led Fraser triumphantly into the pulpit. The opposition complained to the Lords of Council, who had no difficulty in taking in the situation, and in "discharging Earl and Magistrates from troubling or molesting Fraser in the peaceable exercise of his ministerial function, until the said kirk should be legally filled." (Anderson's "Basa.") In due course the legal steps were taken for his regular induction into the first charge. The second charge remained vacant until the appointment of Mr. Mair in 1698.

The deposed "curates" continued to officiate in the neighbourhood of Culross, causing some trouble to Fraser and his Kirk-Session. He was a prominent member of the General Assembly of 1690, and of 1692, and because of his admirable fitness for the task, was from time to time deputed to the Gaelic-speaking districts of the North, to help in building up the waste places there. After the Revolution the second charge of Inverness, on the death of Mr. Gilbert Marshall, was kept vacant for ten years. The minister of the first charge, Mr. Hector Mackenzie, the successor of the eminent Mr. Angus McBean, retained office by taking the oath of allegiance. But he continued a "curate" at heart, and assisted the Jacobite magistrates in preventing the filling up of the vacant charge. Through their influence, when the vacancy was to be declared, "all avenues to the church were beset, 21st June, 1691, with armed men, and double sentinels placed at the doors, that no minister might enter; and when Duncan Forbes of Culloden (father of the President) sought to open the doors, he was thrust back, and struck with violence. This made him and others represent the case to the Privy Council, so that in August after, Lord Leven's regiment was sent North to protect the well-affected in obeying the law, and they made patent doors, but for ten years no admission was effected." Several famous ministers in succession preached to the "well-affected" in this congregation, but their settlement was prevented through Prelatic influence. Fraser preached here for a considerable time, and doubtless it was in consequence of the earnest desire of the congregation that he should be settled over them, that on the 22nd June, 1696, he gave in the following resignation of his charge as minister of Culross:—"Taking to consideration the great charge of this parish and kirk of Culross, and my great inability to do that duty to them a minister owes to his flock, partly through my age, partly through my many avocations and diversions and constrained passing some time in the North, and in Edinburgh,

and other places, and multitude of persons coming to me for advice and other ways, so that I cannot get that duty performed to the parish that were needful, and myself very desirous of. Wherefore, and for other grievances and discouragements, and that the place may be the better supplied, I do demit my office and charge of the ministry in this place, hereby giving those concerned full leave to move to the Presbytery to get the kirk declared vacant, and to proceed to the calling of another minister in this place, and to settle him here duly." (Beveridge's "Culross and Tulliallan.") The Session refused to accept Mr. Fraser's resignation, and he continued to act as minister of Culross, with Mr. John Blair as temporary assistant, until a colleague should be settled in the second charge. A call reached him from Inverness in the following September, and for the next two years the "well-affected" there persisted in desiring his settlement among them. The magistrates however continued firmly opposed to his admission into the second charge. He was soon to receive the Master's call, "Come up higher." He died at Edinburgh on the 13th September, 1699. He was "strong in the faith, giving glory to God"—his last words being, "I am full of the consolations of Christ."

"Soldier of God, well-done !  
Praise be thy loved employ.  
The battle's fought, the victory's won,  
Enter eternal joy."

To some of Fraser's writings we have already incidentally referred. No work of his was published until some time after his death. A sermon on Hosea i., 1-5, appeared in 1715, and was reprinted in 1742. Its full title is "Prelacy an Idol, and Prelates Idolaters: All Prelatists, maintainers of, and compliers with Prelacy, charged with Idolatry, and proven guilty." The publisher introduces it to the reader with this remark among others:—"Though there be many new sermons published, yet scarce any of them evidence so much zeal by a free and faithful pleading for truth and reformation as this; the author being an eminent watch-man set on Zion's watch-tower, (Ez. xxxiii. 8; Jer. xxiii. 22,) did zealously oppose the errors and defections of his day." Of his "Memoirs" he wrote two or more copies, dedicating one of them to his friend, Mr. Thomas Ross of Kincardine, a noted Ross-shire outed minister. From this copy the first edition of 1738 was published. In 1744 appeared "The Lawfulness and Duty of separation from Corrupt Ministers and Churches." The publisher gives twenty-one reasons for its appearance. From one of them we may quote:—"This Treatise is a clear vindication of our worthy and faithful sufferers for not hearing the Curates, and also will be a strong and standing bulwark both against Prelacy and hearing of Curates in all times coming." Of his "Treatise on Justifying Faith," the first part appeared in 1722, and the second in 1749. It was written in the Bass, and as he gave the manuscript to his sister-in-law, who showed it to several ministers, it at once awakened some controversy. The eminent John Carstairs of Glasgow wrote in 1677 to the author, that he "humbly wished the book had



been destroyed as an untimely birth," a verdict we are reluctantly constrained to re-echo. In seeking a sufficient ground for the gospel offer, Fraser asserts that "Christ obeyed and died in the room of all, as the head and representative of fallen man," with intention to save the elect, while the rest, "contemning and rejecting the offer of salvation, might be made fit objects to show His just gospel-vengeance and wrath upon them." In the words of Dr. Walker ("Sco. Theol.") "It comes to this, in short, that Christ dies for reprobates; that they may fall under a more tremendous doom, as on the other hand, He dies for the elect, that theirs may be an all-transcendent blessedness. In many other aspects the good man presents his theory. As you may buy a casket for its jewels, so Christ bought all the world, and all men in it, for His chosen's sake, not to save all, but to use them, and, as it suits Him, to cast away; though still, as there is a purchase, there is no unreality in offering them pardon and acceptance in virtue of it." Fraser's "Treatise," on publication, "created no little commotion in two communities, the Cameronian and the Anti-burgher. Two of the five ministers of the Cameronian presbytery seem to have embraced its views substantially, and broke off from good Mr. M'Millan." Mr. Thomas Mair, minister at Orwell, the intimate friend of Ralph Erskine, was deposed in 1757 for persistently adhering to Fraser's theory. He was the nephew of Mr. George Mair who was appointed to the long vacant second charge of Culross in 1698. When a boy at school, he was asked by his uncle to transcribe part of the MS. Treatise, and then he imbibed the views which involved him in such controversy long after. Fraser himself, after the correspondence with Carstairs, seems to have grown out of the opinions that had occasioned such remonstrances. We never heard of the slightest objection being offered to the doctrine he preached as being out of accordance with Confessional orthodoxy. Certainly the erring theory mentioned had never any supporters in the Highlands, where Fraser's memory and "Memoirs" are held in peculiar veneration.

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## THE BIRTHPLACE OF KNOX.

By MR. D. H. FLEMING, St. Andrews.

THAT the Reformer of Scotland was born in Haddingtonshire or East Lothian is perfectly certain; but at various times there has been some discussion as to the precise part which may rightfully claim the honour of being his birthplace. Although Dr. M'Crie regarded the question as "not of very great importance," he looked somewhat minutely into the matter, and was inclined to prefer the opinion that he was born "in the village of Gifford." His reasons are stated, with his usual lucidity and accuracy, in note A to his *Life of Knox*. And

David Laing in 1846—in the “Chronological Notes” prefixed to the first volume of his admirable edition of the Reformer’s works—emphatically affirmed that he was born “at the village of Gifford, near the town of Haddington.”

Backed by the opinion of two such giants in Scottish ecclesiastical history, the claim of that village was generally accepted. But in editing his father’s *Life of Knox*, in 1855, the younger M’Crie stated, in note 1, that “recent investigations, which indeed are still in progress, tend to throw doubt on this supposition, and to demonstrate that Knox must have been born in Giffordgate, one of the suburbs of Haddington.” And on the 18th of January, 1858, a paper on the question by Mr. Richardson, procurator-fiscal of Haddington, was read before the Society of Antiquaries of Scotland. He contended for Giffordgate, and his arguments had much weight with David Laing, who not only reconsidered his former opinion, but followed up Mr. Richardson’s paper by a “Supplementary Notice” in the printed *Proceedings of the Society of Antiquaries*. In 1864, in the Preface to the concluding volume of *Knox’s Works*, Laing further stated that after recently visiting the locality, the question seemed to him “to admit of no dispute;” and the additional proofs there given by him in support of Giffordgate have been usually deemed conclusive. But after the question was thus regarded as settled, local zeal has brought forward the claims of Morham, a small parish in East Lothian. This claim was set forth at considerable length in the *Edinburgh Courant* in 1882, has since been pressed in the local newspapers, and is now embodied in book form under the title: “The History of Morham (the birthplace of John Knox), by David Loudon, F.E.L.S.”

In examining the rival claims, it seems best, in the first place, to state briefly the proofs and arguments in support of the village of Gifford and of Giffordgate.

Beza, in 1580, styles Knox *Giffordiensis*.<sup>1</sup> Archbishop Spottiswoode, who was born in 1565 and whose father was Superintendent of Lothian, says that Knox was born “in Gifford within Lothian.”<sup>2</sup> David Buchanan, in 1644, says “in Gifford, near Haddington, in Lothian.”<sup>3</sup> Samuel Clark says “at Gifford in Lothaine in Scotland.”<sup>4</sup> Thomas Fuller, in a work first published in 1651, says “at Gifford in Lothian in Scotland.”<sup>5</sup> James Knox, minister of Scone, who died in 1776, had a genealogical account of the Knoxes, in which it was stated that the Reformer’s father was proprietor of the estate of Gifford.<sup>6</sup> All these have been held as proofs that Knox was born in or at the village of Gifford. Besides these, James Laing states in 1581 that Knox was born near Haddington which is a town

<sup>1</sup> Beza’s *Icones*, Geneva, 1580, sig. Ee. iii.

<sup>2</sup> Spottiswoode’s *History*, Spot. Soc. ii. 180.

<sup>3</sup> Knox’s *History*, 1644 (London).

<sup>4</sup> Clark’s *Marrow of Ecclesiastical History*, second ed., 1654, 1st part, p. 709.

<sup>5</sup> Fuller’s *Abel Redivivus*, 1867, vol. i. p. 1.

<sup>6</sup> Scott’s *Lives of the Reformers*, 1817, p. 94.

in Lothian,<sup>1</sup> and this has been held to favour the village of Gifford.

Archibald Hamilton says, in 1577, that Knox was born in Haddington, a town in Lothian.<sup>2</sup> John Hamilton speaks, in 1600, of Knox as "a renegat prest of Haddintoun."<sup>3</sup> David Laing quotes Laurence Charteris as saying (1696 ?) that Knox was born at Haddington; and he also quotes much more important testimony from the *Register of Geneva*, in which Knox, who was admitted a burghess of that city in 1558, is described as a native of Haddington in Scotland.<sup>4</sup> In 1785 Dr. Barclay thus writes of Haddington: "John Knox, the Reformer, was a native of this parish. He was born in the Giffordgate, one of the suburbs of Haddington, leading to the village of Gifford, which probably has occasioned the erroneous account of him by Dr. M'Kenzie, D. Buchanan, and others, who tell us he was born at Gifford. The house in the Giffordgate, in which Knox was born, still remains; it has but a mean appearance, and together with two or three acres of land adjoining, belonged for several centuries to a family of the name of Knox, until they were purchased, about ten or twelve years ago, by the present Earl of Wemyss."<sup>5</sup> Dr. M'Crie perceived that Dr. Barclay's statement reconciled those of Archibald Hamilton and James Laing—in *Haddington and near Haddington*, but Mr. Richardson has shown that it also reconciles with these the statements of Beza, Spottiswoode, Buchanan, Clark and Fuller; for he has proved that while the street or village of Giffordgate bore that name so early as 1434, there was no village of Gifford until long after Knox's death.

As Dr. M'Crie did not possess the same intimate local knowledge of Haddington and its neighbourhood as Mr. Richardson, he was unable to follow up the clue furnished by Dr. Barclay. Indeed his partial knowledge led him off the scent. He assumed that Giffordgate was a part of Nungate, an adjoining suburb of Haddington, from which it is only separated by a public road; and in point of fact the two villages are commonly treated as one and called Nungate. Giffordgate, however, is held of the Marquis of Tweeddale as part of the estate of Gifford, the Yester family having acquired Giffordgate lands in 1451; while Nungate is all church lands, formerly belonging to the Abbey of Haddington, and now to the Earl of Wemyss and Lord Blantyre. Misled, no doubt, by Dr. Barclay's reference to the Earl of Wemyss having bought the house and lands from the family of the name of Knox, Dr. M'Crie obtained extracts from the Earl's title-deeds showing that a property in the Nungate had only been acquired by William Knox in Morham and Elizabeth Schortes his wife, in 1598; finding too that this property had formerly belonged to the Abbey of Haddington, and learning that there were no corres-

<sup>1</sup> Laing's *De Vita et Moribus*, Paris, 1581, folio 113 b. His words are: "Natus prope Haddintounam quæ est urbs in Laudonia." Haddintounam being a misprint for Haddintounam.

<sup>2</sup> Quoted by M'Crie and David Laing.

<sup>3</sup> Hamilton's *Facile Traicteise*, 1600, p. 60.

<sup>4</sup> Laing's *Knox*, vol. vi. p. xvii.

<sup>5</sup> *Archæologica Scotica*, l. 69, 70.

ponding names in the Scone genealogy of the Knoxes, he naturally concluded that the local tradition was at fault.<sup>1</sup> But Mr. Richardson has shown that the spot indicated by tradition immemorial, in Giffordgate proper, was known in 1607 as "Knox Walls."<sup>2</sup> This theory therefore harmonises all the old statements, and is confirmed by the extract from the Register of the Burgesses of Geneva, which was unknown in Dr. M'Crie's time.

In upholding the claims of Morham, Mr. Louden, of course, readily acknowledges that there was no village of Gifford in Knox's time; the mere fact of that village being put out of court leaves him with only one antagonist—the Giffordgate; and, in order to get rid of it, he insists that Morham formerly bore the name of Gifford. Some of his reasoning, however, is much more ingenious than ingenuous. For example, he says:—"The only conceivable way in which Beza could have got his information was from hearing his colleague, Knox, talking of Sir John de Gifford of Yester, who married Euphemia, daughter of Sir Thomas Malherb, otherwise Sir Thomas de Morham—the last heir male of the manor of Morham. This Euphemia, on her marriage with Sir John de Gifford, transferred to him the Manor of Morham along with other estates, and henceforth, as was the common practice then (and in some districts still), the name of the estate and the name of the proprietor became synonymous terms, so that it would as frequently be called 'Gifford' as Morham" (p. 34). But this at the best is only a piece of special pleading. It was undoubtedly an old custom to bestow the name of the lands on their owners; indeed it was through this custom that many families originally obtained their present surnames. The custom of naming possessions after their owners is also of great antiquity, for we read that Cain built a city and called it after his son Enoch; and in the 49th psalm it is stated that "they call their lands after their own names." The case, mentioned by Mr Louden, of Sir Thomas Malherb becoming Sir Thomas de Morham, is an illustration of the one custom; and if it could be proved that Sir John de Gifford gave his name to Morham, it would be a specimen of the other. Mr. Louden, however, speaks of a very different custom, of the name of the estate and the name of the proprietor becoming synonymous terms; and then he adds "it would as frequently be called 'Gifford' as Morham." But he might have gone a step further, and said that, consequently, Sir John would as frequently be called Morham as Gifford. That would not have suited his purpose, for he wishes temporarily to sink the name of Morham and raise that of Gifford; and in support of this he has nothing better than conjecture to offer; but having here conveniently assumed that Morham was at a certain period known as Gifford, he afterwards asserts it boldly, as if it were an undeniable fact! And yet he says:—"Beza, an utter stranger to the manner in which Scotch parishes were divided, had evidently caught the name of the lord of the manor and Latinised it." Truly, Mr. Louden's case does not hang well together. The very first sentence quoted from his pleading, is a strong presumptive

<sup>1</sup> M'Crie's *Knox*, note A.

<sup>2</sup> *Proceedings of the Society of Antiquaries of Scotland*, iii., 53-57.

proof of the weakness of his case. If its hopelessness were not desperate he would surely not have said that the only conceivable way in which Beza could have got his information was from hearing Knox talking of Sir John de Gifford of Yester. Why should Knox talk particularly of that one proprietor? Mr. Louden's statement appears to imply that it was because he acquired the Manor of Morham by marriage. That is rather a poor reason, and Mr. Louden seems to feel it; for he does not give the date of the marriage. Mr. Whitfield, however, states in another section of the book (p. 43) that it took place "about the middle of the 14th century"—that is a century and a half before Knox was born! Nor does Mr. Louden tell that Sir John de Gifford's son, who was his last male heir, died at least ninety-six years before the Reformer's birth! Moreover, as the estate passed into other hands, its name and that of its new proprietor would, according to Mr. Louden's theory, become synonymous terms, and therefore it will not do for him to say that it retained the name of Gifford in Knox's time, unless he can give positive evidence. But this he has not attempted to prove.<sup>1</sup> Mr. Louden is, however, fertile in explanations. Two of his theories as to why Beza styled Knox *Giffordensis*, have already been examined, and there is still a third. "Doubtless," he says, "in their quiet saunters, or over a social cup, Knox and Beza would often refer to the distractions which then rent both their countries, and the Reformer's thoughts would, Scotsmanlike, frequently revert to the quiet and secluded little parish where all who were near and dear to him resided, and where John, Lord Hay of Yester, as superior of the estate of Gifford, held chief sway, and in that way Beza would become familiarised with Gifford" (pp. 34, 35). Unfortunately for the claim of Morham, Mr. Louden's explanations destroy each other. If Morham was as frequently called Gifford as Morham, after it was acquired by Sir John de Gifford, why suggest that Beza Latinised the name of the Lord of the Manor? and why suggest after that, that as John, Lord Hay of Yester, was superior of the estate of Gifford, Beza would therefore become familiarised with Gifford? Besides, as will yet be seen, the champions of Morham state that Bothwell—not Lord Hay—was the owner of Morham in Knox's time! So much for the claim of Morham to the name of Gifford.

Even although Mr. Louden had been able to prove that Morham bore the name of Gifford in Knox's time, he would still have had the entry in the "Register of Geneva" to face. This too he has attempted.

<sup>1</sup> In a foot note it is stated that:—"In Knox's day all the district south of Haddington was known as Gifford. The ancient fortalice of Lethington (Lennox-love) was built by the Giffords, and was purchased from Sir John Gifford by Sir Richard Maitland about the end of the 14th century.—*Fordun*, vol. ii., p. 105." But this statement as to the name of the district, is only an assertion of Mr. Louden's. He cannot have dragged in Fordun to prove what the name of the district was in Knox's day, as he wrote the *Scotichronicon* one hundred and eighteen years before Knox was born; and Bower finished his continuation of it fifty-eight years before the Reformer's birth. And in point of fact, in the passage referred to, the writer of the *Scotichronicon* mentions the death of Hugh Gifford of Yester in 1267, and the wonderful Bohall, without saying a word about the name of Gifford being applied to any district or place.

He says: "Of course, when Knox was entered as a burgher in the 'Geneva Register,' he gave the name of the town nearest to his birthplace, but that does not necessarily mean that he was born *in* the town. It is equivalent to our modern system of giving the name of the *post-town* as the last part of our address. When any one inquires as to where I am now located I invariably answer *near* Haddington, knowing, as I have stated, that Morham is unknown to most Scotsmen. How much less, then, to Frenchmen" (p. 40). But this argument tells as much in favour of Giffordgate as of Morham. And Archibald Hamilton says it was in the town of Haddington, which cannot be applied to Morham. Mr. Loudon gets rid of Hamilton's troublesome testimony in a very easy way. Hamilton, he says, was a Romanist, and is almost universally discredited, and so he pitches him mercilessly overboard. It is true that Hamilton was a Papist, that he was an apostate, and a bitter enemy of the Reformer's; but he could have no motive in misrepresenting the place of his birth. James Laing was still more virulent than Hamilton; he was likewise a Papist, and is characterised by Dr. M'Crie as the "most impudent of all liars;" and yet Mr. Loudon does not cast him aside. Nay, verily! He says the only two writers to be depended on are Beza and James Laing! The only conceivable reason why he does not reject Laing in the same way as he does Hamilton is manifestly this: that Laing says Knox was born near Haddington, which Mr. Loudon thinks can be construed into Morham! So much for his impartiality in receiving evidence. In a somewhat similar way he had previously got over David Buchanan's testimony in favour of Gifford. In the Life of Knox prefixed to the Loudon edition, 1644, of Knox's History, it is stated that the Reformer was born in 1505, and died in 1572, at the age of 62. "Now," says Mr. Loudon, "any schoolboy who can pass Standard I. can easily deduct 62 from 72 and leave 10, thus proving Buchanan's statements to be very inaccurate" (p. 35). Although Buchanan was far from immaculate, this is rather too summary a way of dismissing him. Possibly it never occurred to Mr. Loudon that, as the dates and age are given in figures, the blunder might be the result of a misprint. Had Buchanan been still alive, he might have retaliated by pointing out several atrocious blunders in Mr. Loudon's spelling, and by demanding if he had passed Standard I. Or, had he scorned to take advantage of typical blunders, he might have pointed out that (p. 32) Mr. Loudon describes Morham as much the smallest parish in East Lothian; while (p. 52) Mr. Whitfield states that it is not the smallest, being about twice the size of Prestonpans. Then he might have asked if Mr. Loudon had this discrepancy in his eye when he said of himself and Mr. Whitfield (p. 47): "The one acting as the flint, and the other as the steel, we have been able to kindle a spark for the candle of truth, which will keep it burning for some time to come."

It must not be supposed that Mr. Loudon rests his case exclusively or chiefly on the old writers. He tells how, in 1883, an aged patriarch named Neilson, from Dunbar, whose father and grandfather had been born in Morham, pointed out to him the exact spot of Knox's

birthplace (p. 46). But this tradition cannot be taken for much, because it is apparent that although Mr. Loudon had been living within two hundred yards of the spot for fifteen years, he had never heard it before. Had the tradition been well founded, he would assuredly have learned about it sooner, especially as it was well known in the district that he was very much interested in the matter, having, in fact, for the preceding eighteen months been "making strict enquiry in every conceivable quarter" (p. 32). And besides, Dr. Barclay had publicly stated, almost a century earlier, that tradition pointed to the Giffordgate. To say the least of it, the earlier tradition looks quite as reliable as the other.

Another proof advanced for Morham is that in Morham churchyard there are nine tombstones belonging to the Knoxes, and one of them dates as far back as 1660. But that is only a short link in the chain, for the Reformer died eighty-eight years before that.

Mr. Loudon has a rather better proof than the tombstones, for there is documentary evidence to show that there was a Wm. Knox in Morham so early as 1598, that is, sixty-two years earlier than the gravestone. This document has already been alluded to. It is the title-deed which misled Dr. M'Crie, and which conveys certain subjects in Nungate to William Knox in Morham and Elizabeth Schortes, his wife. Mr. Loudon seizes greedily on this document, from which he would fain prove that the Knoxes had no connection with Giffordgate until 1598, and that previously they had been in Morham. But for aught that this document states, they may not have been in Morham in 1597, or, in other words, till ninety-two years after Knox's birth; and although he could prove that the Knoxes were settled at a much earlier period in Morham he still would have to prove that they were the family the Reformer sprung from, and that they were there in 1505. This he has not done. Neither has he recalled the fact that Dr. M'Crie "communicated the names of the persons in the first charter and subsequent deeds to the Reverend Mr. Scott of Perth, with a request to be informed, if any such names occur in the genealogy of the Knox family which belonged to the late Mr. Knox, minister of Scoon." Nor has he said anything of Mr. Scott's reply, that "neither the name of William Knox at Morham, nor that of any other person, answering to the description" in Dr. M'Crie's letter, "is to be found in that genealogy." But Mr. Loudon has done far worse: he has confounded the Nungate with the Giffordgate; and in doing so he is inexcusable, for Mr. Richardson has distinguished the two so clearly that he who runs may read and understand. Yet Mr. Loudon persists in saying that the subjects acquired by William Knox in 1598 were in "a portion of the Nungate called Giffordgate" (p. 37); and that it was this transaction of 1598 on which the Haddington claim rested (p. 46). Mr. Whitfield has fallen into the same egregious blunder (pp. 48, 50). But even although the Haddington or Giffordgate claim had been rested on the charter of 1598, it would not have warranted Mr. Whitfield's statement: "John [Knox] could not have been born in a house which first came into the possession of a Knox 93 years after his birth, and 26 years

after his death." The father of a family is not necessarily the owner of the house or houses in which his children are born.

There is still another proof that Mr. Loudon has brought forward ; and he evidently considers it to be the sheet-anchor of his case. Twice he refers to it at some length (pp. 35, 41). In the second he thus introduces it : " In the Preface to the sixth volume of his collected edition of Knox's Works, pp. 16-19, after quoting fifteen of the ancient authorities, Dr. Laing remarks (and I heartily agree with him) : ' There is a passage in the History of the Reformation which furnishes the only authentic notice on the subject.' " This can only be characterised as a perversion of David Laing's meaning. He did not make this statement *after* quoting the ancient authorities, but *before* doing so. When he made that statement he was discussing, not the birthplace, but the parentage of Knox ! The passage to which he referred was the Reformer's account of his first interview with James, fourth Earl of Bothwell. Knox thus addressed him : " My Lord, my grandfather, goodschir, and father have served your Lordship's predecessors, and some of them have died under their standards." Mr. Loudon first thinks that " the only way in which Knox's forbears could have served Bothwell's predecessors was as tenants of his farm of Mainshill " (p. 35) ; then he becomes dogmatic and asserts that " the Reformer was doubly connected with the parish of Morham—his paternal and maternal grandfathers both being tenants of the Earls of Bothwell, and that information is given by Knox himself, surely the highest of all authorities " (p. 42). Mr. Whitfield is so well pleased with this argument that he exclaims : " He [*i.e.*, Mr. Loudon] shows that Knox himself in a letter (*sic*) to the Earl of Bothwell, who then possessed Morham, speaks of his ancestors, both on the father's and mother's side, being tenants of the Earl's predecessors and following them to battle ; and he points out the lands, in the parish of Morham, which Knox's ancestors occupied. He gives the death-blow to the theory that Giffordgate, near Haddington, was the place of Knox's birth by saying : ' Gifford-gate never was in the possession of the Bothwell family. How, then, can those who assert that Gifford-gate was Knox's birthplace reconcile his own words with their assertion ? ' This unanswerable question has closed the controversy " (pp. 48-49). Indeed ! Not quite so fast ! Mr. Whitfield has elsewhere quoted from various charters to show that one half of Morham passed into the hands of Bothwell's predecessors in 1491, and the other half (the half in which he alleges Knox was born) in 1512 (pp. 43-44). It might well be asked if that does not give the death-blow to Mr. Loudon's previous argument, from Beza's statement about John Lord Hay of Yester being superior of the estate of Gifford and holding chief sway in the " little parish where all who were near and dear " to Knox " resided." But do Knox's words imply that his ancestors were tenants to Bothwell's predecessors ? Dr. M'Crie did not see that in them. He thought they only referred to the time of their settlement in Lothian. And probably he was right, for they might fight under Bothwell's predecessors as sheriffs of



Lothian or as constables of Haddington, and they cannot be shown to prove more.

Several minor points might also have been dealt with, but enough has been said to show how thoroughly unsatisfactory are the proofs and arguments by which it has been sought to establish the claim of Morham. That claim has extremely little likelihood of ever being proved, for it will be well-nigh impossible to find a more zealous champion than Mr. Loudon, or a more trusty coadjutor than Mr. Whitfield, and they, after years of patient labour, have only shown the strength of the claim of Giffordgate, and the weakness of that of Morham.

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### LETTER TO AN INVALID.

MY DEAR SISTER,—

. . . . I cannot altogether refrain, even at the risk of wearying you, from again calling your special attention to "John the Aged." I would like so much if you could try to master his first epistle. It is just a cluster of gems—sparkling with deep spiritual thoughts, and yet simple as Bunyan's unique allegory. And I feel quite sure the attractive power of the portrait of John's Master, as therein delineated, will also have the effect of drawing you nearer to Himself, and of shewing you how worthy He is of your heart's best affections.

If we cannot come so near to the Master as was John's privilege in a very special sense, still I often think we might live much nearer to Him, enjoying more of His fellowship and loving communion than we do, if we would only live up to the privileges we do enjoy. But even though we have wayward, deceitful hearts, He bears with His people's imperfections—"He remembereth that we are dust" and prone to go astray. And has He not said, "I will put my spirit within them, and write my law in their hearts?" Man's unwillingness seems to be the only obstacle between him and his God. The way is cleared so far as God's part is concerned, but then God cannot save a man against his will. The assent of the will seems to me as necessary to salvation as the sacrifice of Christ. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." But then, again, there is such a thing as some of these "sons of God"—*real*, genuine "sons of God"—living on a low platform of religious life, whereas by a little care and self-denial, watchfulness, and importunate prayer, they might be a little higher up, enjoying a brighter sunshine. It must not be forgotten, however, that continual sunshine is not always conducive to a vigorous, healthy growth. If clouds do come, and mayhap an occasional

storm, then it is for the eye of faith to look up to Him "who maketh the clouds His chariot, and who walketh on the wings of the wind." God may thus be seen in the cloud even by those under its shadow. If the wind seem to blow rather piercingly, that is just God walking past, to make the vines and the pomegranates strike their roots a little deeper. "He stayeth His east wind in the day of His rough wind." He knows best when to say, "Stay, it is enough." "He will not send trial above what ye are able to bear, but will with the trial make a way of escape, that ye may be able to bear it." Luther once said, "Lord, put upon me whatever Thou wilt, but only give me to feel 'the everlasting arms' underneath." "God is able to make *all* grace *abound* towards you, that ye *always*, having *all* sufficiency in *all* things, may abound unto *every* good work." I would alter that a little in your case perhaps, and put it this way—"that ye may abound unto *all* *patience*." You know as well as most people that God may be served and glorified as much, and sometimes more, by patient waiting, as by zealous, active service. "Wait *patiently* for Him; be of good courage, and He will strengthen your heart." "Add to your faith . . . *patience*, and to *patience* hope . . . , for if these things be in you and abound, ye shall be neither barren nor unfruitful."

I suppose you have felt sometimes that however familiar a Scripture passage may be, it occasionally comes up with a freshness when presented to the mind in new relations and under different circumstances, and that is my apology for quoting the foregoing; it is not because you don't know them, and it is very doubtful if you and I have fathomed the depth of their meaning in all its fulness. I often, *often* think about you, and image you lying on that bed. May Christ's bosom be your pillow!

Your affectionate

BROTHER.

#### GRANDMA'S TUNES.

They had old-fashioned Psalms to-day,  
And dear old tunes were sung;  
Soft, solemn sounds—just such, my dear,  
I sang when I was young.

And how my thoughts went backward  
To Sabbaths gone so long,  
When voices death and time have hushed  
Joined with mine, clear and strong.

Our meeting-house was very plain,  
No organ through it rang;  
Good deacon Slocum pitched the tunes,  
And everybody sang.

But not with all the trills and shakes  
That choirs use to-day--  
Yet in spite of all their screaming, one  
Can't hear a word they say.

There was but little talk of art  
In those old times, 'tis true ;  
But with the spirit many sang,  
And understanding, too.

For we didn't see our worship  
Dumbly listening to the choir,  
Whose chiefest aim, it seems to me,  
Is who shall sing the higher.

Yes, dear old tunes, ye bear me back  
To Sabbaths gone so long—  
And voices that around the Throne  
Still worship God with song.

—Selected.

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## Pages for the Young.

### BIBLE QUESTIONS.

THE response to the questions proposed in March has again been very gratifying. There is not one series of answers among the many it has been my privilege to examine that does not reflect great credit on the writer. I have missed some faces in our class this month that gave bright answers before, but I hope to see them again. New faces have made their appearance, and the intelligence beaming in them makes us hopeful for the future. I have been asked whether the same motto is to be continued by each writer throughout the year, or whether it is to be changed every two months. The same motto should be continued throughout the whole year. We will have great difficulty otherwise in finding out at the close of the year who has done best. Remember then to keep the same motto from month to month until at least the end of the year. It has too been whispered in my ear that I should lead on softly as knowing that the children are tender, and not lay too hard tasks on you. As I want to interest the youngest as well as those a little older, it has been resolved to give three sets of questions, the first for those under 10; the second for those under 13; and the third for those above that age. The last two sets will be a continuation of the series already begun, and the first will be entirely new. I trust that this will so far remove a difficulty that has been felt in the very little ones being asked to answer the same questions as those whose education is further advanced. I need not say that any suggestions in relation to this matter from parents, ministers, or Sabbath school teachers, will be most earnestly considered. My desire is to foster a love to the Bible, and to deepen an acquaintance with its teaching among the young, and their co-operation will be essential to success. The following are the Questions, answers to which must be sent to me not later than the 1st of June :—

## UNDER 10.

Tell these five things about the flood :—

1. Why was it sent ?
2. Who were saved from it ?
3. How were they saved ?
4. When it was over what promise did God make ?
5. What sign did He give that He would not break His promise

## UNDER 13.

1. In Exod. iii. 12. God makes a promise to Moses. When was it fulfilled ?
2. How did the Israelites spend their last night in Egypt ?
3. Describe the passage of the Red Sea.
4. Prove that Moses was in the habit of calling upon God in his troubles ?
5. What miracles did the Israelites see daily in their march through the desert ?

## ABOVE 13.

Read John x. 1 16.

1. Why does Jesus call Himself the Good Shepherd ?
2. Name some other passages where God's people are described as sheep ?
3. In what respect are they like sheep ?
4. What differences are shewn in the above passage between Eastern shepherds and shepherds in our own country ?
5. Where can we hear the voice of Jesus ? How can we follow Him ?

The answers to the last questions we have selected as among the best are those of "Violet," Perth, and "Domine da lucem," Kirkcaldy. These are the answers of "Violet" in the Life of Moses :—

1. Hebrews xi. 24. "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter ; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, &c."
2. Conscience makes cowards of us all.
3. Because he would be tired and thirsty after his long journey, and would there meet with the people of the district, who were shepherds, and assembled at the wells in the evenings to water their flocks.
4. By his dress and by his speech.
5. Instead of being a great man among the Egyptians he had to flee and take up an occupation that was held in abhorrence by them ; and instead of being recognised by his brethren as their deliverer he had to go into obscurity, and learn patience and humility and to depend on God alone.

Correct answers to questions on Life of Moses have been received from—Boldness, Aberdeen ; Sunrise, Obedience, Truth, Ayr ; Fidelity, Birsay ; Violet, Carluke ; Hopeful, Carnoustie ; Annie, Coupar-Angus ; Sincerity, Edinburgh ; Upward, Glasgow ; A Little One, Excelsior, Perth ; Fides, Maggie, Boyd, Noiram, Stranraer.

And the following are the answers of "Domine da lucem" in the Parables of Jesus :—

1. (a.) The Pharisees being a self-righteous sect of the Jews, put a high value in holding this religious ordinance often, in order to draw upon themselves the admiration of their fellowmen. (Luke xviii. 12.)—(b) John's disciples fasted often being Jews (as was John their teacher), and being pious men were accustomed to keep all the forms of their religion.
2. The lesson to be drawn from this parable is, that the Christian or the

Church has great need to mourn and fast, when sensibly forsaken of the presence of Christ, for it is at such seasons that their true love for Christ will thus show itself naturally.

3. The Parable shows us that it would be unseemly for a Christian to be downcast because the teachings of Christ do not harmonize with the teachings of the world, as he knows that new cloth does not harmonize with old.

4. That a Christian cannot contain himself when filled with the Holy Spirit, but bursts forth into joy, as old bottles being hard and dry, will not expand with the fermentation of the new wine but burst.

5. Old and New.

Old bottles in,  
Mark ii. 22.  
Luke v. 37.  
Joshua ix. 4.

New bottles in,  
Mark ii. 22.  
Luke v. 37.  
Joshua ix. 4.  
Job xxxii. 19.

Correct answers to questions on the Parables have been received from—Gleaner, Self-Denial, Aberdeen; Walk in Love, Arbroath; My Helper, Ecolier, Daily Improving, Ayr; W. J., Carluke; Recinus Communis, Toberdoney; Consider the Lilies, Birsay; Labor vincit omnia, Love, Dundee; Matthew 6, 33, Hope, Veritas, Glasgow; For Christ's Crown and Covenant, Hamilton; Thought Employed, Olig; Zurushaddai, Delphin, Victory, Perth; Cherry-blossom, Tertius, Pollokshaws; Deus est Amor, Love, Mona, God is Love, Stranraer; Daisy, Thurso.

## COMPANIONS TO THE HEAVENLY WORLD.

“FAITH, HOPE, LOVE.”—1 Cor. xiii. 13.

HAVING spoken of faith, we are now to consider hope. What a cheery companion this is! It is the opposite of despair. Hope, like a bright angel of God, has come down from the courts of heaven, to dwell with faith in the hearts of believers. If faith brings us something, what is hope's mission?

### HOPE KEEPS US UP.

There are some companions very gloomy. Their spirits are low. They are always looking at the dark side of things. It almost makes your heart sink to be much in their company. There are other companions who are bright and cheerful. They look at the sunny side of things. This is the way with hope. Mark then attentively that, *hope is the companion who keeps us up by not letting us lose heart.* We are very apt to get downcast when trouble overtakes us. Some companions, however bright and cheery they may be at times, lose heart on other occasions. Some great disappointment or trial comes. They let go their hope. They begin to sink into despair. Hope is never like this. It does not look down, it looks up. It never sinks at heart in the darkest night or on the stormiest sea. You remember that beautiful picture of the Lord

Jesus walking on the sea of Galilee, over its stormy waves. That is a picture of hope's achievements. It can walk over the waves of trouble to heaven, and if you make it your companion this will be your own experience. Hope is like a life-buoy or life-preserver. When any one falls overboard at sea, those in the ship who observe it throw a life-preserver, which, if the person in the sea can lay hold of, will keep him afloat. An interesting lady writer—Miss Gordon Cumming—in one of her charming books of travel, tells us, that on a voyage to Egypt, as the ship was crossing the Bay of Biscay, a young lad fell overboard. A life-preserver was thrown to him and a boat launched. After the lapse of about an hour the life-preserver was found, but no lad. He had sunk, having failed either to see the life-preserver or to get hold of it. Had he been able to catch the help thrown him, it would have kept him up and saved him. Without it he perished. It is similar with us. We cannot do without Christian hope—hope in God. If we have this companion we will never sink in trial in this world, never sink into despair in the day of death, and never sink at last into the blackness of darkness for ever. When King David was in trouble he said to himself, "Why art thou cast down, oh my soul? and why art thou disquieted within me? hope in God: for I shall yet praise Him, who is the health of my countenance, and my God." Whatever you are called to do in life take hope for your companion, and you will never lose heart. Ever try to be true and good and brave, hoping in God, and though you meet in with trials you will overcome them all. When Christian and Hopeful were crossing the river of death, it is noteworthy that Christian was like to give way to despair, and Hopeful had enough to do to keep his head above the water. If you are to succeed in life, to brave trials, to serve God on earth, and to reach heaven at last, you will need Christian hope for your companion.

Again, *hope cheers and keeps us up by exciting the expectation of blessing from God.* Sometime ago a boy was discovered in the street. He was intelligent but sickly. A gentleman felt drawn to him, and asked what he was doing there. "Waiting for God to come to me," was the boy's answer. "What do you mean?" said the gentleman, touched by the pathetic tone of the boy's answer. "God sent for father and mother and my little brother," said he, "and took them away to His home in the skies, and mother told me when she was sick that God would take care of me. I have no home: nobody to give me anything: so I came here and have been looking up in the sky for God to come and take care of me, as mother said He would. He will come, wont He? Mother never told a lie." "Yes, my lad," said the gentleman, overcome with emotion. "He has sent me to take care of you." A bright smile of gladness and triumph broke over the boy's face, as he said, "Mother never told me a lie, sir; but you have been so long on the way." Was not this a boy who received from God, when he lost his mother, the bright angel of hope, to be his companion, and teach him to look up in the expectation of blessing from above? How many boys and girls never look up for blessing! Too many are like the man in the iron cage, whom Christian saw in the House of Interpreter. They are always looking downward. It is different with those who have hope for their companion. They look up in the expectation of something from God.

Again, *hope cheers and keeps up our spirits by teaching us to link our expectations from God with His own Word.* Hope never says: "Expect things from God because you have a right. Look up for what you need because it would not be just in God to deny you." What it teaches rather is to link expectations with His Word. David learned this lesson when he wrote in the hundred

and nineteenth Psalm, "Remember the word unto thy servant, upon which thou hast caused me to hope." And again, "I hope in thy word." When Christian and Hopeful were in the dungeon of giant Despair, their spirits were very low. On the Friday evening, after lying three days in that prison, "they did little but breathe." The giant was greatly enraged that they were not dead, told them as they had not obeyed him by taking away their life, it would be worse for them than if they had never been born. "At this they trembled greatly;" poor Christian swooned, and was for taking away his own life. On Saturday about midnight they began to pray, and prayed till near "break of day." Then the spirit of Christian, which had been so depressed before that he contemplated ending his life, wonderfully revived, and with great fervour he broke out into these words: "What a fool am I, thus to lie in a stinking dungeon when I may as well walk at liberty! I have a key in my bosom called Promise that will, I am persuaded, open any lock in Doubting Castle." Then said Hopeful. "That's good news, good brother, pluck it out of thy bosom and try." This Christian did, and to their joy, door and gate opened freely, so that they got safely away to the King's highway. This wonderful key was just the promise of God in His Word. This is what will bring us help and blessing in our time of need. But how is it that our expectations from God's Word are so reliable and therefore cheering? Because that Word is trustworthy. You can depend upon its promises. It fits every situation, and covers all our need. "Did you ask me if I had a Bible?" said a poor old woman in London; "did you ask me if I had a Bible? Thank God, I have a Bible. What should I do without my Bible? It was the guide of my youth, and it is the staff of my age. It wounded me, and it healed me; it condemned me, and it acquitted me. It showed me I was a sinner, and it led me to the Saviour; it has given me comfort through life, and I trust it will give me hope in death." All the expectations of Christian hope are linked with the Divine Word. If you make hope your companion, you will learn the same habit, and be cheered and sustained thereby.

One other remark—*Hope keeps us up, because it is a companion which will never make us ashamed.* Boys and girls sometimes have companions who make them blush in the presence of others. Bad conduct that makes one ashamed often leads to a change of companionship. A little girl, named Lucy, drove one day to the railway station to meet her father. He was a very wealthy man. When the train arrived he was helped out of the compartment by a porter. "Take my hand," he said to his little girl waiting his arrival. But when she looked at him, she covered her face with her hands, and leaped back into her father's carriage, to hide herself from the gaze of others, ashamed of a drunken father. His companionship in that state was one she felt disgraced her. Christian hope is never like that. It is a hope that maketh not ashamed. It will never bring the blush to your cheek by leading you into sin or anything at variance with the law of God or the spirit of Christ. Nor will it ever fail you. In the *Pilgrim's Progress* we are told of Vainhope, the ferryman, taking Ignorance over the river of Death. But there Vainhope failed Ignorance. Christian hope, however, will abide with you, take you up to and into the celestial paradise, dwell with you in the King's presence, and ever teach you to look up to God our Saviour for more of His grace and blessing.

## JOHN BRIGHT.

SOME days ago you might have seen hundreds of people wending their way to a red brick house that stands near the boundary line dividing Yorkshire from Lancashire. All were serious and some were sad at heart. They were going to see John Bright as he lay calmly sleeping his last sleep. When the end of the week came round, they bore him along to his last resting-place. Thousands lined the sides of the road as the funeral procession passed along, and all over our country bells were slowly tolling, and flags were hanging half-mast high. They buried him in a small grave-yard. As the coffin was carried towards the grave, you might have seen upon it a wreath sent by Queen Victoria inscribed with the words "A Mark of Respect." Why was it that this man should be so greatly honoured?

He was a great *orator*. The ancients used to picture the orator as a man with chains of gold proceeding from his mouth, by which he led men captive at his will. Such was John Bright. When he raised his voice amid a multitude of men, and in trumpet tones expressed his indignation at wrong-doing, or when in gentle accents he pleaded with them to do the right, every heart was touched as if by a magic spell, and men felt how mighty was his power.

He was a *man of peace*. He was a member of the Society of Friends, and as such he was a lover of peace and good-will. Many a time when our country was likely to be plunged into terrible wars he put forth every effort to turn aside the evil, and persuaded men to put up their swords in their scabbards again. He was not dazzled by military glory—by red coats, and medals, and high-sounding titles. He saw the black side of the picture. He saw the bloodshed. He heard the groans of the wounded, and he was moved by the agonies of the dying. His kindly heart was touched with sorrow when he thought of the soldiers perishing with cold and hunger and disease, abroad; or of the desolate hearths with their widows and helpless children, at home. He wished men to settle all their disputes by friendly talking and by yielding a little on both sides, rather than by murdering one another. He wearied for the good time to come when men will beat their swords into ploughshares, and their spears into pruning-hooks.

He was a man *who obeyed his conscience*. He was not always in the right. No one is. But if he thought duty pointed along a certain path nothing would turn him aside from that way. He was sometimes insulted and jeered at. His effigy was burned in the city streets. But he did not mind these things, if he thought he was on the right side. During the great war in America, when the Northern States were fighting against the Southern he knew that if the North gained, the trade by which he was making his money might be ruined. But that did not affect his conduct. He felt that slavery was a curse, and he did all he could to help the North in its struggles for the freedom of the wretched slaves, though their liberty might ruin him.

He was a man *who loved the common people*. Among the Romans the common people used to choose a man who appeared in their stead and fought for their rights against the tyranny and oppression of the upper classes. Such a man was called a Tribune. John Bright was often called by that name, and well he deserved it. Wherever he saw the poor being oppressed by the rich, or the helpless crushed by the mighty, he stood forth as their champion. Then he could fight, and fight bravely.

He was a *humble* man. Had you met him by the wayside dressed in his quiet simple manner, had you seen his house where all was plain and without



gaily show, or had you seen the small meeting-house, with its uncushioned seats, where he went to worship God, you would not have believed that this was the man a nation delighted to honour. Not long ago when a place of honour was pressed upon him, he refused it, saying, as the Shunammite woman long ago said to Elisha when a place of power was offered her, "I dwell among mine own people."

John Bright was an orator; he was a man of peace; he was a man who obeyed his conscience; he was a friend of the common people; and he was a humble man. Be like him. You cannot all be great orators; that is the gift of God. But you can try to follow peace with all men. You can be friends of the poor and the helpless. You can listen more attentively to the voice of your conscience within you, and be more obedient to its call. And you can remember carefully the words of the wise man, "Before honour is humility."

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## Literature.

"For the present sore and ulcerated condition of the Church, with many marked defects and perilous tendencies, nothing but a new effusion of the Spirit will avail. Many of these tendencies would be at once obviated by the efficacious presence of the Spirit. Of many currents which might be enumerated, the following three might be named, which all too plainly argue a want of the Spirit's power—viz., irreverent criticism of Scripture, sensuous ritualism, and spasmodic efforts put forth to produce by human appliances what can only be effected by the Holy Spirit:—

"I. As to the bold criticism of Scripture, proceeding as it does on a denial of its inspiration by the Spirit, it has no significance and no attractions for a mind that has personally come under the supernatural and regenerating operations of the Spirit. Such a mind accepts on sufficient evidence without difficulty all the divine facts and prophecies—in other words, all the miracles of power and knowledge—with which Scripture is replete, but which the higher criticism, starting from a philosophy opposed to the supernatural, exerts itself to the utmost to explode.

"II. As to the wide-spread Ritualism, it springs from a desire to substitute something sensuous for that which constitutes the true charm and glory of all religious ordinances—the presence and power of the Holy Spirit. It betrays an unrest, a want which the ritualist knows not how to relieve. To a mind replenished with the Holy Spirit, ritualistic elements have no interest or attraction.

"III. With regard to the spasmodic efforts to awaken by human appliances a religious interest in the minds of others, we must distinguish two things that differ. There is, on the one hand, a noble revival spirit, burning with a pure and steady flame, which is kindled and kept alive in proportion as the Holy Spirit inhabits and quickens

the Christian heart to sustained and strenuous efforts for the salvation of others. It springs from the Spirit of grace, it leads to dependence on the Spirit's supernatural operations; and they who cherish it never forget that success is not by might nor by power, but by the Spirit of the Lord. But, on the other hand, there is effort of a different sort—spasmodic and fitful, FROM SELF AND FOR SELF, arguing impatience at the slow progress of the kingdom of God, and prompting measures of the earth earthy. Impure and of a mixed character, it burns itself out, and is succeeded by despondency, exhaustion, and dissatisfaction. Wholly different are those efforts which are kindled by the Spirit, and done in the strength of the Spirit. The effects are blessed and abiding to the glory of the Spirit's power and grace."

These seasonable and weighty words are taken from the admirable work, *The Doctrine of the Holy Spirit*, by Professor Smeaton of the New College, Edinburgh. (T. & T. Clark, Edinburgh.) It is the second edition that now lies before us, and a melancholy interest attaches to it on account of the fact that since it was issued its scholarly and saintly author has passed away to his eternal rest. The legacy to the Christian Church which he has left behind him in this, and in a kindred work on the Atonement, is one by which its theological literature has been greatly enriched. They are books that will live, for not only do they give the fruits of extensive research and learning, but bear the marks of deep experimental piety. This treatise on the Holy Spirit is masterly in its grasp of the various parts of the doctrinal field traversed, in its insight into the bearing of the truth upon various theories brought forward in ancient and modern times, and in its power of exposition. The body of the work is the same as in the former edition, but additions have been interspersed here and there to give clearness and fulness to some points. The subject is discussed in a threefold way—*exegetically*, in the testimony to the person and work of the Holy Spirit furnished in the Bible being clearly exhibited; *dogmatically*, in the doctrine as held by the Church being very fully and ably presented; *historically*, giving a most interesting history of the doctrine from the Apostolic age down to the present time, and the controversies that have raged around it. It is from this last portion we have taken the extract already given to our readers, and from it we would enrich our pages with two others, bearing on modern tendencies. In discussing very acutely the opinions of Schleiermacher and the school which he founded, the place of judge given to the Christian consciousness is referred to. It is pointed out that too narrow and inadequate a view is taken of this Christian consciousness.

If the Christian consciousness were definitely understood to be the sentiment of regenerate men, inhabited by the personal Holy Spirit, it would be entitled to some measure of respect. It would have much in common with Edward's treatise on the Religious Affections, or with the subjective spirituality of the Puritans. As it is, it is natural feeling in many cases, not spiritual feeling: a mere public sentiment, wide enough to take in the con-

sciousness of any man who is not an atheist—a Strauss or Renan. It does not presuppose regeneration by the Spirit. The Bible does not regulate this Christian consciousness, but conversely; the latter is used as the judge and arbiter of the Bible.

In speaking of Brethrenism and its literature on the work of the Holy Spirit, while acknowledging that many excellent things are found in it, on the distinction between Christ's work FOR US and the Spirit's work IN US, he states that there are three points where their doctrinal views on the Spirit are mischievous to the last degree.

1. They have very much resuscitated the Cocceian notion as to the alleged low platform of the Old Testament saints. They represent them all as burdened and fettered by the spirit of bondage, till one hardly sees where spirituality remains. They thus come to divide the Church which was one from the days of Abel into two.

2. They make a presumptuous claim to be in their assemblies under the presidency of the Holy Ghost, as they phrase it, and, accordingly, they venture to carry out the decrees and resolutions come to under this imagination with a confidence little less than Apostolic.

3. They take exception to what most other Churches, not swamped by ritualism, have always regarded as one of the most important and blessed duties—to prayer for the Holy Ghost. The Church of God in all ages, according to the most explicit Scripture examples, the Greek Church, the Roman Church, and the Protestant Churches, in the exercise of a deep Christian instinct, have invoked the Holy Ghost, and expected larger and larger supplies and communications; and they grieve for and confess their sin in not having more implored His help and presence. This sect, by an obvious misinterpretation of Scripture, objects to the practice of praying for the Spirit, because forsooth He was given at Pentecost.

There are many other points touched on of present-day interest regarding which we might desire to give the well-balanced views here expressed, but our space forbids. The conclusion drawn from the historical sketch to which we have already alluded needs to be deeply pondered. It is that without a full testimony to the divine personality and agency of the Holy Spirit, no blessing can be expected on the ministrations of any Church.

A knowledge of the history of the Jewish nation between the close of the Old Testament canon and the birth of Christ helps to a better understanding of many things in the New Testament Scriptures. That state of society among the Jews in which Christianity found its starting-point was the outcome of the struggles through which it had passed in preceding centuries. Many works have been written on this interesting period of Jewish history from Prideaux and Shuckford downward, but they have been rather formidable for any but those who had time to devote to the study. The last issue of the series of Bible Class Primers, issued under the editorial care of Professor Salmond, Aberdeen, takes it up and deals with it in a very interesting, lucid, and thorough manner. *Historical Connection between the Old and New Testaments*, by the Rev. John Skinner, M.A., Kels

(T. & T. Clark, Edinburgh.) We have five chapters, each one giving a succinct and clear view of the history of Jewish people under the successive masters—the Persians, the Greeks, the Maccabees, the Asmonæans, the Romans—that ruled over them during the whole of this period. The origin and subsequent development of the various parties, political and religious, into which society became divided, are traced, and the part which they played very ably presented. Many will be thankful for such a valuable help in guiding a Bible class over this fruitful and intensely interesting period of Jewish history. Mr. Skinner is right in seeing in the Sadducees the prototypes of our modern secular politicians.

The Sadducees held, like some more modern politicians, that the law of God had no application to politics. If Israel was to be made great and prosperous it must be by well-filled treasuries, strong armies, skilful diplomacy, and all the resources of human statecraft. God had left all such matters to human sagacity, and to expect a divine deliverance merely by making the people holy, they accounted sheer and dangerous fatalism. Their religious position was little more than a protest against the extreme demands which the Pharaæic system made on faith and conduct. They rejected the entire mass of scribe-made law, acknowledging only the authority of the written word. To the Messianic hope they were profoundly indifferent. They denied the doctrine of the resurrection, avowedly because it was not contained in the Scriptures, but really because they had no need for it. They were men of the world, whose thoughts and aims were confined to the present life, and they had no interest in a spiritual world or a life beyond the grave.

ONE of the earliest "trumpet notes," on the new war of overtures and speeches over the Confession of Faith with which we are threatened, has been recently given forth by the Rev. John M'Ewan, Edinburgh, in his pamphlet—*The New Movement in the Free Church : its Origin, Nature, and Danger* (James Gemmell). It is the substance of what was delivered by him in his Presbytery, when moving the rejection of Professor Blaikie's overture for some change in the Confession or modification in the terms of the formula. Defeated by a small majority, Mr. M'Ewan has done well to give his excellent speech in this form to the public, that they may have the opportunity of judging of this "new movement" in the light in which it is here presented. It contains a calm, judicious statement of the very serious question that is being raised, and sets forth the grounds on which its agitation ought to be opposed by all who are satisfied with our time-honoured Confession as it stands, and who desire to see their Church served only by men who can honestly accept it as the confession of their faith, and not by those whose loudly-proclaimed "loyalty" to their Church is so curiously shown in dissatisfaction with the Church's creed. As Mr. M'Ewan observes, "it is indeed an *ominous* thing for the Free Church that a Professor in each of her three colleges should be found taking the lead in this assault on her Confession of Faith." These men were appointed and have solemnly promised to maintain and teach the whole doctrine of the Confession,

and if in place of loyally doing this they are in any way assailing that Confession, then they are plainly breaking faith with the Church and ought to be called to account without delay. But if such unfaithful procedure on the part of her Professors can be tolerated by the Church, then there need be no wonder at the appearance of such overtures as that so vigorously opposed in this trenchant pamphlet. We observe that near the end the writer says: "There seems to us only one ground of hope, and our hope is in the people." It is well to have such a hope, but there is surer ground of confidence than this, for "the people," as well as "the leaders," are but men. It is in the ever-living God of Truth, who loves His own cause and has the hearts of all in His hand, that hope must be reposed in all contentings for "the faith once delivered to the saints." And it would not have been out of place to have emphasised this at the conclusion of such a speech, for is not the lesson being everywhere painfully taught—"Cease ye from man"?

The Glasgow Sabbath School Union is an institution that has shown, and is still showing, commendable energy in seeking to raise Sabbath school teachers to a high level of fitness for their important work, intellectually and spiritually. The February number of the *Magazine* issued by it (John M'Callum & Co., Buchanan Street, Glasgow) has been sent to us, and we are pleased to learn that such an excellent periodical has an extensive circulation. The Notes on the lessons are very carefully prepared, and must prove very helpful to those consulting them.

Tenacity of conviction is a good quality when the conviction is well grounded, but when it lacks this basis it cannot be so highly commended. Mr. J. Johnstone of Edinburgh firmly abides by his interpretation of the "mystery" spoken of in the Pauline Epistles, although he feels that he is almost, if not altogether, alone in this view. He has published two supplements to the second edition of his book dealing with this subject, entitled *The Words "Holy Apostles" in Ephesians iii. 5*, and *About the Type and Antitype*. There are some good things in these pamphlets, as there are in all that Mr. Johnstone writes, but the main position they are meant to buttress is not worth all the labour he is bestowing upon it. The discussion about the strict meaning of the words Type and Antitype seems to us to partake very much of the nature of a quibble. We could wish to see the undoubted gifts the author possesses devoted to more useful labour.

The *Presbyterian Review* for April maintains its character for solidity and ability. An excellent article, which all preachers should ponder, puts very clearly *The Differences between the Oratorical and Rhetorical Styles*. The discussion of Woman's position and work in the Church in one of the articles, and in an Editorial Note by Professor Warfield, shows the worthlessness of many current views when brought to the test of Scripture and common sense. The reviews of current literature are done with great care and judgment.

## OUR FOREIGN MISSION.

WE have much pleasure in reporting that the Rev. George Anderson, Mrs. Anderson and their three children arrived safely in Scotland on Thursday the 18th April, after a pleasant and rapid passage from Bombay to Marseilles. There they left the vessel and proceeded per rail through France, and thence homeward by the ordinary route. Mr. Anderson was able to assist at the communion services in Bedford Street Church, Glasgow, on the first Sabbath after his arrival, and doubtless he would enjoy such a privilege in the company of brethren from whom he had been separated for a number of years, and amid the outward decorum and quietness observable in the great city, and the early associations connected with the day of rest. It will be observed from the cover of the *Magazine* that Mr. Anderson has received regular appointments during the next two months, and will have the opportunity of letting his voice be heard in a number of our congregations on the great themes which the servant of Christ is commissioned to unfold, and on the paramount duty of the Church to press forward in active effort for the evangelisation of the heathen world. Meanwhile Mr. Blakely, assisted by our excellent Catechist, will carry on the regular Sabbath-day services in our Church at Seoni, and prosecute the educational and evangelistic work as far as they are enabled. Mrs. Blakely will also have abundance of employment in connection with the Orphanage, Girls' School and Zenana Work. Let the members of the Church at home strengthen their hands, and encourage their hearts by earnest and continuous prayer under God, that He would grant them all needed wisdom and guidance, and greatly bless their labours.

We gladly transcribe the following extract from an address delivered by Mr. Fraser, one of the Commissioners of the Central Provinces of India, when laying the cornerstone of Mission Buildings at Jabulpore, connected with a section of the American Church. Mr. Fraser said:—"As an administrator I am bound to neutrality in matters of religion, so far as the relations of the Government with the native population are concerned. But as an individual, I am at liberty to express my sympathy with all non-political movements of which my judgment approves. In my experience, those who deprecate mission work are generally people who know nothing about it. Ignorance is the distinguishing characteristic of the ordinary despiser of missions, at home and abroad. There are, no doubt, however, critics who take more pains, and still arrive at unfavourable conclusions. We must not refuse to listen when these men point out what may be weak spots in our armour; and if we may learn from our enemies we certainly may do so from those who style themselves

our friends. For the rest, however, I detect in most of the criticism of these so-called candid friends a one-sidedness of view, and a certain absence of sympathetic touch, which would in any other sphere of thought, stamp them as quite unfit for critical function. If defects exist, it is easy to remedy them. There is nothing in Christianity detrimental to accuracy, either in accounts or statistics. It may be that direct results in the shape of conversions and baptisms are not so startling as the Church at home would like to see them. But this is only a superficial estimate of the situation. No man who studies India with a seeing eye can fail to perceive that the *indirect* results of missionary enterprise, if it suits you so to call them, are, to say the least, pregnant with promise. The Dagon of heathenism is being undermined on all sides. To the careless bystanders the image may loom as yet intact in all its ghostish monstrosity; but its doom, we know, is written, and great will be its fall. I have often given it as my opinion that ere many years are over we shall have in India a great religious upheaval. The leaven of Western thought and the leaven of Christianity together are working on the inert heap of dead and fetid superstitions, and by processes which cannot always be closely traced are spreading a regenerating ferment through the mass which must in time burst open the cerements that now enshroud the Indian mind. It may not be in our time. It may not be in the time of our immediate successors. But it *will* be, when He sees fit with whom a thousand years are as one day. My own belief is that it will be sooner than the world or even canons of the Church suppose. What the Indian Church of the future will be, by what organization governed, to what precise creeds affiliated, I, for my part, do not pretend to foresee. It is being hewn out now by many hands, furnished from many countries. But the main burden of the growing work must ere long be taken up by the children of the Indian soil. It is not beyond the bounds of possibility that the native Church may in time produce its own apostle, destined to lead his countrymen in myriads to the feet of Christ. The story of Buddha may renew itself within its pale."

Just on the eve of going to press, a most interesting letter for the young from Mrs. Blakely, Seoni, has reached us. It is dated 9th April, and gives a very vivid picture of the Orphanage and the Girls' School. We are sorry to be under the necessity of holding it over. Its closing words however we give now:—"Let me remind all friends of the Mission that my husband and I are in a very trying position at present. We have such an imperfect knowledge of the language, and besides all the people seem to be trying us, to see whether they are to have all their way, or if we are to have ours. . . . We do need your prayers. Pray that we may have special wisdom given to us for our peculiar difficulties at present."

## Ecclesiastical Intelligence.

INDUCTION AT DROMORE, IRELAND.—The services in connection with the induction of the Rev. Edward White into the pastoral oversight of the Original Secession congregation of Dromore, Macosquin, were held on Wednesday. The congregation had been for the rather lengthened period of eight years without a pastor, and the members deserve no small credit for having held together during the protracted vacancy. The last minister was the Rev. James Patrick, who was translated to Carnoustie. Rev. Edward White, the new pastor, received a unanimous call from the congregation. At that time he was settled in Kirriemuir, in the O.S. Presbytery of Perth, and previously he had been labouring successfully in the mission field in India, from which he was obliged to retire owing to the ill-health of his wife. We heartily join in welcoming Rev. Mr. White to this district, and we are sure the Dromore people will have no cause to regret their choice. At the induction services the following ministers were present:—Rev. John Robertson, Ayr (Moderator); Rev. Andrew Miller, Kirkintilloch; Rev. Alexander Smellie, M.A., Stranraer; Rev. W. W. Spiers, Darvel, Ayrshire; and Rev. John Moody, B.A., Boardmills, Lisburn. There was a large attendance of the members of the congregation, the following ministers being also present:—Rev. D. Mair, M.A., Killaig; Rev. James B. Houston, Aghadowey; Rev. James Smyth, Crossgar; and Rev. F. Torrens, B.A., Macosquin. The services were opened by Rev. Mr. Spiers, and afterwards Rev. Mr. Robertson preached an excellent sermon from Deuteronomy, thirty-third chapter, and 29th verse. Rev. Andrew Miller clearly and ably defended the Presbyterian system of Church Government; Rev. Mr. Robertson put the questions to Rev. Edward White, who was then set apart to the duties of the ministry in Dromore. Rev. Mr. Smellie delivered an eloquent and impressive charge to the minister and people; and the services were brought to a close by Rev. John Moody, B.A. At the conclusion of the services the people had an opportunity, of which they gladly availed themselves, of welcoming their new pastor. In the evening a social meeting was held in the church, which was crowded. The chair was occupied by the Rev. A. Miller, Kirkintilloch, and after tea had been partaken of, addresses were delivered by him, the newly inducted pastor, Mr. White, the Rev. Messrs. Mair, Killaig; Moore, Ringrend; Lynd, Ballylaggin; Smith, Crossgar; Smellie, Stranraer; Moodie, Boardmills; Spiers, Darvel; and Robertson, Ayr. The interesting meeting was brought to a close by praise and the benediction.—From the *Coleraine Chronicle*. Mr. White was introduced to his new charge on the following Sabbath by the Rev. A. Smellie, Stranraer.

We heartily congratulate our friends at Dromore on this auspicious settlement of Mr. White in the midst of them, after their lengthened vacancy. Again their eyes behold their teacher, and it is our confident hope as well as earnest prayer that the ministry begun in such happy circumstances will prove a very fruitful one.



**INDUCTION AT KILWINNING.**—The Presbytery of Ayr met at Kilwinning on Wednesday, April 17th, for the purpose of inducting the Rev. Thomas Matthew, formerly of Midlem, to the pastoral charge of the congregation there. The members of Presbytery present were the Rev. Messrs. Robertson, Ayr; Spence, Auchinleck; Spiers, Darvel; D. Matthew, Toberdoney; and Smellie, Stranraer. Along with these there were present Mr. Hobart, Carluke; Mr. Gardiner, Pollokshaws; Mr. Mackay, Bridgeton; Mr. Miller, Kirkintilloch; and Mr. E. Ritchie, Paisley. Mr. Hobart conducted the opening services in the church. Mr. Spiers preached from Matt. xxi. 28, "Son, go work to-day in My vineyard." Mr. Robertson stated the steps of procedure, put the questions of the formula, and offered up the induction prayer. Professor Spence delivered a beautiful and impressive address to pastor and people, founded on the account given in Isaiah vi. of the angelic life. And Mr. Mackay closed the services with praise and prayer. In the afternoon dinner was served in the Manse to the Presbytery and its friends, a pleasant feature of the proceedings being the presentation of a handsome gift to Professor Spence, who had acted as Moderator of the Session during the vacancy. In the evening there was a large social meeting in the Temperance Hall, with Mr. Gardiner in the chair, at which a number of suitable and interesting addresses were delivered. Among the speakers were the Rev. Messrs. Ker, Taylor, and Russell, ministers of other churches in the town, who extended a most cordial welcome to Mr. Matthew, and who spoke at the same time in high and hearty terms of the late minister of Kilwinning. Mr. Matthew was introduced to his new charge on Sabbath, April 21st, by the Rev. John Sturrock of Edinburgh.

It is our earnest hope that great good may flow to the Kilwinning congregation, and great glory come to Christ, from the new tie formed between pastor and people—that Mr. Matthew may carry with him to this fresh sphere of labour "the fulness of the blessing of the Gospel of Christ."

We are pleased to learn that previous to leaving Midlem, Mr. Matthew received two separate testimonials (in money), both of considerable value—one from the managers of the congregation, and another from friends outside who wished to express their kindly feelings towards him and their appreciation of his character and labours. Mrs. Matthew also received a beautiful hand-bag from the children connected with the Sabbath School.

**ARBROATH.**—On the second Sabbath of March last, special services were held in the church here in connection with the twentieth anniversary of Mr. Stirling's pastorate. Mr. Gardiner of Pollokshaws occupied the pulpit during the day and at night, and delivered three most suitable and excellent discourses. On the Monday evening following, a social meeting of the congregation was held in the Panmure Hall, the Rev. Mr. Stirling presiding. After tea, the Chairman made a very interesting statement, reviewing his twenty year's work in Arbroath. When he was ordained the membership was but 53: at present it was nearly four times that number. Interesting addresses were

afterwards delivered by the Rev. J. Patrick, Carnoustie; the Rev. W. B. Gardiner, Pollokshaws; the Rev. R. Morton, Perth; and Mr. D. Finlayson, Probationer. A class under the skilled guidance of Mr. Reid, the precentor, rendered some pieces of music very tastefully during the course of the evening.

**AYR.**—The annual social meeting in connection with the Home Mission and Sabbath School carried on by the Original Secession Church, was held on Tuesday evening, 5th March. Rev. John Robertson presided, and was accompanied to the platform by Rev. Mr. M'Vicar, Dundee; Rev. Mr. Ritchie, Paisley; Mr. M'Donald, missionary, Ayr; Mr. A. S. Taylor, and Mr. John Milligan. The hall was filled to its utmost capacity. After tea, interesting addresses were given by the chairman, and Messrs M'Vicar, Ritchie, and M'Donald. Praise engaged in by the audience was suitably interspersed. After votes of thanks were proposed to the speakers by Mr. A. G. Anderson, the Ladies' Committee by Mr. R. Cuthbert, the managers of the Wooden Church for free use of same by Mr. G. T. Cowieson, and the chairman by Mr. A. S. Taylor, the meeting was closed with praise and prayer.

**BRIDGETON, GLASGOW.**—The annual business meeting of the "Home Circle" in connection with this congregation was held on the evening of Tuesday, 19th March, in the small hall beneath the church. Mr. J. Robertson, president, in the chair. The reports submitted showed that the past session had been a most successful one—the average attendance being 32. The income for the session had been £4 7s. 9½d., and the expenditure £2 16s. 6d., leaving a balance of £1 11s. 3½d., and of this sum £1 10s. was voted to charitable purposes. After the office-bearers for next session were duly appointed the meeting was brought to a close. On the following Tuesday, 26th March, a social meeting was held in connection with this prosperous and vigorous association. The genial Hon. President, the Rev. J. M'Kay, occupied the chair, and after tea able and interesting addresses were delivered by the chairman, Messrs. James Robertson, James Conn, Samuel Bell, John Allan, W. Anderson. A splendid programme of readings, recitations, and music enhanced the pleasures of the meeting.

**DARVEL.**—Anniversary services were held in connection with the O. S. Church on Sabbath, March 17th. The Rev. Peter M'Vicar preached in the forenoon and evening; Rev. W. W. Spiers in the afternoon. The attendance at all the diets was good; in the evening the church was crowded. The collection in aid of the manse building fund amounted in all to the sum of £58.—On Monday evening the congregational soiree was held in the church, which was filled by the company that assembled. The Rev. W. W. Spiers presided. Excellent and suitable addresses were given by the Rev. W. B. Gardiner; Rev. P. M'Vicar; Rev. E. Ritchie, Paisley; Rev. J. D. Robertson, U.P. Church, Darvel; Mr. Laird, Kilmarnock; Mr. Hunter, Kilmarnock; and Mr. G. Cowieson, Ayr. Several pieces were well rendered by a class under the leadership of Mr. James Craig. The meeting, which seemed to be enjoyed by all, was, after the usual votes of thanks, closed with the benediction.

GLASGOW.—The eighth annual conversazione of the Original Secession Church Literary Association was held in Mains Street Church Hall on the evening of Thursday, 21st March last. The Rev. Ebenezer Ritchie, Paisley, Honorary President, occupied the chair. There was a fair turn-out of members and other ladies and gentlemen interested in the Association—the audience numbering about one hundred and ten. In the course of the evening the Secretary read his annual report, which gave an account of a fairly successful season. William Martin, Esq., Glasgow, addressed the meeting on “The Influence of Literature on Life.” Several readings were given, and various pieces of music rendered during the evening. The usual votes of thanks were given at the close.

KILMARNOCK.—At a very successful social meeting of the congregation and Sabbath school here, held on the evening of April 1st, Mr. Laird was presented with a valuable silver watch, and Mrs. Laird with a beautiful large-type Bible, as a mark of esteem.

PAISLEY.—The Bazaar Committee have much pleasure in intimating that the total drawings at the bazaar in aid of the building fund amounted to £883. They desire most cordially to express their thanks to all who in any way helped to bring about so good a result. A quantity of work still remains unsold. The Committee cannot refrain from expressing their thanks to Messrs. J. & R. Parlane, publishers, Paisley, who kindly did all the printing work free of charge. The congregation are now in possession of a site which has cost £670, and have to their credit £675 as nucleus of a building fund. *Sabbath School Soiree.*—On the 11th January, this Sabbath School held its annual soiree. The hall was quite filled. Rev. E. Ritchie occupied the chair. Tea being served, a very interesting programme was gone over—teachers and scholars taking part. Addresses were delivered by Mr. Ritchie, and Rev. Messrs. Wilson and Farquhar, Paisley. At the close of the evening, Mr. David Begg, junior, in fulfilment of a promise made at a similar meeting last year, distributed a large number of prizes to those scholars who had not been absent more than three times during the year. This promise of prizes, we are glad to know, has been renewed by Mr. Begg for another year. The Sabbath School is in a satisfactory and encouraging condition. *Bible Classes.*—On Friday, 1st February, the young men and women in attendance on the Bible Classes were entertained to tea by their teacher, Mr. R. B. Parlane, in the hall of the Liberal Club. Mr. Parlane occupied the chair, and delivered a very earnest address to those present, who numbered about 180 persons. Each member of class had the privilege of bringing one friend. Addresses of a very interesting and instructive character were delivered by Sir John Neilson Cuthbertson, Glasgow; Rev. Mr. Gardiner, Pollokshaws; Mr. Morton, Perth; and by Mr. Ritchie; also Messrs. D. Begg, senior, and James Parlane. The evening was much enjoyed. *Congregational Soiree.*—On Friday evening, 22d inst., the congregational soiree was held in their usual place of meeting—hall of Liberal Club. About 200 were present. Rev. E. Ritchie occupied the chair, and was supported by Rev. Dr. Henderson, Rev. J. Crouch,

and Rev. T. Hobart (Carluke), and Messrs. David Begg, James Parlane, and R. B. Parlane. After praise, and a blessing having been asked, a very substantial tea was partaken of. The Chairman, in his opening remarks, stated that he was glad to see so many on this the fourth birthday of the congregation. He felt that God had prospered them in the past, and if they remained faithful and true to Him their prosperity would be still greater. Most instructive addresses were afterwards delivered by the Rev. Dr. Henderson, Mr. Cròuch, and Mr. Hobart. The meeting was very enjoyable, and was much enlivened by the singing of several pieces by the Sabbath school teachers and a few friends. After the customary votes of thanks had been given, the meeting closed with the benediction.

THURSDAY.—The annual social meeting in connection with the Sabbath School was held in the Rose Street School on the evening of Thursday, 21st March. The chair was occupied by the Rev. C. S. Findlay. After tea, the secretary, Mr. Angus Macdonald, read a report of the work of the past year which showed that the school was continuing in a fairly prosperous condition. The chairman then addressed the meeting, followed in the course of the evening by the Rev. Mr. Stewart, Castletown, Messrs. David Coghil, and John Waters. A new feature of the evening's proceedings was a number of well-rendered recitations, and pieces of music given by the children. A vote of thanks to those who had contributed to the evening's enjoyment, moved by Mr. John Shearer, brought a pleasant and highly successful meeting to a close.

HONOUR TO ONE OF OUR STUDENTS.—It will be pleasing to our readers to learn that Mr. James Patrick, the son of the respected minister of Carnoustie, has graduated as M.A. at St. Andrews University with first class honours in Classics, and in addition has received the title of B. Sc. We congratulate him on this success achieved in his studies in the Arts and in Science.

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#### EDITORIAL NOTE.

THE obituary notice of the late Mr. William M'Conaghy, Toberdoney, reached us too late for insertion in the present number. We may be allowed to remind ministers and others who send notices of meetings, that the 21st day of the month preceding issue is the latest at which arrangements can be easily made for their insertion.

THE  
ORIGINAL SECESSION MAGAZINE

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JULY, 1889.

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PREFATORY NOTE.

ON account of the lateness of the Synod meeting it has been thought advisable, not to have an extra number of the *Magazine* this year, but to issue the July number a little earlier, and to give in it an account of the Synod proceedings, and the various reports that were submitted to it. These have taken up so much space, that other material could not be inserted without making it too bulky. The past meeting of Synod was a very pleasant and encouraging one, and we are sure that the clear and detailed narrative of its proceedings, furnished by our busy clerk, will be read with interest and profit. It will be noticed that so great was the harmony prevailing that not a single division was taken from the beginning to the end of the proceedings. Along with firm adherence to the Scriptural position which as a church we occupy, there was evinced a strong desire for more aggressive Christian work. This key-note was struck in the excellent opening address of the moderator—which we had once hoped to give to our readers in this number but which we have been compelled to reserve until September—and was maintained throughout. We entirely sympathise with the sentiment that there is nothing in our distinctive principles in the most remote degree antagonistic to such work, but much in them to incite us to it, and to give us good grounds to expect the divine blessing in the doing of it. At the present time when everywhere around us there is a loosening of the bonds of adherence to truth, there is an urgent call to be steadfast and immovable, but we must take care that we do no injury to the truth we hold fast, by acting as if it were for ourselves only, and not a mighty instrument put into our hands wherewith to seek the highest welfare of others.

The "Pages for the Young" will be found at the end of this number. The success with which the new department of the *Magazine* has been attended, has been very gratifying, and we earnestly bespeak the active interest of ministers, parents, and Sabbath school teachers, in maintaining it and increasing its usefulness. We are sorry that our young friends who have been busy with their collecting cards and boxes during the past year, will not see their names in this number, but if they look out in September they will not fail to find them.

## NOTES ON RECENT SYNODS AND ASSEMBLIES.

THE currents of religious thought and feeling in the community make themselves more than usually manifest in the supreme courts of the various churches at their annual gatherings. If we are to possess an understanding of the times, and to know what Israel ought to do, we must make a careful and prayerful study of them. The task is a difficult, and in some respects, a delicate one, and when it falls to be done by the same hand year after year much freshness in view-points, and in the treatment of subjects, can hardly be expected. The meetings of the various Synods and Assemblies connected with the different branches of the Presbyterian Church in these lands have just been held, and in essaying a brief review of their proceedings our aim would be to give as fair and accurate a view of the position of each church as possible. We may refer first to their

## AGGRESSIVE WORK.

at home. The success attending this may be tested by the increase in the membership of the different churches. If they are holding those already within their fold, and making inroads upon the home heathenism around them, then there is bound to be numerical increase. Viewed in this light the progress that has been made, as presented in the various reports on statistics, can hardly be regarded as satisfactory, or as evidencing great aggressive power. It may be tabulated as follows :

	1887	1888	Increase.
English Presbyterian Church	62,566	63,830	1,264
United Presbyterian Church	182,170	182,963	793
Free Church	333,098	336,335	3,237
Established Church	579,002	581,563	2,566

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Total Increase, 7,860

Now, when we think of the number of agencies that have been at work, the result, it may be confessed, is rather saddening. Even taking into account the draining of congregations in some quarters by emigration, an increase of less than 8,000 in a Christian community of over 2,000,000, does not, in the face of it, bear witness to a vigorous spiritual life. The churches, if we may judge from such statistics, are doing no more than holding their own, if they are even accomplishing that. One encouraging feature is that the burden of home heathenism is being more keenly felt by the conscience of the churches. Earnest investigation is being made into the causes of it, and the best remedies for its removal. Discussions on the topic occupy a prominent place in the proceedings of the various supreme courts. The relation of the churches to the young, and the duty of so caring for them that they may be retained and trained for active Christian service, are matters far more emphasised than they were wont to be. Numerous Home Mission agencies are in operation, and their work in many ways fostered and encouraged. A more accurate

estimate of the task lying at the Church's door—of possessing the land for Christ—is being formed. Mr. Hugh Price Hughes, who has been conducting a well-known Wesleyan Mission in the West End of London, said recently that we needed some keen and skilled observer to do for human beings what Sir John Lubbock has done for ants and wasps; one who would study their life and habits, and the organization of society in its various parts with minute and patient care, recording the slightest details and characteristics. And it cannot be denied that recent inquiries have placed before us far more clearly and fully than ever before the real condition of those in the midst of us, who are living in neglect of religion—their surroundings and the influence of these upon them—the causes which have led to their alienation from the churches, and which tend to perpetuate this alienation. It has to be conceded that much of the blame lies on the churches themselves, because of their want of care for them—their failure to enunciate those righteous principles of God's word, which emphatically condemn oppressions from which they have severely suffered, and their failure so to present the Gospel to them as to meet their pressing needs. In their now addressing themselves to social questions under a deep sense of their importance and of their intimate bearing on the spiritual welfare of the people and the progress of God's Kingdom among them, there is found a very hopeful sign of the times. If our nation is to be saved from ruin, the masses into whose hands political power is being more and more largely put, must be leavened with the moral teaching of Christianity. As an indication of the spiritual life pervading the churches—a spiritual life, without which, all aggressive work will be comparatively fruitless—a passing reference may be made to their incomes. The English Presbyterian Church reports an income of £210,376, being a considerable increase over that of the previous year. The total income reported by the United Presbyterian Church amounts to £375,106 10s. 11d., being an increase of £7,097 2s. 3d. over that of the preceding year. In the Free Church the total income has been £638,939 0s. 5½d., being an advance from preceding year of £46,083 15s. 4½d. In the Established Church the total amount collected during the past year was £349,973, being a decrease of £7,937 from the sum collected during the previous year. It is thus a large sum which is contributed by the various branches of the Presbyterian Church in these lands for religious purposes, and a sum year by year increasing. Still it is small compared with the amount that is spent on pleasure in various forms. But now we go on to touch on

#### FOREIGN MISSION WORK

as discussed in the various supreme courts. And here a first place must be given to the work of the Gospel among the Jews. The present is the Jubilee year of Scottish Presbyterian Missions to the Jews. It is exactly fifty years ago since Dr. Black, Dr. Keith, Dr. Andrew A. Bonar and Mr. R. M'Cheyne were sent out as commissioners from the Church of Scotland to enquire into the condition of the Jews of Palestine. The account of their journeyings and

investigations is given in Dr. Bonar's most interesting volume, "A Narrative of a Mission to the Jews." The work then begun has continued ever since and has greatly expanded. The numerical results in the way of conversions have not been large, and have often been made matter of ridicule in the secular press. Still they have not been without their importance. Speaking at a missionary meeting in connection with the English Presbyterian Church, Mr. Meyer stated that since the beginning of the century, at least 100,000 Jews have been brought within the fold of the Church. They were not all of them poor, though it had always been the boast of Christianity that to the poor the Gospel was preached. All classes of society and all professions were represented among these converts. In regard to the present position of the Jews, he said, that it was difficult for him to answer the question whether they were nearer Christianity than before, and though he could not look into the future, he believed the morning was coming, and the great result was sure. There were already some streaks of the dawn. Rabbinism in Europe was crumbling away, and was losing its hold in Russia, in Galicia, and even in Jerusalem. Whereas some twenty years ago it was impossible to induce a Jew even to receive a copy of the New Testament, he was now quite ready to buy one. Rabbinism could live only in the strictest isolation, and when that ceased it must die. One interesting thing in connection with Gospel work among the Jews was the exchange of rather unusual courtesies between the Assemblies of the Established and Free Churches. The venerable Dr. Somerville of the Free Church, in his recent tour in the East, visited some mission stations among the Jews carried on under the superintendence of the Established Church. Receiving an invitation to address the Assembly of the National Church in connection with the presentation of the Report of Mission Work among the Jews, it was cordially accepted by him, and a very hearty welcome given to him when he appeared. This was taken notice of in the sister Assembly in appreciative terms. So much gratified was Dr. Somerville's family with the warm reception accorded to him that one of his sons sent a very handsome donation to the fund by which the Jewish Mission is maintained. This was, altogether, a very pleasing incident, and gives evidence that the bitter feelings caused by the Disruption are wearing away. While mission work is being carried on at various places on the European Continent, Asia Minor, Egypt and Palestine, where Jews are found, the spiritual wants of those living in the midst of the teeming populations of our large cities are not neglected. A very vigorous mission among the Jews in London is prosecuted by the English Presbyterian Church.

With regard to work among the heathen, the reports submitted to the various gatherings spoke of earnest and successful work in different parts of the world-wide field, but presented nothing of a striking or unusual character. The world is being prepared for the establishment of God's kingdom in it, and the Presbyterian Churches in these islands are taking no small part in this great work. From many stations on the dark continent of Africa, their agents are



shedding around them the benign and healing influence of the Gospel. Great anxiety was expressed regarding the safety of those stationed around Lake Nyassa in Central Africa against whom and whose work the Arab slave-dealers, secretly abetted, it is believed, by the Portuguese and the Germans, have risen up in arms. Their lives are in jeopardy, and the fruits of their noble work and that of those who preceded them, are in danger of being lost. They need and ask our prayers. It is to be hoped that the baptism of suffering through which the missionaries and Christian natives there are passing may be overruled to cause the tree of the Gospel, which has been planted there amid tears and prayers and blood, to strike its roots more firmly in the soil. And away in the South Sea Islands the work of the Gospel—the foundations of which were laid in the blood of the martyred Williams—has marvellously prospered. The difficulties of the work have recently anew been brought home to us in the thrilling narrative of J. G. Paton, and its triumphs have been marvellous. Islands have, by the simple message of the Gospel, been transformed in their moral character. Once the abode of cruel and merciless cannibals, they are now the abode of earnest and consistent Christians. The vast empire of China is opening to the Gospel and Western civilisation, and the hoary superstitions which have long held sway over the many millions of its people are beginning to crumble. India with its manifold races and castes is being leavened with the principles of the Christian religion. The progress of the Gospel among the diversified races in this interesting land, is not to be measured by the number of converts. Every one possessing anything more than a superficial acquaintance with the state of society bears witness to the fact that there are multitudes of Nicodemuses—men and women who not only have lost all faith in their heathen systems, but who have actually become convinced of the truth of Christianity, yet cannot brave the social ostracism which would follow their openly breaking with the faith of their fathers and seeking admission into the Christian Church by baptism. And, besides these secret disciples, there are many with their faces toward the light. The faith in old superstitions is completely undermined, even among the vast majority of those who adhere to them. A question that received some attention at almost all the gatherings, is one that has been discussed very keenly of late, that in relation to the missionary value of the large educational institutions, that are largely maintained from the Mission Funds. There is only one mind among those who have seriously studied the matter, as to the immense value of the elementary schools in connection with mission stations under the superintendence of Christian agents and pervaded by Christian influence; but there has been very serious questioning about spending funds, contributed for the evangelization of India, upon institutions that are mainly devoted to secular learning, and in which Christianity is kept very much in the background. It is well that the matter should be discussed and the arguments on both sides fairly and patiently heard. The very raising of the question shows the importance which the

churches are attaching to direct evangelistic work in the mission field. It came out in the United Presbyterian Synod that in their mission schools in Rajpootana, heathen teachers were sometimes employed in hearing the Bible lesson and teaching the Catechism. Emphatic condemnation was pronounced upon this practice, and its speedy discontinuance is assured. The interest taken in Foreign Mission Work by the people at home, is shown in the immense gatherings that assemble to hear the addresses of missionaries home on furlough. It was our privilege to be present at such a gathering in the Free Assembly Hall, Edinburgh, during the recent sittings of the Assembly, and the place was crowded with a deeply interested and enthusiastic audience. The addresses were of a most interesting and instructive character, and often a thrill of sympathy, with the great world-wide work in which the missionaries were engaged, went visibly through the vast assemblage. It was good to be there, and most pleasing and encouraging to see the warm interest taken in such a matter. But from these notes about the work of the churches at home and abroad we must come to write of their

#### DOCTRINAL POSITION.

In the United Presbyterian Synod there was no discussion bearing directly on this matter. It stands doctrinally where it has stood for some years past. Some years ago the United Presbyterian Church adopted a Declaratory Statement explaining the sense in which they understood the teaching of the Westminster Confession of faith on some points, and presenting more fully some aspects of Gospel truth which it was thought did not receive sufficient prominence in the Confession. It is evident from last Assembly that the Free Church is prepared to follow it in this, and even to go beyond it. The discussion on the Westminster Confession, raised in connection with numerous overtures about the Church's relation to it, revealed a drift away from the doctrinal position which it has long occupied, and which has been the greatest source of its strength. It would be difficult for any one to say where exactly it now stands in matters of doctrine. It is true that in Principal Brown's motion, which was carried, while the step that is to be taken to relieve the scruples of those who object to the Confession on some points, is left to the consideration of a committee, the understanding is affirmed that this church can contemplate the adoption of no change which shall not be consistent with a cordial and steadfast adherence to the great doctrines of the Confession. But of what value is this understanding? Will it prove any barrier against the rising tide of change? Can it not be made just as elastic as the disposition of the various parties wish to make it? With Principal Brown's motion in itself, we might in certain circumstances have the heartiest sympathy, as we as stoutly maintain as any the right of the Church to revise her symbols and adapt them to the altered circumstances in which she may find herself placed. But as it is a dangerous thing to change horses in the middle of the stream, so it is no less dangerous to tamper with creeds in a time of doctrinal unrest and transition.

If there had been cordial agreement as to the system of doctrine exhibited in the Confession, there might have been less risk of revising it or defining anew in some way the church's relation to it, but if there was one thing more apparent in the discussion than another, it was that even this is awaiting. One stated that he and they who thought with him were adherents of no system of theology at present in existence, and that in their view the faith demanded an entirely new theological expression. Dr. W. C. Smith went far in this direction, and evidently would desire a new creed, with perhaps some portions of the old Confession worked into it. Now we have a right to ask, What fixity of doctrine—what agreement in theological belief—is found among those who oppose the system exhibited in the Westminster Confession? One would wish to see their new Confession ere agreeing to part with the old. We confess frankly to having a suspicion that the new creed would be so attenuated as not to prove capable of yielding the strong, spiritual nourishment that the Westminster Confession for ages has done, or of giving such a backbone to our Christianity in the future as it has done in the past. It is not faultless, some of the things said against it are true, but we may be excused for holding fast to it till we are presented with a better—with one in which the same grand Biblical system of doctrine finds better expression. But this dissatisfaction with our time-honoured Confession is not the only indication of the drift which is now becoming apparent in this Church, and which, if not checked, may carry it far enough away from its original standpoint. The honour put upon Dr. Marcus Dods in electing him the successor of the esteemed Prof. Smeaton, marks a great change in its attitude. We should suppose Prof. Robertson Smith would have his own thoughts on the turn of events. That he should be deprived of his chair, and Dr. Dods—who has been as bold, if not, in some respects bolder, in his criticism of Scripture—in a few years elected to a much more important and influential position, surely shows how quickly the Church has moved in a certain direction. We believe that in point of scholarship and power of suggestive exposition Dr. Dods stood head and shoulders above the candidates for the chair put forward by the Constitutional party, and this greatly weakened their position. Still, the uncertain sound Dr. Dods has once and again given forth on matters, such as the inspiration and infallibility of Scripture, lying at the very basis of our Christian faith, ought to have made the Church more cautious in entrusting to him the training of her future ministers. Scholarship with soundness in the faith should be earnestly sought for in such a position, but scholarship without this will produce but a poor class of preachers and ministers.

In the Established Church the change in the formula of subscription to the Confession proposed last year, and sent down to Presbyteries, was approved of by the majority of Presbyteries, and was by the recent Assembly passed into a law of the Church. Principal Cunningham, for whose weak capacity even the so-called Apostles' creed is too much, took charge of this measure, and has, to the deep grief of many, succeeded in getting it passed. The change

Edward White, formerly of Kirriemuir, had been inducted to the pastoral charge of Dromore Congregation; and that the Rev. Thomas Matthew, formerly of Midlem, had been inducted to the pastoral oversight of Kilwinning Congregation. Both Mr. White and Mr. Matthew took their seats as members of Court. The Clerk intimated that he had received an acknowledgment of the Memorial protesting against the contemplated resumption of diplomatic relations with the Vatican, sent last year to the Prime Minister—the Most Honourable the Marquis of Salisbury, K.G., and also to the First Lord of the Treasury, the Right Honourable W. H. Smith. The minutes of the *pro re nata* meeting of Synod, held in Glasgow on the 20th February last, were read and approved of. On proceeding to the appointment of a Moderator for the current year, it was moved by the retiring Moderator, and unanimously agreed to, that the Rev. Peter M'Vicar, Dundee, be elected to the office, and Mr. M'Vicar took the chair accordingly. The newly-installed Moderator addressed the Court on EVANGELISM, showing the necessity of carrying on the work of Evangelisation within as well as without the Church. The members of the Synod for the current year are as follows:—

## PRESBYTERY OF AYR.

Ministers.	Ruling Elders.	Congregations.
Rev. John Robertson	Mr. Robert Cuthbert	Ayr
Rev. Professor James Spence		Auchinleck
Rev. William W. Spiers	Mr. James Hamilton	Darvel
Rev. Edward White		Dromore
		Kilmarnock
Rev. Thomas Matthew	Mr. John Barr	Kilwinning
Rev. Alexander Smellie, M.A.	Mr. Alexander Rankin	Stranraer
Rev. David Matthew, B.D.	Mr. David Ross	Toberdoney

## PRESBYTERY OF EDINBURGH.

Rev. Thomas Hobart, M.A.	Mr. Andrew Prentice	Carluke
Rev. John Sturrock	Mr. Allan Preshaw	Edinburgh
	Mr. James Anderson	Kirkcaldy
	Mr. John Gouinlock	Midlem

## PRESBYTERY OF GLASGOW.

Rev Professor W. F. Aitken, M.A.	Mr. Hugh Howie	Mains St., Glasgow
Rev. Alexander J. Yuill	Mr. John Hall	Laurieston, Do.
Rev. John M'Kay	Mr. William Peterkin	Bridgeton, Do.
Rev. Andrew Miller	Mr. William Lyon	Kirkintilloch
Rev. Ebenezer Ritchie	Mr. Joseph Buchanan	Paisley
Rev. William B. Gardiner	Mr. John T. Garland	Pollokshaws
Rev. George Anderson		Seoni
Rev. John Ritchie	Mr. William Smith	Shottsburn

## PRESBYTERY OF PERTH AND ABERDEEN.

Rev. Ebenezer Ritchie	Mr. John Govan	Aberdeen
Rev. Alexander Stirling	Mr. David Littlejohn	Arbroath
Rev. Robert Brash		Birsay
Rev. James Patrick	Mr. James J. Anderson	Carnoustie
Rev. George Anderson	Mr. Alexander Carr	Coupar Angus
Rev. Peter M'Vicar	Mr. John Matthew	Dundee
		Kirriemuir
Rev. Robert Stewart		Olig
Rev. Robert Morton	Mr. Robert Mathieson	Perth
Rev. Charles S. Findlay		Thurso

It was intimated by the Rev. Charles S. Findlay that the Rev. Robert Brash of Birsay was unable to attend the present meeting owing to physical weakness, and the reason assigned for Mr. Brash's absence was sustained. An excerpt was read from the minutes of the Irish Secession Synod intimating that the Rev. John F. Moore, M.A., of Garmany's Grove, and the Rev. Samuel Pettigrew of Mullabrack had been appointed to attend the Synod as their deputies, and it was agreed to place their names on the roll. A statement of the business to come before the Synod was submitted by the Clerk, and the proposed order of procedure. The statement was received. A Committee on Bills and Overtures was appointed, consisting of a minister and elder from each Presbytery with the Moderator and Clerk—the Moderator, Convener. This Committee met on Tuesday morning and submitted a report which was received. The Rev. Robert Stewart, Olig, and the Rev. Thomas Matthew, Kilwinning, were appointed to conduct devotional exercises on Tuesday and Wednesday mornings after the Synod had been constituted. The following is an outline of the business that came before the Synod :—

1. *FINANCE.*—A very encouraging statement was submitted by the Synod Treasurer and Finance Committee respecting the finances of the Church, and such as to indicate that the accustomed liberality of the people had been well sustained throughout the year. The financial reports embraced :—

1. *The Synod Treasurer's Statement.* The annual accounts of the Synod Treasurer were laid on the table, and printed copies were distributed among the members of Synod. The following portions were read—(1) The comparative statement of contributions from Congregations to the Synod Funds for the past and preceding years ; (2) The comparative abstract of Receipts for the years 1887-88 and 1888-89 ; and (3) The state of the Funds at the close of the financial year. The certificate of the Auditors attesting the correctness of the accounts was also read.

2. *The Finance Committee's Report.* The report of the Finance Committee was submitted by the Rev. William B. Gardiner, Convener. The report conveyed the gratifying information that the total receipts for the past year had amounted to £1631 0s. 7½d. showing an increase over the receipts for the preceding year of £48 16s. 8d. The report adverted to the exceptionally large expenditure for the year, and recommended the most stringent measures being adopted to curtail the outlay in connection with some of the Funds. The minutes of a meeting of the Finance Committee, held in Glasgow on the 8th May, were also read. These were to the effect (1) That the Synod should adopt a recommendation of the Committee regarding the raising of money for clearing off the large debit balance in connection with the Foreign Mission Fund ; and (2) That the Synod should grant the sum of two guineas annually to the Church-officer of Mains Street Congregation for his attendance on all the Committee meetings connected with the Synod, and held in Mains Street session-house throughout the year. The following is the report of the Finance Committee :—

“Your Committee have the pleasant duty of reporting that the total receipts for the year have amounted to £1,631 0s. 7½d. as against £1,582 3s. 11½d. for the year preceding, thus showing an increase of £48 16s. 8d. Taking into account the fact that last annual Report indicated a considerable advance on the former year's income, the additional revenue for this year is certainly most gratifying, and should awaken a feeling of thankfulness to the Lord. The spirit of liberality displayed by our people is a good evidence of the spiritual vitality of our Congregations, and should tend to banish disquieting fears for the future. Everything seems to betoken that the tide has turned in the commercial prosperity of the country, and it is to be hoped that those engaged in agricultural pursuits, who still feel the depression incident to poor crops and low-priced produce, will speedily share in the revival of trade and higher markets, and as the result, increased contributions will flow into the Lord's Treasury.

“It is to be regretted that the Expenditure for the year has considerably exceeded the Income, and that some of the Funds are more than exhausted. This should lead the Synod to reflect on the possibility of curtailing the outlay in some directions. While every legitimate effort should be made to increase the revenue—and we are far from thinking that the resources of our people are exhausted—it is only right and proper that prudential measures be adopted in laying out the amount received to the best possible advantage.

“As resolved on at last meeting of Synod, a Church-door Collection was made during the year by the majority of the Congregations in aid of the Students and Bursary Fund; but it is to be regretted that some Congregations have failed to carry out the Synod's instructions in this respect. This cannot be owing to any lack of information by your Committee in regard to the different Funds for which a Collection was asked, as due intimation was made once and again through the medium of the *Magazine*; but is due either to forgetfulness on the part of the office-bearers, or to the difficulty of getting so many public Collections made. Still it is believed that if the Collections were taken up at the dates appointed by the Synod, all local claims on the liberality of our Congregations might be adequately met without special appeals for Collections coming with too great frequency from the pulpit.

“The Biennial Collection for the Aged and Infirm Ministers' Fund falls to be made during the ensuing year, and it will be for the Synod to appoint a day for this Collection being taken up.

“The Committee will lay before the Synod a plan for wiping out the deficiency in connection with the group of Funds having a special bearing on Mission work in the foreign field, and the hope is expressed that either the proposal they have to make, or some other method better fitted to accomplish the end in view, will receive the sanction of the Synod at its present meeting, and be heartily carried out, so that the Committee may be in a position to report favourably on this matter by another year.

“The Committee have been under the necessity of drawing on the money uplifted from the Clyde Trust last Martinmas, when two Bonds to the amount of £500 became payable. The hope was cherished that before the financial year closed, the Committee would be in a position to re-invest the half of this amount; but their expectations have not been realised. At the earliest possible term, as much as can be withdrawn from the Ministers' Widows' and Orphans' Fund will be invested, and the amount transferred for the time being to the open account of the Aged and Infirm Ministers' Fund will be again invested, so as to yield a larger rate of interest than can be obtained from the Bank in the ordinary way.

"Legacies to the amount of £92 were received last year. These consisted of £90 from the estate of the late Miss Murray, Glasgow, and £2 from the late Miss Catherine Walker, Peterhead. According to the deed of settlement it was left with Professor Aitken to place the amount of Miss Murray's legacy to any of the Mission Funds of the Church, and according to his instructions the legacy has been equally divided between the Home and Foreign Mission Funds. It has been reported to your Committee that the additional sum of £93 15s. 0d. minus the legacy duty, will shortly be received from Miss Murray's Trustees, as part of the residue of her estate, and this amount will be placed to the credit of whatever Funds Professor Aitken may determine.

"According to the terms of Miss Walker's settlement the amount received from her Trustees was equally divided between the Synod's Business and Hall Fund and the Foreign Mission Orphanage Fund, as the half was left 'to the Foreign Orphanage in connection with the Original Seceders' Church,' and the other half 'to the Divinity Hall in Glasgow in connection with the said Church.'"

The Income for the year has come from different sources which may be thus classified :

I. Church-door Collections, Congregational Subscriptions, Children's Collecting Cards and Family Boxes	... £859	2	2½
II. Contributions from Associations, Sabbath Schools and Bible Classes	... ..	29	8 11½
III. Donations	... ..	187	1 6
IV. Legacies	... ..	92	0 0
V. Interest	... ..	117	8 7
VI. Realised in India	... ..	283	15 1
VII. Irish Synod—Congregational Collections and Collecting Cards	... ..	35	1 8½
VIII. Widows' Fund—Annual Premium of Members	... ..	26	0 0
IX. Proceeds of sale—Testimonies and Rules of Procedure	... ..	1	2 7
<b>Making a total of</b>	... ..	<b>£1,631</b>	<b>0 7½</b>

In the Statement of purely Congregational contributions herewith presented to the Synod, it is pleasing to observe that all the Congregations have remitted more or less to one or other of the Funds, while several who were formerly going behind are now advancing in the right direction. It is satisfactory to report that the majority of Congregations show an increase in their contributions, and that the net increase has been £37 15s. 0½d.

Following our usual course we shall now advert to the different Funds of the Church *seriatim*.

1. THE SYNOD'S BUSINESS AND HALL FUND.—The Receipts for the year have amounted to £128 7s. 8½d., and come from the following sources:—Church-door Collections, £94 10s. 0d. Donations, £11 15s. 0d.; Donations to meet Legal Expenses in the Edinburgh Church Property Case, £11. Legacy, £1. Collection at Synod Sermon and Sales, £2 11s. 7½d. Interest, £7 11s. 1d.

The Expenditure for the year has been £172 10s. 7d., and is made up of the following charges:—Theological Hall, £69 12s. 0d. Official Expenses, £37 15s. 2d. Printing, £30 6s. 6d. Travelling Expenses, £15 2s. 0d. Pulpit Supply to Editor for two years, £4 12s. 0d. Psalmody Alliance, £1 12s. 6d. Interest to Edinburgh minister, £3 12s. 11d. Interest on money drawn from other Funds, £9 17s. 6d. The debit Balance against this Fund now amounts to £234 12s. 3½d.

2. THE HOME MISSION FUND.—The year's Receipts amount to £196 12s. 4d., and have been thus derived:—Church-door Collections, £118 13s. 9d. Con-

tributions from Associations, £3 19s 10d. Donations, £18 12s. 6d. Legacy, L.45. Interest, L.10 6s. 3d.

The year's expenditure has amounted to L.234 17s. 4d., and consists of grants for Salaries, L.276 2s. 4d., and for Tracts, L.5; while for Rent of Mission premises a grant of L.3 15s. 0d. has been made.

3. THE MUTUAL ASSISTANCE FUND.—The Receipts during the year have amounted to L.302 5s. 10½d., and may be classified thus:—Church-door Collections, L.271 1s. 4½d. Contribution from an Association, L.1. Donations, L.17 5s. 0d. Interest, L.12 19s. 6d. Including a Legacy which has been transferred from the Investment Account, the present amount available for use, after meeting the deficiency on last year's dividend and defraying the expenses of printing and posting a circular issued by the Committee in charge of this Fund, is L.373 17s. 6½d.

4. THE FOREIGN MISSION FUND.—The Receipts for the year have reached the sum of L.519 9s. 4d., and come from the following sources:—Church-door Collections, L.198 9s. 0d. Contribution per Family Boxes, L.32 6s. 0d. Collections from Congregations connected with Irish Synod, L.28 8s. 2½d. Contributions from Associations, L.18 12s. 1½d. Collections uplifted at Missionary Meetings, L.12 4s. 8d. Special Donations for benefit of Village Teacher, L.10. Special Contributions for Zenana Work, L.11 13s. 0d. Donations, L.47 3s. 0d. Legacy, L.45. Exchange on Foreign Remittances, L.59 18s. 6d. Realised from Girls' School at Seoni, L.49 17s. 11d. Interest, L.5 6s. 11d.

The Expenditure for the year has reached the large sum of L.769 11s. 5d., and may be thus arranged:—Salaries and Gratuities to Agents, L.366 15s. 0d. Zenana Work, including Female School, L.54 2s. 9d. General Expenditure, L.89 12s. 1d. Official Expenses at home, L.13 6s. 11d. Printing, L.2 16s. 10d. Life Assurance Premiums, L.16 9s. 4d. Extraordinary Expenditure for passage money and outfit, L.215 3s. 6d. Interest for money obtained from other Funds, L.11 5s. 0d.

The debit Balance against this Fund, which has been increasing for a few years, now reaches the sum of L.452 2s. 8½d.

5. THE ORPHANAGE FUND.—The year's Receipts amount to L.99 9s. 5d., and have thus been derived:—Patrons of Orphans in Scotland, L.50. Patrons of Orphans in India, L.20 8s. 0d. Donations, L.7 13s. 0d. Contributions, L.5 17s. 0d. Legacy, L.1. Irish Secession Congregations, L.6 3s. 6d. Interest, L.8 7s. 11d.

The year's Expenditure has amounted to L.124 6s. 8d. This sum has been laid out on the Orphanage, and includes the feeding, clothing and education of the Orphans, with the Salaries paid to the Matron and Servants, and the amount expended in the up-keep of the building.

6. THE SEONI MISSION SCHOOL FUND.—The Receipts for the year have come to L.238 1s. 0d., and have been drawn from the following sources:—Raised by Juvenile Collectors, L.84 10s. 4d. Realised in India, L.153 10s. 3d.

The Expenditure for the year has been L.229 18s. 11d. This amount has been expended thus:—Salaries of Teachers, L.198 11s. 0d. Apparatus, repairs on Building and incidental charges, L.21 3s. 5d. Expenditure at home, L.1 15s. 9d. Interest on money due to other Funds, L.8 8s. 9d.

The debit Balance in connection with this Fund is L.242 5s. 11d.

7. THE AGED AND INFIRM MINISTERS' FUND.—The year's Receipts have been L.39 5s. 0d., and with the exception of L.1 6s. 1d. obtained from a Church-door Collection this amount has been obtained from Interest.



The year's Expenditure has been L.35, being a grant made to a Minister in affliction and his family.

8. THE MINISTERS' WIDOWS' AND ORPHANS' FUND.—The Receipts for the year have been L.53 2s. 0d. This amount is made up of a Church-door Collection of L.0 7s. 0d. Annual Premium of Ministers, L.26; and Interest, L.26 15s. 0d.

There have been no disbursements from this Fund.

9. THE STUDENTS' AND BURSARY FUND.—The year's Receipts have amounted to L.54 7s. 11½d., and may be thus classified:—Church-door Collections, L.44 4s. 11½d. Donation, L.2. Interest, L.8 3s. 0d.

The year's Expenditure has been L.16 12s. 0d., and consists of L.15 for Bursaries, and L.1 12s. 0d. for Outlay at Bursary Competition and Books for Bursars.

Your Committee have only to state in closing that the amount at the Synod's Credit when the financial year ended is L.291 8s. 0½d. less than was at the Synod's disposal at the Close of the preceding year, and may be stated thus:—

Amount Invested,	-	-	£2,240	0	0
Amount in Clydesdale Bank,	-	-	539	18	5
Amount in advance to Seoni Mission,	-	-	137	18	1
Total			£2,917.	16	6

Respectfully submitted in name of Finance Committee.

WILLIAM B. GARLINER, *Convener.*

Glasgow, 8th May, 1889.

3. *The Report on the Collecting-Card and Box Scheme.*—The yearly Report on the Scheme for raising money for Missionary purposes by means of Family Boxes and Children's Collecting-cards, was presented by the Rev. Alexander Stirling, and is as follows:—

"It is my pleasing duty again to submit the Annual Report anent the Family Boxes and Collecting-Cards. As in former years the Box Labels and Cards have been distributed throughout most of our Congregations, but the result has not been so encouraging as, judging from past years, we were led to anticipate. It may be observed that three of the congregations that formerly received the Cards, have sent no returns this year. And that while in some Congregations there has been a slight increase in the contribution to the scheme, in others there has been a considerable decrease. Let us hope for better things in future. What an evidence of the real progress of vital religion we have in the steady and continuous growth of the grace of Christian liberality. May this evidence of experimental piety more and more abound among us. God will thereby be glorified and His great work on earth promoted. The following is an Abstract of the Revenue and Expenditure:—

"In eleven of our Congregations the Family Boxes have been used, the result, that the sum of £32 1s. 6d. has been raised. Last year it amounted to £37 6s. 9d.; in 1886-87, it was £35 0s. 2d., thus showing a deficiency of £5 6s. 3d. compared with last year, and of £3 19s. 8d. compared with the previous year.

"In eighteen of our Congregations the Collecting-cards have been used, and the sum raised thereby is £84 10s. 4d. Last year it was £94 3s. 1d., showing a decrease of £9 12s. 9d. in the contributions by this means, for the year just closed. In three of the Congregations in connection with the Synod in Ireland, Collecting-cards on behalf of the Orphanage have been used, by

which the sum of £6 3s. 6d. has been collected. Last year it was £16 15s. 0d. There is thus a deficiency for the year now closed of £10 11s. 6d. The total amount raised by both Synods is £122 14s. 4d., which is £25 10s. 6d. less than the total of last year, when it was £148 4s. 10d.

"The following are the items of expenditure in connection with the management of the Scheme. Box Labels and Collecting-cards, £1 6s. 6d.; Postage, &c., 7s. 6d.; total, £1 14s. 0d. This leaves the net credit balance of £121 0s. 4d. Respectfully submitted by

"ALEXANDER STIRLING.

"Arbroath, 24th May, 1889."

After considering the statement of the Synod Treasurer and the Report of the Finance Committee, it was moved by the Rev. Thomas Hobart, seconded by the Rev. Charles S. Findlay, and unanimously agreed to, that the Treasurer's statement be received with gratitude to the Great Head of the Church, for the measure of liberality displayed by our people; that the Finance Committee's Report be adopted, and printed along with the Synod minutes; that the Committee, and particularly the Convener, be cordially thanked for attending to the finances of the Church during the past year; and that the Committee for the coming year consist of the following:—viz. Mr. Hugh Howie, Glasgow; Mr. Laurence Henderson, Glasgow; Mr. A. G. Anderson, Ayr; Mr. Charles P. Leiper, Clydebank, Glasgow; Mr. James Paton, Pollokshields, Glasgow; Mr. S. W. McCracken, L.D.S., Glasgow, and the Synod Treasurer—the latter Convener. The recommendation of the Finance Committee in regard to the raising of £400 to wipe off the debt in connection with the Foreign Mission Fund, was subsequently considered, when it was agreed to authorise the Clerk to adopt such measures as he may judge most expedient, either by issuing a circular letter, or otherwise, for raising the amount required, and to commend this special effort to the consideration of the Ministers, Office-bearers, and members of the Church, as well as to those interested in Foreign Mission work in connection with other denominations. It was also agreed to adopt the recommendation of the Finance Committee in regard to a gratuity to the Church Officer of Mains Street Congregation, and to make an annual grant of two guineas out of the Synod's Business and Hall Fund, for attendance at all Committee meetings, held in Mains Street Church, in connection with the Synod.

On the motion of the Rev. John Sturrock, seconded by the Rev. Thomas Hobart, the report submitted by Mr. Stirling was received, and the warmest thanks of the Synod were given to him for attending to the matter with which he had been entrusted. Mr. Stirling was appointed to continue superintending this mode of raising money, and it was agreed that the proceeds of the Boxes and Cards should be for the same objects as formerly.

II. THE ORIGINAL SECESSION MAGAZINE.—The Report of the Committee entrusted with the management of the *Original Secession Magazine* was presented by the Rev. Thomas Hobart, Convener. A printed financial statement, prepared by Mr. Robertsor, Treasurer of the Committee, and showing his intromissions in con-

nection with the periodical, was also submitted. This statement being printed and in the hands of members, was held as read. The Committee's Report will be found on a subsequent page.

On hearing this report, it was moved by the Rev. A. Smellie, seconded by the Rev. John Robertson, and unanimously agreed to, that the report be adopted and printed in the *Magazine*; that the best thanks be tendered to the Committee, and particularly to the Convener and Treasurer, for attending to the interests of the periodical during the past year; that a special vote of thanks be given to the Editor, for the ability and fidelity he has displayed in conducting the *Magazine*; and that the Committee be re-appointed—Mr. Hobart, Convener.

III. THE DIVINITY HALL.—The Report of the Hall Committee was laid on the table by the Rev. Thomas Hobart, Convener. As the report was printed and circulated among the members only a portion of it was read. The report referred to the number of students in attendance at last Session of the Hall, and to the arrangements made for carrying on the work of the two classes by Professor Spence, in the much-regretted absence of Professor Aitken, through illness. The report next alluded to a grant of fifteen guineas received recently from the Reformed Presbyterian Synod, as an acknowledgment of their indebtedness to our Church for the theological training of their students. Professor Spence's report of the work undertaken during the past Session, and reports of Presbyteries bearing on the training of students under their care were given, along with a report concerning the last Bursary competition and the names of the successful Bursars.

On hearing this Report, and a supplementary verbal report given in by the Convener, it was moved by the Rev. John M'Kay, seconded by the Rev. John Ritchie, and unanimously agreed to, that the report be adopted and printed in the *Magazine*; that the Committee, and particularly the Convener, be warmly thanked for attending to the duties devolving on them in connection with the Divinity Hall; and that the Committee be re-appointed, with the addition of the Rev. Alexander Smellie—Mr. Hobart, Convener. It was likewise agreed that the arrangements made for carrying on the work of the Hall (during the coming session), by Professor Spence, and as reported by the Committee, be approved; that Mr. Hobart be appointed to deliver a valedictory address to the students at the forthcoming Session of the Hall; and that the Committee be authorised to consider the question of remodelling the present Syllabus of inter-sessional study for students, and submit a report thereon at next meeting of Synod.

At a subsequent sederunt, when Professor Aitken was present, he was heard in connection with the arrangements for carrying on the work of the Hall. He stated to the effect that owing to the state of his health, and the paramount claims of his Congregation on his time and strength, he was under the necessity of tendering his resignation as occupant of the Chair of Biblical Criticism in connection with the Divinity Hall; but he indicated his willingness to devote three days weekly to the work of the Hall during the coming Session, provided

some arrangement was made for granting him partial relief from pulpit and pastoral work in Mains Street Congregation. The Synod heard of Professor Aitken's resignation with deep regret, but in the circumstances resolved to let it lie on the table, and to remit to the Hall Committee the consideration of this resignation, with instructions to communicate with the Clerks of Presbyteries, if need be, and ask them to report the resignation of Professor Aitken to their respective Presbyteries at the earliest possible date, and in view of a *pro re nata* meeting of Synod being called for the appointment of another Professor. It was also agreed to locate Mr. Samuel Walker, preacher of the Gospel, in Glasgow, for two months, to assist Professor Aitken in his pastoral work, and to give him the usual *talents* for that period out of the Synod's Business and Hall Fund; and further it was agreed to modify the arrangements previously made for carrying on the work of the Hall during the ensuing session, so far as is rendered necessary by the services of Professor Aitken.

IV. PULPIT SUPPLY.—The Report of the Committee of Supplies was submitted by the Rev. Andrew Miller, Convener. The report referred to the arrangements made during the past year for providing the vacancies with a supply of public ordinances, as well as in attending to the supply of Professor Spence's pulpit during the past session of the Hall. The following is the report read:—

“ In presenting this Report to the Synod your Committee have to state that owing to the number of vacancies and the lack of Preachers during the greater part of the year their work was more difficult than it has been for some time. They are glad, however, to state that this was recognised by the Ministers in general, and ready response was given to the calls made for their services.

“ At the beginning of the year there were two vacancies, and the usual supply had to be made for the pulpit of Professor Spence during the time of the Hall. In the month of August the Rev. T. Robertson, after a faithful service of many years in Kilwinning, resigned his charge of the congregation there for the purpose of proceeding abroad. The Kilwinning congregation wished supply as frequently as possible, and your Committee were able to give them about three Sabbaths each month during the vacancy. At the beginning of winter Professor Aitken was, owing to the state of his health, compelled to leave for the south of England. During his enforced absence regular supply was given to Mains Street pulpit. As the Synod are aware, he has been again enabled to resume his pulpit work, and your Committee would express the hope that strength will be given him for performing his duties to his congregation, and to the Church at large. At the meeting of Synod held in the Spring, Mr. White was translated from Kirriemuir to Dromore; and Mr. T. Matthew from Midlem to Kilwinning. About the same time Messrs. David Finlayson and Samuel Walker were licensed by their respective Presbyteries. The former was appointed by the Presbytery of Perth and Aberdeen to labour at Kirriemuir for six months. The friends at Midlem intimated to your Committee that they would like supply every Sabbath, and this your Committee have up to this time been able to give. In addition to the services of Mr. Walker, your Committee have had during the month of May those of the Rev. G. Anderson on his return from Seoni.

“ Owing to increasing age and infirmities Mr. Tyndal has been unable to take

any appointment. Mr. Carruthers has willingly given his services when called on; and Ministers are reminded that he will gladly give them what help he can when they have to leave their pulpits for a Sabbath.

"As usual your Committee have to record their sense of the kindness shown to them by their brethren of the Irish Synod. Had it not been for their generous help in supplying Dromore, particularly during the winter months, the work of your Committee would have been much more difficult.

"Respectfully submitted.

"ANDREW MILLER, *Convener*.

"Kirkintilloch, May 23rd, 1880."

On this report being read, it was moved by the Rev. Thomas Hobart, and unanimously agreed to, that the report be adopted and printed; that the cordial thanks of the Synod be accorded to the Committee, and more particularly to the Convener, for attending so carefully to the supply of the vacant pulpits, and that the Committee be re-appointed—Mr. Miller, Convener.

V. MISSIONARY OPERATIONS.—On the Tuesday evening of the Synod week, the usual Missionary sederunt was held, when interesting reports were presented of work accomplished both in the Home and Foreign field. The reports were submitted in the following order:—

1. *Report on Foreign Mission Work*.—The report of the Foreign Mission Committee was laid on the table by Rev. William B. Gardiner, Convener. As printed copies were in the hands of members, it was held as read, and the Convener was heard in explanation of its contents. The Rev. George Anderson, who has recently returned from Seoni, addressed the Court. Thereafter it was moved by the Rev. John Sturrock, seconded by the Rev. Thomas Hobart, and unanimously agreed to, that the report now submitted on our Mission in Seoni be cordially adopted and printed in the *Magazine*; that the best thanks of the Synod be given to the Committee and specially to the Convener for their labours during the past year, and that they be re-appointed; further that the Synod, acknowledging with gratitude the goodness of God in the past, resolves anew to prosecute the work with increased earnestness in humble dependence upon Divine help, and again commends the Mission to the prayerful sympathy and liberality of the whole Church. It was agreed to add the name of the Rev. Thomas Matthew, Kilwinning, to the Foreign Mission Committee, in room of Mr. John Harwood, deceased.

2. *Report on Home Mission Work*.—The Report of the Home Mission and Congregational Work Committee, was presented by the Rev. Peter M'Vicar, Convener. During the consideration of this Report the Rev. A. Miller, Ex-Moderator, took the chair. Printed copies of the report having been circulated among the members, it was held as read, and Mr. M'Vicar gave a summary of its contents. It was then moved by the Rev. Thomas Hobart, seconded by the Rev. Ebenezer Ritchie, Aberdeen, and unanimously agreed to, that the Report be adopted and printed in the *Magazine*; that the Committee and particularly the Convener, receive the cordial thanks of the Synod for superintending the Home Mission Work carried on in

different localities, and that the Committee be re-appointed with the addition of the Rev. Thomas Matthew, Kilwinning, in room of the Rev. Thomas Robertson, with Mr. M'Vicar as Convener. It was further moved by the Rev. Thomas Hobart, seconded by the Rev. John Ritchie, and agreed to, that the Home Mission and Congregational Work Committee be empowered to obtain statistics concerning Sabbath Schools and Bible Classes every year, but on congregational work in general, statistics are to be obtained triennially.

VI. PETITIONS AND REFERENCES.—Several Petitions from Congregations for pecuniary aid, and References from Presbyteries and Committees came before the Synod for consideration. Among these the following may be noticed:—

1. *Petition from Lauriston Congregation.*—A Petition from Lauriston Congregation, Glasgow, asking for a renewal of the grant from the Home Mission Fund for another year was laid on the table and read. On the motion of the Rev. William B. Gardiner, it was agreed to make a grant of £50 to Lauriston Congregation out of the Home Mission Fund for the current year.

2. *Petition from Bridgeton Congregation.*—A Petition from Bridgeton Congregation, Glasgow, asking a renewal of the grant from the Home Mission Fund, was read along with relative documents, and Mr. Wm. Peterkin was heard in its support. It was then moved by the Rev. Charles S. Findlay, seconded by the Rev. John Ritchie and agreed to, that a grant of £60 be made to Bridgeton Congregation out of the Home Mission Fund for the ensuing year, and that the Synod receive with special approbation the statement made concerning the entire removal of debt on the congregational property in Bridgeton, and the efforts being put forth by the Congregation for buying up the ground annual.

3. *Petition from Carnoustie Congregation.*—A Petition from Carnoustie Congregation asking for a renewed grant from the Home Mission Fund to enable them to maintain ordinances, was read. An extract from the minutes of the Perth and Aberdeen Presbytery recommending that the prayer of the Petition be granted, was likewise read. On the motion of the Rev. Thomas Hobart it was unanimously agreed to grant the sum of £50 out of the Home Mission Fund to Carnoustie Congregation for the current year.

4. *Reference anent Ayr Mission.*—Took up a Reference from the Home Mission Committee anent a grant of £20 to Ayr Congregation to supplement the amount raised locally as the salary of the Missionary, labouring under the superintendence of the Ayr Session. The reference was read, and the Rev. John Robertson and Mr. Robert Cuthbert heard in explanation. It was thereafter moved by the Rev. Thomas Hobart, and unanimously agreed to, that the sum of £20 be granted out of the Home Mission Fund to augment the salary of the Missionary during the ensuing year, on condition that he devote his whole time to Mission work.

5. *Reference anent the License of a Student.*—The Clerk of the Perth and Aberdeen Presbytery reported that Mr. James Young, Student of Divinity, Perth, has given in all his public trials for

license as a Preacher of the Gospel, but as he had not yet joined in Covenanting, he moved that the Presbytery be permitted to license Mr. Young on receiving a promise that he will embrace the first favourable opportunity of joining in the Bond. The permission craved was granted unanimously.

6. *Reference anent Rev. George Anderson, Seoni.*—A Reference from the Foreign Mission Committee anent the relation in which the Rev. George Anderson, recently of Seoni, shall sustain to the Committee, was considered. The reference was read, and the Convener of Committee heard in explanation. After deliberation, it was moved by the Rev. Thomas Hobart and unanimously agreed to, that seeing Mr. Anderson's connection with the Foreign Mission Committee terminates on the 31st instant, an allowance of £100 be given to him out of the Foreign Mission Fund for one year, from the 1st June ensuing, and that Mr. Anderson be regarded as occupying the status of an ordained Minister without a charge. It was further agreed to pay the premium on Mr. Anderson's Life Insurance Policy due in September next.

7. *Reference anent Mr. David Finlayson.*—A Reference from the Foreign Mission Committee anent Mr. David Finlayson, preacher of the Gospel, and the accepted Missionary for India, was considered. The reference was read, and the Convener of Committee heard in explanation. After lengthened reasoning, it was moved by the Rev. Thomas Hobart, seconded by the Rev. Charles S. Findlay, and agreed to, that the Synod *first* confirm the acceptance of Mr. Finlayson as a Missionary for India, by the Foreign Mission Committee; and *second*, remit to the Foreign Mission Committee to hold a special meeting at the close of the approaching meeting of the Hall, with power to fix the time when Mr. Finlayson shall be sent out to Seoni.

VII. REPORTS FROM SPECIAL COMMITTEES.—A number of Committees appointed at last meeting to discharge special work, gave in reports, and these may be thus referred to:—

I. *Report on Proposed Union with the Reformed Presbyterian Synod.*—The Report of the Committee on Union with the Reformed Presbyterian Synod was presented by the Rev. Alexander Smellie, Convener. The report was to the effect that the Committee had met on several occasions with the Committee of the Reformed Presbyterian Church, that the greatest harmony and brotherly feeling had prevailed among the members, and that they were of one mind in regard to every matter that had come before them, except on one practical point, which was deemed of essential importance by the brethren of the Reformed Presbyterian Synod. The Committee asked for re-appointment, believing that additional meetings would prove beneficial to all parties. On the motion of the Rev. George Anderson, Coupar Angus, seconded by the Rev. William W. Spiers, it was agreed to receive the report submitted by the Committee with an expression of gratification at the progress which had been made towards a Union with the Reformed Presbyterian Church; that the Committee be thanked for their diligence in attending to the important matter

with which they were entrusted ; and that they be re-appointed—Mr. Smellie, Convener.

2. *Report on Congregational Psalmody.*—The Report of the Psalmody Committee drawn up by Mr. Robert Howie, Convener, was laid on the table and read by the Clerk. The following is the report :—

Your Committee at its first meeting decided to issue to all the Ministers a circular of queries, with the view of ascertaining the present position of the various Congregations regarding Psalmody ;—and at same meeting it was agreed that several gentlemen should be added to their number—of whom the following accepted the position :—The Rev. E. Ritchie, Paisley ; and Messrs. James Lindsay, Edinburgh ; James Paton, Glasgow ; John L. Howie, Pollokshaws ; and Andrew Lawrie, Kirkintilloch.

#### QUERIES.

Circulars were issued accordingly, as per copy attached hereto, and replies were received from twenty-one Congregations to the queries.

These replies may be tabulated as follows :—

I. As to Precentors—1. Have you any stated leader of Psalmody in the Congregation ?—16 Congregations have regular Precentors, while 5 have 2 or more acting by turns.

II. As to Classes—2. Has he a Class for the practice of Sacred Music, and if so, what are its times of meeting ? If not, could such a Class be organized without difficulty ? 5 Congregations find Classes not to be practicable, for various reasons. 2 Congregations have not Classes, no reason being assigned. 13 Congregations have Classes, or are to have them in the winter ; one will have a Class “ when the New Psalmody is forthcoming.”

III. As to Books of Tunes—3. Do you employ any special Book of Psalm Tunes ? If so, please give its title and publisher's name. 6 Congregations name no special Book as in use ; 5 Congregations use the old Scottish Psalmody (now out of print) ; 3 use the new Scottish Psalter which has replaced it ; 3 use Dr. Henderson's Church Melodies, (published by Messrs. J. & R. Parlane, Paisley) ; 3 use the Northern Psalter, (published by W. Carnie, Aberdeen)—2 of these use it along with the old Scottish Psalmody ; while 1 uses the new Psalter, issued by the Irish General Assembly, along with the old Scottish Psalmody.

IV. Lists of Tunes—4. Could you give the Committee a list (more or less complete) of the Tunes most commonly used in your Congregation ? Please also name any Tunes which you would like to have added to that list. Pretty full lists have been received ; these, it is observed, vary according to the Books in use by the respective Congregations. The Lists of new Tunes desired to be introduced, consist chiefly of the new copyright Tunes, found in the new Scottish Psalter and in the other Books in use.

V. As to intimating the Tune to be sung—5. Do you intimate the Tune to be sung, in giving out the Psalms, or could this be conveniently done ? In 13 Congregations this is done ; in 3 it might be done, though it has not hitherto been ; while in five Congregations it is not done, and it is believed it would not be advisable (or useful) to do so.

VI. Suggestions—6. Have you any suggestions to make, which might be serviceable to the Committee in their work ? The suggestions made, were various ; 4 of the replies recommended standing at praise, (1 of these also re-



commending the formation of a Congregational choir); 5 recommend the adoption by the Synod of a single Book of Tunes for use by all the Congregations. 1 of these 5, advises the adoption of the new Scottish Psalter, (T. Nelson & Sons), while others suggest that the Synod should issue a new Collection of Tunes. 1 Congregation recommends the adoption by the Synod of the new Metrical Version of the Psalms, with Tunes, issued by the Irish General Assembly. The other recommendations are:—The formation of classes in Congregations; the use of chants; and, that the Synod should issue a selection of short portions of Psalms, with Tunes for children, to be used in Sabbath Schools, &c. This last suggestion, the Committee unanimously recommend to the Synod's special consideration. The suggestion that the Synod should issue a special Book of Tunes, was remitted to a sub-committee, who, after going minutely into the matter, could not see their way to recommend its adoption.

*“Report of Sub-Committee regarding Suggestions for U. O. S. Synod, issuing a New Book of Psalm Tunes.”*

Your Sub-Committee find from comparing the lists of Tunes wanted by the various Congregations, with the contents of the various Books published and presently in use, that an addition of some 36 Tunes, mostly copyright and therefore expensive, would be required to the Book published by Messrs. J. & R. Parlane; and that they cannot in the circumstances recommend the Synod to incur this expense.

To publish an entirely new Book of Tunes, would be still more costly, and would be a hazardous enterprize, when so many collections are already in use.”

On considering the whole matter, your Committee regret that they do not see how they can recommend the Synod to issue a new Book of Tunes, as seems to be contemplated by a number of the replies received from Congregations.

The Books already in the hands of the public, including the Psalters of the three large Presbyterian bodies in Scotland, and that of the Irish General Assembly (all of which have Tunes fitted to the Psalms), take up the ground so fully, that there seems no room for a new Book of Tunes. This could only be made up by selecting from the existing Books; and as the lists of Tunes desired, consist chiefly of copyright Tunes which it would be expensive to print, the selection would necessarily be a costly Book.

Nor can the Committee recommend the Synod to adopt *exclusively* any one of the existing Books for all its Congregations. Each of these Books has its good points; and while some of them, notably the Northern Psalter—contain a great deal of music of the more elaborate class, not well suited for Congregational singing, all of them give the ordinary Psalm Tunes, which are the most important, in good, though varying forms.

The Committee rejoice, that the replies received from the various Congregations evince an awakened interest in the subject of public praise, and an amount of commendable effort towards improvement in the rendering of this part of worship; and they feel that even in this, their appointment by the Synod has not been altogether fruitless.

ROBERT HOWIE, *Convener.*

After hearing this report and deliberating thereon, it was moved by the Rev. Robert Morton, seconded by the Rev. Alexander Smellie, and unanimously agreed to, that the report be adopted and printed; that thanks be given to the Committee and more especially to the

Conveners for attending so diligently to the work with which they were entrusted ; that the recommendation of the Committee regarding the compilation and publication of a Book of Praise for Sabbath Schools and Classes be adopted, and that the Committee be empowered to issue such a Book together with a collection of appropriate tunes, with all convenient speed—the Committee being restricted in carrying out this remit to a sum not exceeding five pounds out of the Synod's Business and Hall Fund. It was agreed to re-appoint the Committee, with those added to the number last year, and with Mr. Robert Howie, Glasgow, and Rev. Ebenezer Ritchie, Paisley, as joint-Conveners.

3. *Report on Correspondence with the Dutch Reformed Church.*—The Committee appointed at last meeting to correspond with the Reformed Church of Holland submitted the correspondence which had passed during the year. The letter sent to Holland and the reply received from the brethren there were read, and are here given :

1. Letter from the Synod of United Original Seceders, Scotland, to the Synod of Dutch Reformed Churches (*Doleerende*) appointed to be held at Utrecht on Monday the 24th day of June, 1888.

DEAR BRETHREN,—In the name of the Synod of United Original Seceders, we send to you our fraternal greetings, praying that the Divine presence may be abundantly enjoyed by you when assembled together in Synod, and the Divine guidance vouchsafed in the discussion of all the matters that may come before you, so that your meeting may give a new impetus to the cause you have so nobly espoused and which God has hitherto so manifestly blessed.

At our recent meeting of Synod in Glasgow, the letter sent from you was received with great gratification. We all felt devoutly thankful to the Great Head of the Church for having so signally owned and prospered your efforts for securing the freedom of the churches in Holland in subjection to the Word of God. Our hearts were moved with gratitude on hearing that the number of churches that had joined the movement towards freedom had doubled since last June; and that under many hardships and privations ministers and people have shown great steadfastness and self-sacrifice, and have been enabled to carry on important religious, educational and charitable work in their different districts. You have our deepest sympathy while undergoing the persecution to which you are being subjected, and we hope that in the good providence of God this trial may soon terminate. To cheer you in the midst of your sufferings, we would remind you of the words of our Lord and Master (Luke vi. 22-23) "Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of Man's sake. Rejoice ye in that day, and leap for joy ; for, behold, your reward is great in heaven ; for in like manner did their fathers unto the prophets."

We were very pleased to learn that there was some prospect of an honourable union between you and the churches that separated themselves from the State Organisation half a century ago. We trust that the prospect may be realised, and your hands strengthened in your earnest contendings for the faith, and in all your work for the Lord. Our hearts were also gladdened with the intelligence that along with the stand you have been enabled to make for the

spiritual liberties of the churches there has been a manifest awakening of spiritual life amongst the people, displaying itself in increased delight in the Word of God, a deeper sense of sin, a stronger faith and more abundant prayerfulness. Surely this may be accepted as furnishing clear evidence that the Lord is with you whoever may be against you, and that He is saying unto you, "Be strong, and of a good courage; fear not, nor be afraid of them: for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee."

We trust and pray that your first meeting of Synod—connecting you as it does with the days of old, which were days of the right hand of the Most High, may be the means of more firmly securing the advance already made, and become another starting point for further advance. The place where you meet is encircled with historical associations, but we should think that none will be more inspiring to you than the one recalling the Union of the Northern Provinces for the defence of civil and religious freedom in the beginning of the year 1579. The struggle which you are seeking to maintain is essentially the same as that so nobly sustained at that early period; and that He who then strengthened the hands of your heroic ancestors may strengthen yours is our earnest prayer.

We have had a pleasant and encouraging meeting of our Synod. The various Reports submitted to it gave evidence of good work being done, both at home and abroad, and the discussions and conference on the State of Religion were all carried on in the spirit of brotherly love and amity, and with a determination to abide in the "old paths," into which we feel we have been divinely led. We have also a prospect of union with one of the branches of the divided Reformed Church—that known as the Reformed Presbyterian Church of Scotland. Your honoured delegate to our Synod a year ago, the Rev. F. Lion Cachet, also addressed their Synod, which was held in Glasgow a week later than ours. A union between us would be advantageous to us both, and would give more force to our common testimony in favour of those principles of civil and religious liberty vindicated and embodied in the civil and ecclesiastical constitution established at the Reformation. We earnestly trust that difficulties in the way may be removed, and a Scriptural union speedily attained.

The desire expressed in your letter for the maintenance of intercourse between us was warmly reciprocated. It has proved very helpful and stimulating to ourselves, and anxiety was expressed to send a delegate to your Synod, to convey face to face our fraternal greetings. It has not been found practicable, however, to do so this year, but we hope that this may be accomplished on some future occasion. We also hope to see at our annual meeting some of the brethren from Holland, whom we have learned to esteem so highly, and whose work finds a large place in our sympathy and prayers.

And now, beloved Brethren, may He who walks amid the seven golden candlesticks, and who holds the seven stars in His right hand, be in the midst of you, guiding and upholding you in all your deliberations, and leading you to such decisions as will be glorifying to His Great Name, and advantageous to yourselves. "And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: to the end He may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all His saints."

"We are living; we are dwelling  
In a grand and awful time;  
In an age on ages telling.  
To be living is sublime.  
Oh, let the soul within you  
For the truth's sake go abroad,  
Strike! let every nerve and sinew  
Tell on ages—tell for God."

Yours in the fellowship of the Gospel,

In name of the Synod,

(Signed)

ANDREW MILLER, *Moderator.*

WILLIAM B. GARDINER, *Clerk.*

Glasgow, 16th June, 1888.

2.—Letter to the Synod of the United Original Seceders to meet at Edinburgh (D.V.) on Monday, May 27, 1889.

**BELoved BRETHREN,**—The Synod of Dutch Reformed Churches, which met at Utrecht in June, 1888, and again in January, 1889, has received with feelings of great affection your fraternal letter, dated Glasgow, June 16, 1888, a translation whereof has been entered in the minutes of the Synod.

It would have given us great joy if we, in accordance with the resolution of the Synod, could have deputed one or more brethren to your Synod, personally to convey unto you the fraternal greetings of our Churches, to assure you of our interest in your welfare, and of our earnest desire that the renewed correspondence between our Churches may not only continue, but become ever more fraternal, and that the bonds of Christian brotherhood may be drawn closer. As we cannot, however, for various reasons, at this time appoint delegates to your Synod, we send you this letter, praying that the Lord may be in your midst, and may grant you a season of rich blessing, when you are met to deliberate upon the affairs of your Church, the upholding of the truth, and the extension of the Lord's Kingdom.

You will be interested, dear Brethren, to hear that the blessing of the Lord has been vouchsafed unto our Churches, in a very marked manner during the past year. About two hundred and sixty Churches, large and small—that is fully a hundred more than when we last wrote to you—have now broken with the anti-Christian State Organisation of 1816, and returned to the Scriptural, well tried Standards of the Dutch Churches of the Reformation. Churches and manse have been built or procured over the length and breadth of the land, and that with the more diligence as every claim for the maintaining of our right on church buildings, manse, glebelands, and funds has been ignored in the Courts of Justice. Provision has been made by the people in a very liberal manner, and in many cases above what seemed possible, for the maintenance of public worship, the instruction of children in Christian schools, for the support of the poor and also for the spread of the Lord's Kingdom among the heathen. Our classes have regularly met, and our Church affairs have been conducted in conformity with the "*Kerkenordening*," of the Reformed Churches, subject in all to the Word of God. There are many vacancies in our Churches, and the services of the Ministers—about 80 in number at present—are consequently laborious; but the Free University at Amsterdam gives good promise of supplying the need of ministers. No less than 15 former students of that University, are now admitted as ministers in our Churches, and at least ten more are expected in the course of this year, to enter upon the ministry. Spiritual life is manifest in many congregations, though never so much as could be desired, and church discipline is exercised. For these and many other mercies we have great cause to give thanks unto the Lord our God.

The present movement of Reformation has not yet run its course, but is continuing. The eyes of many are gradually getting opened, for the great sin and danger of remaining under an Organisation, which is no Church, but rules over the Churches, and which recognises as ministers, and members, and professors in theology equally those who *confess* the Lord Jesus as the Son of God, and those who *deny* the inspiration of Scripture, the divinity of the Saviour, the redemption through His sacrifice, yea, every fundamental doctrine of the Christian faith. May the Lord continue to have mercy upon the Churches in this land, and bring many yet out of the bondage under this State Organisation to the obedience of the Word, and to honour Him as the Great Head of the Church.

The proposed and much to be desired union between our Churches and the Christian Reformed Church—the Secession Church of 1835—has not yet taken place. In January last our Synod met at Utrecht, and the Synod of the Christian Reformed Church at Kampen, specially to consider the matter of Union, and both Synods agreed upon most articles of a draft act of Union; but on two points—the university course of study for future pastors of the Churches, and the form of procedure after the Union to free churches from the State Organisation—the Synods could not quite agree, so that these matters have to

be reconsidered and the voice of the Churches upon them more fully heard. We have to abide the Lord's time and good pleasure, and we trust that He will remove all obstacles to the Union of Churches, which are one in Confession, church government, form of worship—branches of the same parent tree.

Our next meeting of Synod will (D. V.) take place in June, 1890, in the city of Leenwarden, and we should be glad indeed to welcome at our Synod delegates from your Church.

And now, dear Brethren, may the Lord God be with you, bless you, strengthen you in all your labour for His Name at this time while assembled in Synod. May brotherly love continue between our Covenant Churches. Remember us in your prayers. And believe us in the bonds of the Gospel and of Christian fellowship.—In the name of the Synod, the Committee for correspondence with Sister Churches,

F. L. RUTGERS, Deput. Synodi.

A. F. DE SAVORNIN LORMAN, Deput. Synodi.

J. WOLTJER, Deput. Synodi.

F. LION CACHET, V. D. M., Dep. Syn.

It was thereafter moved by the Rev. John Robertson, seconded by the Rev. Thomas Hobart, and cordially agreed to, that the Synod hear with approbation the letters now submitted, and appoint the following Committee to draw up and transmit a reply to the letter recently received from Holland, viz. the Moderator and Clerk, with the Rev. Robert Morton,—the Moderator, Convener.

4. *Report of Committee appointed to confer with Dr. Donald Munro.*—The Report of the Committee appointed at last meeting of Synod to confer with Dr. Donald Munro, of Wheatholm, Pollokshaws, was submitted by the Rev. Andrew Miller, Convener. The report was to the effect that a meeting of the Committee had been held in Glasgow last February, to which Dr. Munro had been invited; that after some conversation Dr. Munro had read a paper, stating the terms on which he was willing to confer with the Committee, but which were of such a nature that the Committee felt precluded from assenting to them, and that Dr. Munro had refused when asked to furnish the Committee with a copy of the paper he had read. The Committee had, therefore, to report that nothing had been done in the way of bringing this case to an amicable conclusion. Before disposing of this report, it was agreed to consider whether the document which had been laid on the table at the meeting of the Committee on Bills and Overtures, and which the Committee by a majority had agreed to transmit, should now be taken up. This document contained a review of the Synod Committee's meeting, along with the full text of the paper read at said meeting by Dr. Munro, and concluded with a petition to have the whole case remitted to the Glasgow Presbytery that it may be entered on *de novo*.

After reasoning, it was moved by the Rev. Robert Morton, seconded by the Rev. John Sturrock, and unanimously agreed to, that the Committee's Report be received with thanks for their diligence in the matter entrusted to them, and that the Committee be discharged; and further, that the Synod refuses to take up the Petition of Dr. Munro, and declares that as Dr. Munro has not availed himself of the opportunity given him of conferring with the Committee appointed at last meeting of Synod, no further action be taken in the case; and that Dr. Munro be informed that until he obtain the decision

arrived at on 13th September, 1881, by the Glasgow Presbytery, along with Assessors appointed by the Synod and having Synodical powers, no petition from him will be received. The Moderator intimated this decision to Dr. Munro accordingly.

5. *Presbyterian Alliance*.—The Rev. Dr. Mathews, Secretary of the Presbyterian Alliance, was present by appointment of the Executive Commission of the Alliance, and on the invitation of the Moderator addressed the Court. Dr. Mathews referred in a most interesting address to the objects and aims of the Alliance, and asked the Synod to continue their cordial co-operation and sympathy therewith. Dr. Mathews presented the Synod with a copy of the proceedings of the recent meetings of the Alliance in London. At the close of his address it was moved by the Rev. Robert Morton, seconded by the Rev. John Sturrock, and unanimously agreed to, that the cordial thanks of the Synod be tendered to Dr. Mathews for his presence and instructive address, and that he be assured of the Synod's hearty concurrence in the design for which the Alliance was organised, and in the desire that it may be productive of great good among the different sections of the Reformed Church. The Moderator conveyed to Dr. Mathews the thanks of the Synod for his address, and for the volume of proceedings which he had laid on the table.

The Deputies appointed at a previous meeting to attend the meetings of the Presbyterian Alliance in London in July last, intimated that they had been present, and submitted a report of the proceedings, which was received.

The minutes of meetings held by Executive Commission of the Alliance were laid on the table and partly read by the Clerk. It was agreed to make an annual grant of two pounds out of the Synod's Business and Hall Fund to the Alliance, to assist in meeting the expenses entailed in carrying on the operations of the Alliance.

6. *Report anent Bible-Class Manual*.—A Report by the Committee on the Bible-Class Manual was submitted by the Rev. William B. Gardiner, Convener. The report stated that owing to circumstances the Committee had been prevented from performing the duty assigned them, and they expressed regret at the delay that had taken place in the preparation of the hand-book, but if re-appointed would endeavour to have it in readiness for next meeting. The Committee asked power to have the draft put in type and copies distributed among the members prior to next meeting of Synod. After hearing this report, it was moved by the Rev. Robert Morton, seconded by the Rev. Thomas Hobart, and agreed to, that the report be received, and that the Committee be re-appointed with power to print the draft of the proposed Manual, and send copies to members of Synod previous to next meeting.

7. *Report on "Acts Rescissory"*.—A verbal Report was submitted by the Rev. Thomas Hobart, Convener of the Committee, appointed at a previous meeting to make efforts for the repeal of the "Acts Rescissory." The report indicated that no action had as yet been taken to have the subject brought before the House of Commons; but, if re-appointed, the Committee would co-operate with the Com-

mittee of the Reformed Presbyterian Synod, for steps being taken with this end in view. The Committee was accordingly re-appointed—Mr. Hobart, Convener.

VIII. SPECIAL FUNDS.—Reports were submitted on three separate Funds of the Synod. These embraced:—

1. *The Mutual Assistance Fund.*—The annual Report of the Committee on the Mutual Assistance Fund, prepared by Mr. William Gibson, Convener, was laid on the table and read by the Clerk. The report was to the effect that the total amount available for distribution at the present time, including the balance of Miss Wood's Legacy transferred from the investment account, was £373 17s. 6½d. The Committee recommended the allocation of the sum of £347 10s. so as to make the stipends of aid-receiving Ministers, unless in two exceptional cases, £130, with a manse. The report conveyed the gratifying information that the Congregations of Darvel and Paisley were now self-supporting. The following is the Report of the Committee:—

“The Committee charged with the management of this Fund have to report that the amount received for the year has been £302 5s. 10½d., showing an increase of £35 10s. 3½d. over the previous year. The total amount available for distribution is £373 17s. 6½d., which includes the whole balance of the late Miss Wood's Legacy, which has been transferred from Investment Account. Your Committee propose to allocate £347 10s. as follows, making the stipends of aid-receiving Ministers £130 with manse, excepting those two congregations who receive the maximum grant.

	Stipend.	Sacramental Expenses.	Supplement to Stipend.	Manse	Total Stipend.
Aberdeen .....	£100 0 0	—	£30 0 0	—	£130 0 0
Archdaleck.....	30 0 0	—	50 0 0	—	80 0 0
Birny.....	80 0 0	£8 0 0	42 0 0	—	130 0 0
Conpar-Angus.....	70 0 0	—	50 0 0	£10 0 0	120 0 0
Darvel (5 months).....	120 0 0	—	4 3 4	—	120 0 0
Deacons (1 month).....	80 0 0	—	3 6 8	—	120 0 0
Midem.....	120 0 0	—	10 0 0	—	130 0 0
Oriz.....	80 0 0	—	50 0 0	10 0 0	130 0 0
Pactisburn.....	120 0 0	—	10 0 0	—	130 0 0
Tcherdoney.....	100 0 0	—	80 0 0	8 0 0	130 0 0
Thaso.....	85 0 0	5 0 0	40 0 0	—	130 0 0
			£319 10 0	£28 0 0	
			28 0 0		
			£347 10 0		

This will leave a balance of £26 7s. 6½d. to be carried to credit of next year's account.

In last year's Report your Committee pointed out that £100 extra would be required for this year to maintain the stipends at £135, and the Synod gave full powers to the Committee to visit any of the Congregations and press the claims of this Fund. It was found impracticable to do this, and at a meeting of the Committee held in December last, it was agreed after full consideration to issue an appeal by circular to ministers and office-bearers on behalf of the Fund. This was done, and the result has been an increase, as already stated, of £35 10s. 3½d. over the previous year. Your Committee think that the people generally are contributing according to their ability and are not hopeful that much more can be expected from those congregations who (while self-supporting) give substantial support to this as well as the other schemes of the

Church, and, therefore, would suggest that the Synod should devise some means for urging at least some of the aid-receiving Congregations to make an effort to increase their minister's stipend, and relieve the Fund to a corresponding extent.

Your Committee would suggest that in view of present circumstances and future prospects the Synod should adopt some measures by which a limit should be put to the time any Congregation should be permitted to draw the maximum supplement.

Your Committee are delighted to be able to report Darvel as now self-supporting, and also that Paisley Congregation is in the same happy condition. Would that some others of our Congregations speedily imitated these examples of Christian liberality !

The total amount raised from all sources has been £7,042 17s. 3½d. against £6,987 15s. 4½d., for the previous year, being an increase of £55 1s. 11½d., and showing an average contribution of £1 19s. 8½d. per member, against £2 1s. 1½d. during the year preceding. The average contribution per member for the Synod Funds has been 5s. 4d. against 5s. 4½d. for the previous year.

It has to be noted in closing that this is the first time complete returns have been received from all the Congregations, and the Committee would express the hope that in future all the congregational treasurers will furnish similar returns year by year, to enable us to submit to the Synod a full and accurate report of the income and expenditure of the whole of the Congregations."

Respectfully submitted by

WILLIAM GIBSON, *Convener*.

On hearing this report, it was moved by the Rev. Thomas Hobart, seconded by the Rev. Andrew Miller, and agreed to, that the recommendation of the Committee regarding the allocation of the amount on hand be adopted ; that the Committee, and particularly the Convener, be thanked for their attention to the interests of this Fund, and that the following Committee be appointed to manage the Fund during the current year :—viz., Mr. William Gibson, Kirkintilloch ; Mr. James Lindsay, Edinburgh ; Mr. Hugh Howie, Glasgow ; Mr. Laurence Henderson, Glasgow ; Mr. A. G. Anderson, Ayr ; Mr. Charles P. Leiper, Clydebank, Glasgow ; Mr. James Paton, Pollokshields, Glasgow ; Mr. S. W. M'Cracken, L.D.S., Glasgow, and the Synod Treasurer. It was agreed to appoint Mr. A. G. Anderson Convener of the Committee, in room of Mr. William Gibson, resigned, and to tender special thanks to Mr. Gibson for the able manner in which he has discharged his duties while acting as Convener of this Committee for several years.

The Clerk reported that in view of the stipend of some of the Ministers being reduced this year, a few friends in Edinburgh had placed at his disposal the sum of £15 for distribution among some of the aid-receiving Ministers. The Synod received this information with approbation, and agreed to thank the generous donors for their gift.

2. *The Ministers' Widows' and Orphans' Fund.*—The report on the Ministers' Widows' and Orphans' Fund was laid on the table and read by the Clerk. The report indicated that the receipts for the past year amounted to £53 2s. 0d., and that nothing had been disbursed ; while the sum at the credit of the Fund at the close of the financial year was £1,033 14s. 2½d. It was intimated that the Rev. David



Matthew, B.D., Toberdoney, had become a member of the Fund. The report contained a recommendation that Presbytery Clerks be instructed to intimate to the Synod Clerk the date of a Minister's ordination within their bounds, in order that he may transmit a copy of the rules bearing on the management of this Fund, and call the special attention of the newly-ordained Minister to the rule referring to the payment of the first premium.

On the motion of the Rev. Thomas Hobart, seconded by the Rev. John Sturrock, it was agreed to adopt the report with the recommendation contained therein, thank the Committee for their diligence, and re-appoint the Committee to take the management of this Fund—the Moderator, Convener.

3. *The Aged and Infirm Ministers' Fund.*—The report on this Fund was submitted by the Finance Committee, and indicated that the receipts for the year had been £39 5s. 0d., and arose chiefly from the interest accruing from the amount invested. The amount expended had been £35.

On the motion of the Clerk it was agreed to make a grant of £35 out of this Fund for behoof of the Rev. Alexander Ritchie and family.

IX. CONFERENCE ON RELIGION.—On the Wednesday afternoon the Synod held a brotherly conference on the State of Religion. After praise, the Rev. John Robertson offered up prayer. Thereafter the Rev. Ebenezer Ritchie, Paisley, read a paper on practical religion, taking for his subject the necessity on the part both of Ministers and people of "Power from on High." Members of Court were then called on, in the order of the Roll, to report on the carrying on of the Lord's work in their respective Congregations, or in the localities where they reside. Several availed themselves of this opportunity and gave in reports of a very gratifying and encouraging kind. It was then moved by the Rev. Thomas Hobart, seconded by the Rev. John M'Kay, and cordially agreed to, that Mr. Ritchie receive the thanks of the Synod for preparing the paper he had read, and that he be requested to send it to the Editor for publication in the *Magazine*. On the motion of the Clerk it was agreed to appoint the Rev. David Matthew, Toberdoney, to prepare a paper on practical religion and submit it at next meeting of Synod.

X. PUBLIC QUESTIONS.—The Report by the Committee on Public Questions was presented by the Rev. Thomas Matthew, Convener. The report, being in print and in the hands of members, was partly read. The report referred at the outset to Sabbath Observance and Popish Aggression, and then dwelt on Higher Criticism, the Revision of the Confession, and the symptoms of a Down-grade movement in the Scottish Churches.

After hearing this report, it was moved by the Rev. Thomas Hobart, seconded by the Rev. James Patrick, and unanimously agreed to, that the report be adopted and printed in the *Magazine*; that the best thanks of the Synod be given to the Committee and especially to the Convener, for their report; and that the Committee be re-appointed—Mr. Matthew, Convener, with instructions to bring up another report on Public Questions at next meeting.

XI. TEMPERANCE.—The Report of the Temperance Committee was presented by the Rev. Alexander Smellie, Convener. As the report was printed and distributed among the members, only an outline of it was given by the Convener. The report referred at the outset to some of the things to be deplored in connection with prevailing intemperance, and then to some indications of a hopeful kind in connection with temperance work. The report closed with certain recommendations and suggestions in the way of efforts being put forth for suppressing the liquor traffic. After hearing this report, it was moved by the Rev. Robert Morton that the report be adopted and printed in the *Magazine*; that the best thanks of the Synod be given to the Committee, and especially to the Convener, for the report submitted; and that the Committee be re-appointed—Mr. Smellie, Convener; and further, that the Committee be authorised to memorialise the Government against the traffic in strong drink among native races, and transmit a Petition to the House of Commons in favour of Mr. M'Lagan's Local Veto Bill; and that the Synod commend the suggestions contained in the report to the earnest attention of the office-bearers and members of the Church. This motion was seconded by the Rev. George Anderson, late of Seoni, and agreed to unanimously.

XII. PETITIONS AND MEMORIALS.—On the recommendation of the Committee on Bills and Overtures, the Synod agreed to petition the House of Commons in favour of a Government Inquiry into Monastic and Conventual Institutions, and against the clause in the Local Government Bill relating to the application of money arising from the Probate Duty being devoted to free education in denominational schools. The Moderator and Clerk were appointed a Committee to draw up, subscribe and transmit these petitions. The same Committee was appointed to transmit a Petition to the House of Commons against the Deceased Wife's Sister's Bill, if they see cause; and also to memorialise the Board of Works against the opening of the Royal Botanic Garden of Edinburgh on the Lord's Day.

XIII. MISCELLANEOUS.—The following items of business may be grouped together.

1. *Deputy from Irish Secession Synod.*—The Rev. John M'Kay reported that the Rev. David Matthew and himself had received a most cordial welcome when attending the Secession Synod at its meeting in Belfast last July, and he introduced the Rev. Samuel Pettigrew, Mullabrack, the only deputy who had been able to attend the present meeting. Mr. Pettigrew, after conveying the fraternal greetings of his brethren, proceeded to address the Synod on the important duty of prayer. At the close of his instructive address, it was moved by the Rev. Thos. Hobart, seconded by the Rev. Ebenezer Ritchie, Aberdeen, and unanimously agreed to, that the best thanks of the Synod be given to Mr. Pettigrew for his presence and address. The Moderator thanked him accordingly.

2. *Appointment of Deputies to Irish Synod.*—On the motion of the Rev. William B. Gardiner, it was agreed to appoint the Rev. George Anderson, late of Seoni, and the Rev. Edward White, Dro-

more, to attend the meeting of the Irish Secession Synod in Belfast on the first Monday of July.

3. *Business Committee.*—In view of the Reports of the various Committees being printed and distributed among the members before next meeting of Synod, it was agreed to appoint a small Committee to arrange the Business to come before the Synod, and to fix on the movers and seconders of the various Reports. This Committee to consist of the Synod Clerk, Rev. Thomas Hobart, and Rev. Thomas Matthew—the Clerk, Convener. All reports designed for Synod must be transmitted to the Clerk at least two weeks prior to the meeting of Synod.

4. *Traffic in Opium.*—A memorial from the China Liberation Society was submitted by the Clerk, and asking the Synod to memorialise the Chinese Government to adopt measures for prohibiting absolutely the importation of foreign opium into China, and to check as far as possible the home production of the drug. It was unanimously agreed to petition in terms of the memorial, and the Moderator and Clerk were authorised to petition accordingly in the name of the Synod.

5. *Grant by Reformed Presbyterian Synod.*—There was laid on the table and read a letter from the Rev. Robert Dunlop, Clerk of the Reformed Presbyterian Synod, intimating that the Synod at its last meeting had voted the sum of fifteen guineas to the Theological Hall Fund of our Church as an acknowledgment of their obligations to us in the matter of the Theological Education of their students. The Clerk intimated the receipt of the amount mentioned from John M'Donald, Esq., the Treasurer of the R. P. Synod. It was agreed to instruct the Clerk to acknowledge this expression of the gratitude and goodwill of our brethren in that Church in suitable terms.

6. *Appointment of Next Meeting.*—It was agreed that the next meeting of Synod be held in Mains Street Church, Glasgow, on the Monday after the 4th Sabbath of May, 1890, at seven o'clock evening.

The Moderator delivered a closing address, dwelling chiefly on the essential elements in "Power for Service." Prayer was then offered up, and the closing verses of Psalm cxxii. were sung, after which the Moderator closed the Synod by pronouncing the Benediction.

WILLIAM B. GARDINER, *Synod Clerk.*

## SYNODICAL COMMITTEES—1889-90.

### I. FINANCE COMMITTEE.

The Synod Treasurer, <i>Convener.</i>	Mr. Charles P. Leiper.
Mr. Hugh Howie.	Mr. James Paton.
Mr. Laurence Henderson.	Mr. S. W. M'Cracken, L. D. S.
	Mr. A. G. Anderson.

### II. "MAGAZINE" COMMITTEE.

Rev. Thos. Hobart, M.A., <i>Convener.</i>	Rev. Peter M'Vicar.
Rev. John Sturrock.	Mr. George Jack.
Rev. Robert Morton.	Mr. Robert Robertson.

### III. DIVINITY HALL COMMITTEE.

Rev. Thos. Hobart, M.A., <i>Convener.</i>	Rev. William B. Gardiner.
Rev. Professor Aitken, M.A.	Rev. Alexander Stirling.
Rev. Professor Spence.	Rev. Andrew Miller.
Rev. John Robertson.	Rev. Alexander Smellie, M.A.
Rev. John Ritchie.	Mr. Hugh Howie.

## IV. HOME MISSION AND CONGREGATIONAL WORK COMMITTEE.

Rev. Peter M'Vicar, <i>Convener</i> .	Rev. John Sturrock.
Rev. John Robertson.	Rev. Andrew Miller
Rev. Professor Aitken, M.A.	Rev. Thomas Matthew.
Rev. John Ritchie.	Mr. Hugh Howie.
Rev. Thomas Hobart, M.A.	Mr. Robert Sproull.
Rev. William B. Gardiner.	Mr. William Gibson.

Mr. Robert Howie, Pollokshaws.

## V. FOREIGN MISSION COMMITTEE.

Rev. Wm. B. Gardiner, <i>Convener</i> .	Rev. Robert Morton.
The Moderator of Synod.	Rev. Andrew Miller.
Rev. John Robertson.	Rev. Thomas Matthew.
Rev. Professor Aitken, M.A.	Rev. Alexander Smellie, M.A.
Rev. John Ritchie.	Rev. Edward White.
Rev. Thomas Hobart, M.A.	Mr. Hugh Howie.
Rev. John M'Kay.	Mr. A. G. Anderson.
Rev. John Sturrock.	Mr. William Lyon.
Rev. Alexander J. Yuill.	Mr. John Steel.
Rev. Alexander Stirling.	Mr. Robert Thomson.

## VI. MUTUAL ASSISTANCE FUND COMMITTEE.

Mr. A. G. Anderson, <i>Convener</i> .	Mr. Laurence Henderson.
Mr. William Gibson.	Mr. Charles P. Leiper.
Mr. James Lindsay.	Mr. James Paton.
Mr. Hugh Howie.	Mr. S. W. M'Cracken, L.D.S.

The Synod Treasurer.

## VII. TEMPERANCE COMMITTEE.

Rev. Alex. Smellie, M.A., <i>Convener</i> .	Rev. James Patrick.
Rev. Professor Aitken, M.A.	Rev. Alexander J. Yuill.
Rev. Charles S. Findlay,	Rev. Professor Spence.
Rev. John Sturrock.	Rev. Robert Morton.

Mr. William Lyon.

## VIII. PUBLIC QUESTIONS COMMITTEE.

Rev. Thos. Matthew, <i>Convener</i> .	Rev. Thos. Hobart, M.A.
Rev. Professor Aitken, M.A.	Rev. John Sturrock.
Rev. Professor Spence.	

## IX. PULPIT SUPPLY COMMITTEE.

Rev. Andrew Miller, <i>Convener</i> .	Rev. William B. Gardiner.
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## X. MINISTERS' WIDOWS' AND ORPHANS' FUND COMMITTEE.

The Moderator of Synod, <i>Convener</i> .	Rev. Thomas Hobart, M.A.
Rev. John Robertson.	Rev. Charles S. Findlay.
Rev. Professor Aitken, M.A.	The Synod Clerk.

## XI. "ACTS RESCISSORY" REPEAL COMMITTEE.

Rev. Thos. Hobart, M.A., <i>Convener</i> .	Rev. William B. Gardiner.
Rev. Robert Morton.	

## XII. BIBLE-CLASS MANUAL COMMITTEE.

Rev. Wm. B. Gardiner, <i>Convener</i> .	Rev. Andrew Miller.
Rev. John Sturrock.	Rev. Alexander Smellie, M.A.

## XIII. UNION COMMITTEE.

Rev. Alex. Smellie, M.A., <i>Convener</i> .	Rev. Andrew Miller.
Rev. Thomas Hobart, M.A.	Mr. John Mair.
Rev. Robert Morton.	Mr. Robert Leishman.

Mr. William Peterkin.

## XIV. PSALMODY COMMITTEE.

Mr. Robert Howie,	} <i>Joint</i>	Mr. Robert B. Parlane.
Rev. Ebenezer Ritchie,		Mr. Thomas Robertson.
Rev. Wm. B. Gardiner.	} <i>Convener</i>	Mr. Robert J. Wood.
Rev. Peter M'Vicar.		Mr. John L. Howie.
Rev. Alex. Smellie, M.A.		Mr. James Lawrie.

Mr. James Lindsay.

## XV. BUSINESS COMMITTEE.

The Synod Clerk, <i>Convener</i> .	Rev. Thomas Hobart, M.A.
Rev. Thomas Matthew.	

ORIGINAL SECESSION SYNOD  
TREASURER'S ACCOUNTS.  
1888-89.

SYNOD'S BUSINESS AND HALL FUND.

April 30, 1889.		April 30, 1888.	
To Collections from Congrega- tions:—		By Balance from Previous Year £190 9 5	
Aberdeen .. .. .	£1 0 0	April 30, 1889.	
Arbroath .. .. .	1 10 0	By Theological Hall:—	
Anchincleck .. .. .	0 7 0	Salary of Professor	
Ayr .. .. .	2 8 7	Spence .. .. .	£40 0 0
Bursay .. .. .	2 0 0	Salary of Prof. Aitken	15 0 0
Carlisle .. .. .	9 17 1½	Supply of Auchincleck	
Carnoustie .. .. .	0 13 6	Pulpit .. .. .	12 9 6
Coupar-Angus .. .. .	1 10 0	Travelling Charges—	
Darvel .. .. .	1 0 0	Prof. Spence .. .. .	0 5 0
Dundee .. .. .	2 17 2	Hall Officer's Fee .. .. .	1 10 0
Edinburgh .. .. .	24 1 8	Fire Insurance, Hall	
Glasgow, Mains St. .. .. .	17 13 7	Library .. .. .	0 7 6
" Laurieston .. .. .	0 14 6	<b>60 12 0</b>	
" Bridgeton .. .. .	1 0 2	By Official Expenses:—	
Kilwinning .. .. .	2 2 8½	Synod Clerk's Salary, £10 0 0	
Kirkcaldy .. .. .	1 0 0	Synod Treasurer's	
Kirkintilloch .. .. .	3 0 0	Salary .. .. .	20 0 0
Kirriemuir .. .. .	1 1 9	Synod Officer's Fee .. .. .	1 10 0
Midlem .. .. .	1 17 0	Synod Treasurer's Out- lay for Postages, Cheques, and Sta- tionery .. .. .	1 3 6
Obrig .. .. .	0 12 6	Synod Clerk's Outlay for Postages and Incidental Charges	1 3 2
Paisley .. .. .	1 10 0	Committee of Supplies for Postages and Telegrams .. .. .	1 18 6
Perth .. .. .	2 0 0	Refreshments at <i>Pro re nata</i> Meeting of Synod .. .. .	1 10 0
Pollokshaws .. .. .	6 1 2	Synod Officer's Fee at <i>Pro re nata</i> Meet- ing of Synod .. .. .	0 10 0
Shottsburn .. .. .	1 16 0	<b>37 15 2</b>	
Shottsraer .. .. .	3 9 0	By Printing:—	
Thurso .. .. .	1 11 9	Synod number of Mag- azine .. .. .	£21 0 0
Toberdoney .. .. .	1 14 10	Synod Intimations on Cover of "Magazine" .. .. .	5 0 0
<b>£94 10 0</b>		Treasurer's Accounts for Synod .. .. .	2 17 6
To Donations:—		Schedules of Congre- gational Income and Expenditure .. .. .	0 12 0
Friends, Carlisle, per		Statement of Congre- gational Income and Expenditure for Sy- nod .. .. .	0 17 0
Rev. Thos. Hobart	£7 10 0	<b>30 6 6</b>	
Miss Young, Edinburgh,	2 0 0	By Travelling Charges:—	
per Rev. John Sturrock	2 0 0	Delegates to Presby- terian Alliance .. .. .	£7 10 0
A Friend, Kirriemuir,	1 5 0	Delegates to Irish Synod .. .. .	1 7 6
per Rev. Edward White	1 5 0	Ministers attending Committees .. .. .	5 4 0
Mrs. Stevenson Smith,	1 0 0	Ministers supplying Midlem and Kirrie- muir .. .. .	1 0 6
Edinburgh .. .. .	1 0 0	<b>15 2 0</b>	
<b>11 15 0</b>		By Supply to Editor's Pulpit—	
To Donations for Legal Ex- penses:—		Two Years .. .. .	4 12 0
A Friend .. .. .	£5 0 0	By Psalmody Alliance—Moiety of Expenses at London Meeting .. .. .	1 12 6
John Milligan, Esq.,	1 10 0	By Edinburgh Minister—Interest on £100 .. .. .	3 12 11
Ayr .. .. .	1 10 0	By Interest on money operated on belonging to other funds .. .. .	9 17 6
William Auld, Esq., Ayr	1 10 0		
James Lorimer, Esq.,	1 0 0		
Aberdeen .. .. .	1 0 0		
A Friend in Ireland, per Rev. John Sturrock	1 0 0		
A Friend, per Mr. Robt. Thomson .. .. .	1 0 0		
<b>11 0 0</b>			
To Legacy for Divinity Hall:—			
Late Miss Catherine Walker, Peterhead .. .. .	1 0 0		
To Collection at Synod Sermon .. .. .	£1 9 0½		
To Sale of 27 Copies <i>Testimony</i> .. .. .	1 0 3		
To Sale of 7 Copies <i>Rules of Procedure</i> .. .. .	0 2 4		
<b>2 11 7½</b>			
To Interest on £100, for behoof of Edin- burgh Minister	£3 12 11		
To Interest on Amount Invested .. .. .	3 18 2		
<b>7 11 1</b>			
To Balance to next Year's Account	284 13 3½		
<b>£363 0 0</b>			

## HOME MISSION FUND.

April 30, 1888.		April 30, 1889.	
To Balance of Account .. ..	£120 2 10½	By Salaries—	
April 30, 1889.		Rev. John M'Kay,	
To Collections from Congregations—		Bridgeton .. ..	£60 0 0
Aberdeen .. ..	£1 0 0	Rev. A. J. Yuill,	
Arbroath .. ..	1 10 0	Laurieston .. ..	50 0 0
Auchinleck .. ..	0 7 0	Rev. James Patrick,	
Blisay .. ..	3 0 0	Carnoustie .. ..	50 0 0
Carluke .. ..	17 4 5½	Rev. Ed. White, Kirriemuir, till 27th Feb.	36 2 4
Carnoustie .. ..	1 14 4	Rev. Ebenezer Ritchie, Paisley .. ..	20 0 0
Coupar-Angus .. ..	1 5 0	Mr. John Laird, Kilmarnock .. ..	60 0 0
Darvel .. ..	1 0 0		£276 2 4
Dundee .. ..	2 17 9	By Grants for Tracts—	
Edinburgh .. ..	26 3 8	Bridgeton Congregation	£1 0 0
Glasgow, Mains Street	18 0 4	Carnoustie .. ..	1 0 0
" Laurieston .. ..	0 19 0	Kilmarnock .. ..	1 0 0
" Bridgeton .. ..	1 1 2	Kirkintilloch .. ..	1 0 0
Kilmarnock .. ..	2 10 0	Laurieston .. ..	1 0 0
Kilwinning .. ..	2 3 4		5 0 0
Kirkcaldy .. ..	2 10 6	By Rent of Mission Room,	
Kirkintilloch .. ..	7 8 9	Kirriemuir .. ..	3 15 0
Kirriemuir .. ..	1 3 1½	By Balance to next year's Account .. ..	171 17 10½
Midlem .. ..	4 0 0		
Oirig .. ..	0 10 0		
Paisley .. ..	5 0 0		
Perth .. ..	1 19 6		
Pollokshaws .. ..	5 9 7		
Shottsburn .. ..	5 3 0		
Stranraer .. ..	3 0 0		
Thurso .. ..	0 14 9		
Toberdoney .. ..	0 18 6		
	118 18 9		
To Contributions—			
Arbroath — Sabbath School .. ..	£1 6 4		
Arbroath — Mr. John Matthew's Bible Class	0 8 0		
Edinburgh — Young Men's Sabbath Morning Association ..	0 15 0		
Glasgow, Mains street—Sabbath Morning Fellowship Meeting ..	0 10 0		
Glasgow, Laurieston—Rev. A. J. Yuill's Bible Class	0 10 6		
Thurso—Sabbath School	0 10 0		
To Donations—			
Friends, Carluke, per Rev. T. Hobart ..	£7 10 0		
A Friend, Sydney, N.S.W., per Mr. Jack ..	2 10 0		
Miss Young, Edinburgh, p. Rev. John Sturrock	2 0 0		
A Friend interested in work at Kilmarnock	2 0 0		
A Friend, Kirriemuir, per Rev. Edw. White	1 5 0		
A Friend, Dundee ..	1 0 0		
Jas. H. Galloway, Esq., Dundee .. ..	1 0 0		
Anonymous, Barrhill	1 0 0		
Mr. James T. Garland, Kilwinning .. ..	0 5 0		
Miss Smith, Lancaster, per Mr. E. Robertson	0 2 6		
	18 12 6		
To Legacy—			
Late Miss Margt. Murray, Glas.,	45 0 0		
To transferred from Investment Account—			
Legacy of Miss Wood	£90 0 0		
Surplus .. ..	50 0 0		
	140 0 0		
To Interest—			
On amount Invested	£7 3 3		
On Bank Account	3 3 0		
	10 6 3		
	£456 15 2½		£456 15 2½

MUTUAL ASSISTANCE FUND.

April 30, 1889.		Brought forward,		£878 1 4½	
<b>To Collections from Congregations—</b>					
Aberdeen ..	£11 16 6	..	..	..	..
Arbroath ..	1 6 0	..	..	..	..
Auchinleck ..	5 0 0	..	..	..	..
Ayr ..	21 10 5½	..	..	..	..
Birney ..	25 0 0	..	..	..	..
Carlisle ..	21 11 9	..	..	..	..
Caronistie ..	0 12 6	..	..	..	..
Coupar-Angus ..	6 0 0	..	..	..	..
Darvel ..	6 0 0	..	..	..	..
Dromore ..	1 0 0	..	..	..	..
Dundee ..	5 0 0	..	..	..	..
Edinburgh ..	40 0 0	..	..	..	..
Glasgow, Mains Street ..	48 14 1	..	..	..	..
Do., Lauriston ..	0 14 7	..	..	..	..
Do., Bridgeton ..	0 17 10½	..	..	..	..
Kilwinning ..	1 12 4	..	..	..	..
Kirkcaldy ..	1 0 0	..	..	..	..
Kirkintilloch ..	5 10 0	..	..	..	..
Kirkmuir ..	1 0 1½	..	..	..	..
Midlem ..	3 14 0	..	..	..	..
Oldg ..	5 10 0	..	..	..	..
Palae ..	10 0 0	..	..	..	..
Perth ..	13 0 1	..	..	..	..
Pollokhays ..	10 11 1	..	..	..	..
Pollokshaws ..	5 0 0	..	..	..	..
Pollokshburn ..	5 0 0	..	..	..	..
Strausner ..	9 0 0	..	..	..	..
Thurso ..	5 0 0	..	..	..	..
Toberdonay ..	5 0 0	..	..	..	..
				£271 1 4½	
<b>To Contribution—</b>					
Pollokshaws—Young Men's Sabbath Morning Fellowship Association ..	..	..	..	1 0 0	..
				£272 1 4½	
<b>Carry forward,</b>					
				£878 1 4½	
<b>To Donations—</b>					
Friends, Carlisle, per Rev. Thomas Hobart ..	..	..	..	..	..
Miss Young, Edinburgh, per Rev. John Strick ..	..	..	..	..	..
A Friend, Kirriemuir, per Rev. Edward White ..	..	..	..	..	..
Mrs. Stevenson Smith, Edinburgh ..	..	..	..	..	..
James H. Galloway, Esq. Lochee ..	..	..	..	..	..
A Friend, Dundee ..	..	..	..	..	..
				£10 0 0	
<b>To transferred from Investment Account, Legacy of Miss Wood</b>					
To Interest—	..	..	..	..	..
On Amount Invested ..	..	..	..	..	..
On Bank Account ..	..	..	..	..	..
				£10 18 6	
				2 1 0	
				12 19 6	
				£382 5 10½	
April, 30, 1889.					
<b>By Balance from previous year</b>					
.. Printing and Postage Circular to Congregations ..	..	..	..	..	..
.. Aid-Recalling Congregations—	..	..	..	..	..
Supplement to Stipend ..	..	..	..	..	..
For Manse ..	..	..	..	..	..
				Total Allowance	
Aberdeen ..	..	..	..	..	..
Auchinleck ..	..	..	..	..	..
Birney ..	..	..	..	..	..
Coupar-Angus ..	..	..	..	..	..
Darvel ..	..	..	..	..	..
Dromore ..	..	..	..	..	..
Midlem ..	..	..	..	..	..
Oldg ..	..	..	..	..	..
Pollokshaws ..	..	..	..	..	..
Pollokshburn ..	..	..	..	..	..
Thurso ..	..	..	..	..	..
Toberdonay ..	..	..	..	..	..
				Total Allowance	
				£30 0 0	
				50 0 0	
				43 0 0	
				60 0 0	
				4 8 4	
				3 6 8	
				10 0 0	
				10 0 0	
				10 0 0	
				40 0 0	
				8 0 0	
				28 7 6½	
				£78 17 6½	
				£382 5 10½	

## FOREIGN MISSION FUND.

April 30, 1889.		To Contributions—Continued	
To Collections from Congregations:—		Brought forward, £5 12 4 £259 13 2½	
Aberdeen .. ..	£6 18 9	Edinburgh—	
Arbroath .. ..	1 16 0	Young Men's Sabbath	
Auchinleck .. ..	0 7 0	Morning Fellowship	
Ayr .. ..	81 10 0½	Association .. ..	0 15 0
Birray .. ..	2 0 0	Glasgow—	
Carlisle .. ..	25 4 6½	Laurieston—	
Carnoustie .. ..	0 19 5	Rev. A. J. Yuill's	
Coupar-Angus .. ..	1 13 8	Bible Class .. ..	0 10 6
Darvel .. ..	1 17 9	Kirkintilloch—	
Dundee .. ..	7 4 4	Sabbath School .. ..	1 8 0
Edinburgh .. ..	34 1 0	Collections at Prayer	
Glasgow—		Meeting .. ..	2 2 3
Mains Street .. ..	39 2 4	Midlem—	
Laurieston .. ..	0 17 0½	Sabbath School .. ..	1 7 8
Bridgeton .. ..	1 5 7	Olrig—	
Kilwinning .. ..	2 6 4½	Rev. Robt. Stewart's	
Kirkcaldy .. ..	1 13 6	Bible Class .. ..	0 5 0
Kirkintilloch .. ..	5 10 0	Perth	
Kirriemuir .. ..	1 15 0	Sabbath School .. ..	1 5 6
Midlem .. ..	1 7 1	Young Women's Sab-	
Olrig .. ..	0 10 0	bath Fellowship	
Paisley .. ..	5 0 0	Association .. ..	0 10 0
Perth .. ..	5 13 11	Rev. Robt. Morton's	
Pollokshaws .. ..	6 2 4	Bible Class .. ..	0 15 2
Shottsburn .. ..	2 15 2	Pollokshaws—	
Stranraer .. ..	7 0 0	Sabbath School .. ..	2 4 8½
Thurso .. ..	2 0 0	Rev. W. B. Gardiner's	
Toberdoney .. ..	1 18 2	Bible Class .. ..	1 0 0
	£198 9 0	Shottsburn—	
To Contributions per		Rev. John Ritchie's	
Family Boxes, per		Bible Class .. ..	0 16 0
Rev. A. Stirling—			18 12 1½
Arbroath .. ..	£1 19 3	To Collections at Mis-	
Auchinleck .. ..	1 5 9	sionary Meetings—	
Coupar-Angus .. ..	0 18 0	Dundee .. ..	£1 17 6
Dundee .. ..	1 8 6	Edinburgh .. ..	2 10 2
Kirkcaldy .. ..	1 15 8	Glasgow, Bridgeton .. ..	0 12 5
Kirkintilloch .. ..	3 15 0	Kirkintilloch—	
Mains Street, Glasgow,	2 15 8	Mr. Blakely's Instal-	
Midlem .. ..	7 1 0½	lation .. ..	5 0 0
Do. 1887-88 .. ..	0 5 6	Perth .. ..	2 4 7
Perth .. ..	4 3 3½		12 4 8
Pollokshaws .. ..	6 6 4	To Special Donations	
Thurso .. ..	0 12 0	for support of Village	
	32 6 0	Teacher—	
To Collections from		Jon. Scott, Esq., Carlisle,	
Congregations of the		p. Rev. T. Hobart .. ..	£5 0 0
Irish Synod—		John Dick, Esq., Edin-	
Belfast .. ..	£2 5 0	burgh .. ..	5 0 0
Boardmills .. ..	5 12 0		10 0 0
Clare .. ..	1 1 0	To Zenana Work—	
Cootehill .. ..	1 7 0	Ladies in Pollokshaws	
Coronary .. ..	5 2 0	Congregation, — col-	
Germany's Grove .. ..	2 11 6	lected by Mrs. Gar-	
Mullabrack and Emy-		diner .. ..	£10 8 0
vale .. ..	2 4 6	Glasgow, Mains Street,	
Tullyvallen .. ..	0 11 8½	per Miss Smith .. ..	1 5 0
Tyrone's Ditches .. ..	8 3 6		11 13 0
	28 18 2½	To Donations—	
To Contributions—		Mrs. Buchanan, New	
Arbroath—		York, per Mr. Jack .. ..	£10 0
Sabbath School .. ..	£1 6 4	Friends, Carlisle, per	
Rev. A. Stirling's		Rev. Thos. Hobart .. ..	10 0 0
Bible Class .. ..	0 19 0	A Friend, Glasgow .. ..	5 0 0
Mr. John Matthew's		A Friend, Sydney,	
Bible Class .. ..	0 8 3	N. S. W., per Mr. Jack .. ..	5 0 0
Dundee—		Anonymous, Wisahaw .. ..	2 0 0
Sabbath School .. ..	2 18 9	A Friend in Dundee,	
		per Mr. Jack .. ..	3 0 0
Carry forward, £5 12 4	£259 13 2½	Carry forward, £35 0 0	£312 3 0



FOREIGN MISSION FUND—Continued.

Brought forward, £35 0 0	£312 3 0	Brought forward £46 18 0	£312 8 0
Miss Young, Edinburgh, per Rev. J. Sturrock	2 0 0	Mrs. Dudgeon, Stir- ling, per Mr. R. Ro- bertson	0 5 0
A Friend in Ayrshire	2 0 0		47 8 0
Anonymous, Barrhill	1 0 0	To Legacy—	
Mr. Jas. M. Harrison, Canada, per Rev. W. Auld	1 0 0	Late Miss Margaret Murray, Glasgow	45 0 0
Mrs. Bessie, Aberdeen	1 0 0	To Exchange on Remittances to India	59 18 6
Mr. Stevenson Smith, Edinburgh	1 0 0	To Transferred from Investment Account, Legacy of Miss Wood	90 0 0
A Friend, Kirriemuir, per Rev. E. White	1 5 0	To Girls School at Leoni—	
J. D. Motherwell	0 10 0	Government Grant,	
Mr. Duncan Fraser, Carrbridge	0 10 0	10½ months	£8 6 0
In Memory of David Dunlop Service, jun., Kilwinning	0 10 0	Municipal Grant	23 2 0
Miss Corbet, Beauly, per Mr. R. Robertson	0 7 0	Do. for Repairs	3 12 0
R. A., Argyleshire, per Mr. R. Robertson	0 6 0	Subscriptions for School	10 2 9
Mr. James T. Garland, Kilwinning	0 5 0	Realised from Sale of Old Schoolhouse	4 0 0
J. G. C., Ayr	0 5 0	Results Grant	2 15 11
			49 17 11
		To Interest on Amount Invested	5 6 11
		To Balance to next Year's Account	452 2 8½
Carry forward £46 18 0	£312 3 0		£1061 12 0½

April 30, 1888.		By Balance of Account .. ..	£292 0 7½
April 30, 1889.		By Salaries—	
Rev. G. Anderson, till 31st May, 1889	£300 0 0	Mr. Robert Blakely 3d Nov., 1888, till 3d May 1889	50 0 0
Gratuity to Rev. G. Anderson to assist in educating his children	50 0 0	Extra Gratuity for above for 1887	15 0 0
John Moses, Catechist	36 0 0	Gratuity to Rev. G. Anderson towards defraying expenses to Bombay	15 15 0
			366 15 0
By Zenana Work—		Zenana Agent ..	10 0 0
Girls' School ..	44 2 9		54 2 9
By General Expenditure—		Repairs on Property	£37 16 4½
Conveyance ..	31 14 9	Bandole School	7 8 9
Medicine ..	4 5 10	Postages, &c.	1 17 9
Ground Rent	1 2 0	Sundries	5 6 7½
			89 12 1
By Official Expenses—		Proportion of Synod Clerk's Salary	£25 0 0
Convener of Com- mittee's Outlay for Postages, &c.	1 9 11	Travelling Charges at- tending Committee Meetings	1 10 0
Travelling Charges, Deputies & others at			
Carry forward £7 19 11	£902 10 5½		

Brought forward	£7 10 11	£802 10 5½	
tending Missionary Meetings	2 17 0		
Travelling Charges, Rev. D. Whitton, Missionary	0 10 0		
Rev. A. Stirling, Tra- velling Charges and Outlay for Boxes	1 16 0		
Copy Magazine for Seoni in 1888	0 3 6	13 6 11	
By Printing Account—		List of Box-holders	£1 0 0
Labels for Boxes	0 13 3	Notices of Meetings on Post Cards	0 6 6
Advertising Mission- ary Meetings at Perth, Edinburgh, and Bridgeton	0 17 1		2 16 10
By Life Assurance—		Rev. Geo. Anderson	8 4 3
Mr. Robert Blakely	8 5 1		16 9 4
By Extraordinary Expenditure—		Mr. & Mrs. Blakely, Passage Money Li- verpool to Bombay	£80 0 0
Do. Travelling Charges in Scotland and India	6 4 8	Outfit for Mr. and Mrs. Blakely	30 0 0
Rev. G. Anderson and family, Travel- ling charges return- ing home	98 18 10		215 8 6
By Interest on Money operated on belonging to other Funds	11 5 0		£1061 12 0½

## MINISTERS' WIDOWS' AND ORPHANS' FUND.

April 30, 1888.	April 30, 1889.
To Balance of Account .. .. £310 12 2½	By Balance to next Year's
April 30, 1889.	Account .. .. £363 14 2½
To Kirriemuir Congregational	
Collection for 1887-88 .. .. 0 7 0	
To Annual Subscriptions .. ..	
Rev. Prof. Aitken .. £1 0 0	
.. George Anderson, ..	
Coupar-Angus 1 0 0	
.. George Anderson, ..	
Seoni .. 1 0 0	
.. Chas. S. Findlay 1 0 0	
.. W. B. Gardiner 1 0 0	
.. Thomas Hobart 1 0 0	
.. George Lavery 1 0 0	
.. David Matthew 1 0 0	
.. Thomas Matthew 1 0 0	
.. Andrew Miller 1 0 0	
.. John Moody .. 1 0 0	
.. Robert Morton 1 0 0	
.. John M'Kay, .. 1 0 0	
.. Peter M'Vicar 1 0 0	
.. James Patrick 1 0 0	
.. Ebenezer Ritchie, ..	
Aberdeen 1 0 0	
.. Ebenezer Ritchie, ..	
Paisley .. 1 0 0	
.. John Ritchie .. 1 0 0	
.. John Robertson 1 0 0	
.. Thos. Robertson 1 0 0	
.. Professor Spence 1 0 0	
.. Wm. W. Spiers 1 0 0	
.. Alexander Stirling 1 0 0	
!.. John Sturrock 1 0 0	
.. Edward White 1 0 0	
.. Alex. J. Yuill .. 1 0 0	
	26 0 0
To Interest on Amount	
Invested .. .. £23 10 0	
To Interest on Bank	
Account .. .. 8 6 0	
	26 15 0
	£363 14 2½
	£363 14 2½

## THE SEONI MISSION SCHOOL FUND.

April 30th, 1889.	Brought forward, £84 10 4
To Collecting Cards,	To Realized in India :-
per Rev. A. Stirling—	Government Grant £120 0 0
Aberdeen .. .. £2 12 7½	School Fees .. .. 19 16 0½
Arbroath .. .. 3 14 10	Subscriptions .. .. 18 14 7½
Birsay .. .. 10 0 0	
Carlisle .. .. 7 6 0½	153 10 8
Carnoustie .. .. 1 4 0	To Balance to next Year's Account 242 5 11
Coupar-Angus .. .. 1 5 0	
Darvel .. .. 1 7 0	£480 6 11
Dundee .. .. 0 12 0	
Edinburgh .. .. 15 0 6	
Glasgow—Mains St. .. 1 15 0	
Kirkcaldy .. .. 0 18 0	
Kirkintilloch .. .. 10 7 0	
Middlem .. .. 1 5 0	
Perth .. .. 1 11 8½	
Pollokshaws .. .. 4 9 6½	
Shottsburn .. .. 6 0 0	
Stranraer .. .. 10 0 0	
Thurso .. .. 5 2 1	
	£84 10 4
Carry forward £84 10 4	

THE SEONI MISSION SCHOOL FUND—Continued.

April 30, 1-88.				
By Balance of Account .. ..	£260	8	0	Brought forward, £470 2 5
April 30, 1889.				By General Expenditure—
By Salaries of Teachers .. ..	198	11	0	Printing List of Col-
Repairs on Schoolhouse £7 13 4				lectors .. .. £1 2 6
Scriptures .. .. 1 2 10½				Printing Collecting
Stationary .. .. 4 5 7½				Cards .. .. 0 13 3
Repairs on Furniture,				1 15 9
Matting, &c. .. .. 2 11 7½				By Interest on money operated
Sundries .. .. 1 10 11½				on belonging to other Funds .. 8 8 9
Maps and Apparatus .. 3 19 0				£480 6 11
		21	8 5	
Carry forward, £470 2 5				

FOREIGN MISSION ORPHANAGE FUND.

April 30, 1887.				April 30, 1889.
To Balance of Account .. ..	£247	8	8	By Orphanage Expenditure—
April 30, 1889.				Food for Inmates £45 6 2
To Donations for support of				Clothing for Orphans 12 19 8
Orphans—				Books, Fees, &c. . . . 5 15 1
Mrs. Kettle, Aberdeen £5 0 0				Matron's and Ser-
Mrs. Stevenson Smith,				vant's Wages .. 43 5 0
Edinburgh .. .. 5 0 0				Fire and Light .. 5 8 10
Miss Morland, Stran-				Repairs .. .. 5 2 7
raer .. .. 5 0 0				Sundries .. .. 6 9 4
Mr. Jas. Scott, Glas-				£124 6 8
gow .. .. 5 0 0				By Balance to next
Miss Anderson, Kirk-				year's Account .. .. 322 11 0
caldy .. .. 5 0 0				
Ladies in Ayr Congre-				
gation .. .. 5 0 0				
Thomas Curr, Esq.,				
Kirkintilloch .. 5 0 0				
Robt. Thomson, Esq.,				
Edinburgh, .. 5 0 0				
Trustees of the late				
Misses Miller, Carluke 5 0 0				
Carluke—Young Men's				
Christian Association				
and Bible Class .. 5 0 0				
		50	0 0	
To Donations—				
A Friend, Fifeshire, for				
support of an Orphan £5 0 0				
A Friend, Sydney,				
N.S.W., per Mr. Jack 2 10 0				
Mary and John Cowie-				
son, Ayr, .. .. 0 3 0				
		7	13 0	
To Contribution—				
Pollokahaws—Rev. W. B. Gar-				
diner's Middle Class .. ..				
0 17 0				
To Irish Secession Congregations—				
Collecting Cards, Mul-				
labrack and Emyvale £1 0 0				
Tyrone's Ditches .. 5 3 6				
		6	3 6	
To Legacy of Miss Catherine				
Walker, Peterhead .. ..				
1 0 0				
To Collected by Mrs. Gouinlock,				
Edinburgh .. .. 5 0 0				
To Surplus transferred from In-				
vestment Account .. ..				
100 0 0				
To Realized in India—				
Subscriptions from Patrons of				
Orphans .. .. 20 8 0				
To Interest—				
On Amount Invested £3 12 11				
On Bank Account .. 4 15 0				
		8	7 11	
		£446	17 8	£446 17 8

## AGED AND INFIRM MINISTERS' FUND.

April 30, 1888.		April 30, 1889.	
To Balance from previous year ..	£208 5 4	By Rev. A. Ritchie .. ..	£28 12 0
April 30, 1889.		By Grant to Mrs. A. Ritchie, Carnoustie .. ..	6 8 0
To Kilwinning Congregational Collection .. ..	1 6 1	By Balance to next year's Account	302 10 4
To Interest—On Amount Invested £35 1 8			
Do. on Bank Account 2 17 8			
	37 18 11		
To Transferred from Investment Account .. ..	90 0 0		
	<u>£337 10 4</u>		<u>£337 10 4</u>

## STUDENTS' AND BURSARY FUND.

April 30, 1888.		Brought forward	£30 5 8½	£34 10 6
To Balance from previous year ..	£34 10 6	Stranraer .. ..	2 7 0	
April 30, 1889.		Thurso .. ..	1 11 11	
To Congregational Collections—		Toberdoney .. ..	1 0 4	44 4 11½
Aberdeen .. ..	£1 0 0	To Donation—		
Auchinleck .. ..	0 7 0	Friends, Carluke per Rev. Thos. Hobart .. ..	2 0 0	
Birsay .. ..	1 0 0	To Interest on Amount Invested .. ..	27 16 0	
Carluke .. ..	2 15 7½	Do. on Bank Account	0 7 0	
Carnoustie .. ..	0 11 6			8 3 0
Coupar-Angus .. ..	1 0 0			<u>£88 18 5½</u>
Darvel .. ..	1 0 0			
Dundee .. ..	1 0 0			
Edinburgh .. ..	10 18 6			
Glasgow, Mains St. .. ..	8 8 8			
Do. Laurieston .. ..	0 12 9½			
Do. Bridgeton .. ..	0 15 0½			
Kirkcaldy .. ..	0 10 0			
Kirkintilloch .. ..	1 0 0			
Midlem .. ..	0 10 0			
Olrig .. ..	0 7 6			
Palaley .. ..	1 10 0			
Perth .. ..	1 11 0			
Pollokshaws .. ..	3 5 6			
Shottsburn .. ..	1 5 0			
Carry forward	£39 5 8½			<u>£88 18 5½</u>
	£34 10 6			
		April 30, 1889.		
		By Mr. James Young, Perth, "Dick" Bursary .. ..	£8 0 0	
		By Mr. James Patrick, M.A., B.Sc., Carnoustie, (2nd Bursary)	7 0 0	
		By Outlay at Bursary Competition and Books for Competitors	1 12 0	
		By Balance to next Year's Acc.	72 6 5½	
				<u>£88 18 5½</u>

## STATE OF THE FUNDS AT THE CLOSE OF FINANCIAL YEAR, 30th APRIL, 1889.

1. Synod's Business and Hall Fund—				Brought forward, £218 5 9
Invested .. ..	£210 0 0			8. Students' and Bursary Fund—
2. Home Mission Fund—				Invested .. ..
Invested .. ..	£50 0 0			Cash on hand .. ..
Cash on hand .. ..	171 17 10½			72 6 5½
	221 17 10½			272 6 5½
3. Mutual Assistance Fund—				9. Ministers' Widows' and Orphans' Fund—
Invested .. ..	£206 1 11			Invested .. ..
Cash on hand .. ..	373 17 6½			Cash on hand .. ..
	579 19 5			368 14 2½
				1033 14 2½
4. Aged and Infirm Ministers' Fund—				<u>£3524 6 5</u>
Invested .. ..	£853 18 1			Investments .. ..
Cash on hand .. ..	802 10 4			Balance in Bank .. ..
	1156 8 5			Cash in advance to Seoni: .. ..
5, 6, 7. Foreign Mission, Orphanage, and Seoni School Funds—				Mission .. ..
Invested .. ..	50 0 0			Synod's Business and Hall Fund, Debit Balance— .. ..
				Foreign Mission, Orphanage, and Seoni School Funds, Debit Balance— .. ..
Carry forward, £2218 5 9				371 17 7½
				<u>£3524 6 5</u>

INVESTMENTS.

Under Debenture Bonds of Clyde Navigation Trustees and City Improvement Trust.  
Interest at 3½, 3¾ or 4 per cent.

1. Synod Business and Hall Fund—			
Donation of Miss Dick .. .. .	£80 0 0		
Legacy of Miss Dick .. .. .	120 0 0		
Sale of Colmonell Property .. .. .	60 0 0		
		£210 0 0	
2. Home Mission Fund—			
Donation of Miss Dick .. .. .	£80 0 0		
Legacy of Miss Dick .. .. .	20 0 0		
		50 0 0	
3. Mutual Assistance Fund—			
Legacy of Mr. John Gourlay .. .. .	£156 1 11		
Donation of Miss Dick .. .. .	30 0 0		
Legacy of Miss Dick .. .. .	20 0 0		
		206 1 11	
4. Aged and Infirm Ministers' Fund—			
Surplus .. .. .	£686 18 1		
Donation of Miss Dick .. .. .	30 0 0		
Legacy of Miss Dick .. .. .	20 0 0		
Legacy of Miss Eliz. Ross .. .. .	97 0 0		
Legacy of Mr. T. L. Craight .. .. .	20 0 0		
		853 18 1	
5. Foreign Mission Fund—			
Donation of Miss Dick .. .. .	£80 0 0		
Legacy of Miss Dick .. .. .	20 0 0		
		100 0 0	
6. Students' and Bursary Fund—			
Donation of Miss Dick .. .. .	£100 0 0		
Donation of John Dick, Esq. .. .. .	100 0 0		
		200 0 0	
7. Ministers' Widows' and Orphans' Fund—			
Surplus .. .. .	£470 0 0		
Donation of Miss Dick .. .. .	100 0 0		
Donation of John Dick, Esq. .. .. .	100 0 0		
		670 0 0	
		£2240 0 0	
<i>invested in Mission House Property, India ..</i>		£800.	

COMPARATIVE ABSTRACT OF RECEIPTS,  
FOR YEARS 1887-88 AND 1888-89.

	1887-88.	1888-89.	Increase.	Decrease.
Synod's Business and Hall Fund ..	£175 15 1	£128 7 8½	—	£47 7 4½
Home Mission Fund .. .. .	169 6 9½	196 12 4	£27 5 6½	—
Mutual Assistance Fund .. .. .	266 15 7	302 5 10½	35 10 3½	—
Ministers' Widows' & Orphans' Fund	108 0 9	58 2 0	—	54 18 9
Students' and Bursary Fund .. .. .	8 5 10	54 7 11½	46 2 1½	—
Foreign Mission Fund .. .. .	480 19 10½	519 9 4	38 9 5½	—
Foreign Mission Orphanage Fund ..	99 10 8	99 9 5	—	0 1 3
Scott Mission School Fund .. .. .	253 1 8½	238 1 0	—	15 0 8½
Aged and Infirm Ministers' Fund ..	40 7 8	39 5 0	—	1 2 8
	£1682 8 11½	£1681 0 7½	£167 7 5	£118 10 9
† No Collection made during current year.			118 10 9	
* Church-door Collection for this Fund.				
		Net Increase,	£48 16 8	

AUDITORS' CERTIFICATE.—We have examined the various Accounts in the Books of the Synod Treasurer, for the year ending 30th April, 1889, with their relative vouchers, and find them correct, the Receipts and Balances being as stated in the foregoing Abstracts.  
(Signed) HUGH HOWIE.  
LAURENCE HENDERSON.  
JOHN M. CAMPBELL.

GLASGOW, 10th May, 1889.



## FOREIGN MISSION REPORT.

*May, 1889.*

In submitting another report of the work carried on in the foreign field, your Committee have at the outset to refer with special gratification to the appointment of Mr. Robert Blakely as one of our agents at the Mission Station in Seoni, and they have also to mention with mingled feelings, the home-coming of the Rev. George Anderson, along with Mrs. Anderson and their three children. The changes which have taken place in our staff of workers cannot be lightly passed over; and yet we can see the over-ruling hand of God in inclining and qualifying one worker to take the place of the other when necessity was laid upon our Senior Missionary to set his face homewards, and seek needed rest and renewed vigour in his native land. Thus in several respects the year just closed will be an eventful one in the history of our Mission. On the one hand, when a Missionary who has attained wonderful facility in speaking the vernacular of the district, who has spent his time and strength for well-nigh eighteen years in the midst of a dense heathen population, and has brought his influence to bear in a variety of ways on the community for their highest good, has been led to relinquish the position he has so ably filled, his absence must be greatly felt; while on the other hand, when a young and fresh worker has entered on his labours, it must needs take some time before he acquires the habit of speaking fluently to the people, of becoming familiarised with their manners and customs, and of obtaining that hold upon them which is so essential for carrying on operations among them with comfort or success. Yet this is our belief that through one Agent equally with another the Lord can reach the hearts of the ignorant and idolatrous and lead them to serious reflection and anxious thoughtfulness about themselves and their position, about the false and the true. Indeed the change of Agent may, under God, be followed with results of the most beneficial kind; for what the one has preached the other may reiterate, and thus the message which each has been commissioned to carry to the people will be repeated and emphasised in such a way as to convince the heathen that the Church at home longs to convey the best of all messages to those whose salvation is so much desired. And then when good results flow from the labours of both, the old and familiar saying will be verified: "One soweth and another reapeth." Our heart's desire and constant prayer to God is that a rich harvest of souls may soon be gathered to the blessed Saviour from among the many thousands who have heard the glad tidings of salvation in that far-off land, "that both he that soweth and he that reapeth may rejoice together."

Acting on the instructions of Synod, your Committee along with the Glasgow Presbytery took steps to have Mr. Blakely formally set apart as an Evangelist to labour in the foreign field. Having been duly examined by the Presbytery on his knowledge of Divine truth,

and the examination reported as very satisfactory, Mr. Blakely was formally installed into office at a meeting held in Kirkintilloch Church, on the evening of the 24th September. Representatives of the different Presbyteries took part in the proceedings, and the large attendance at the services indicated the deep interest which the members of Kirkintilloch congregation and the residents of the town took in the setting apart of a son of the Manse to the work of an Evangelist. It is to be regretted that the limited time at Mr. Blakely's disposal prevented him from visiting any of our congregations, or of letting his voice be heard by our people. But the members of Committee who have had an opportunity of hearing him can bear testimony to his aptitude to teach, while others speak highly of him as a zealous and indefatigable worker in the Sabbath School, and an earnest and impressive speaker at meetings of young men. Information has already been communicated to the Church, through the *Magazine*, of the good work he accomplished in his native town, and in the village of Waterside, adjoining his former residence, and no one can read what was said by those competent to pronounce an opinion without concluding that he is thoroughly qualified for the duties of the office which he now fills. Moreover his business training, his tact and decision of character, together with his piety, will fit him admirably for taking the oversight of all the branches of our work. May he ever prove himself to be, a workman never needing to be ashamed, rightly dividing the word of truth ! It is known to your Committee that Mrs. Blakely has taken an active and prominent part in household visitation, and in promoting the highest welfare of both old and young in the locality where she resided, and the experience thus gained will help her materially in dealing with the women and girls of all grades where her lot is now cast. We trust that many days of active usefulness await them both in the land whither they have gone, and that in the abundance of the work given them to do they will realise much of the Divine presence and blessing, so that their labour may not be in vain.

As the state of Mr. Anderson's health did not permit him prolonging his sojourn in India, he and his wife and family left Seoni on the 20th March, amid ample evidence of deep regret on the part of many, and with numerous expressions of good wishes for their welfare. Previous to setting out for Scotland a public meeting was held, presided over by an influential native, and Mr. Anderson was presented with an address in which he was warmly thanked for the good work he had done in Seoni, and commended for the masterly way in which he carried on the education of so many native boys and young lads. On the last Sabbath of his residence at Seoni, the Sacrament of the Lord's Supper was dispensed in our Mission Church, which was well filled on the occasion ; and the fact of Mr. Anderson's immediate departure from the district would render the services peculiarly affecting and impressive. After a brief sojourn at Nagpur and Bombay, our Missionary and his family set sail for home, and being favoured with a pleasant passage they reached their destination in safety. It is our earnest hope and desire that many years of useful-



ness await Mr. Anderson in some congenial sphere of labour at home, and that he may be long spared to work for Christ, and bear witness for His truth and cause.

Instead of following the usual custom of breaking up Mr. Anderson's Report into fragments, and appending explanatory remarks thereon, we will on this occasion produce it intact, and thereafter offer some observations on the different departments of our work in India, and on kindred subjects which require to be reported to the Synod. Mr. Anderson's Report of the Seoni Mission for the past year, as submitted to your Committee on the 14th May, is as follows:—

#### REPORT OF THE SEONI MISSION FOR THE YEAR 1888-9.

It is with no ordinary feelings that I submit my report of mission work for the year 1888-9, on the eve of my withdrawal from the foreign field. It is now nearly 18 years since I first left for India—a period much shorter than that spent by some veteran missionaries in the mission field, but yet much longer than that spent by a large proportion of my fellow-labourers in India. I deeply regret that circumstances—especially those connected with the state of my health—seem to indicate that it is my duty to withdraw from the work in which I have been engaged in Seoni. I have tried to sow the good seed in a field which no one had previously attempted to cultivate, in the faith that my labours in the cause of the Lord would not be in vain.

The question will occur to many. What is the result of so many years' labour? I would not feel called on to answer any one who would put such a question in a spirit of criticism or fault-finding; but to those who put it in a spirit of kindly interest I would reply, the results are by no means equal to my desires and prayers, and often have I been constrained to say, Who hath believed our report? and to whom hath the arm of the Lord been revealed? Yet to the praise of His grace I have to put on record certain facts which show that the Gospel of Christ has been in our mission field the power of God unto salvation, as well as other facts that give hope of fruit in the future.

To begin with, there is now a native Christian community of 72 persons connected with the mission, of whom no fewer than 60 would still have been heathen but for the work carried on by the mission. This number includes 29 adults and 43 children—all who have been baptized into the name of Christ; but it does not include any who have died or removed to other parts of India. There are 12 native members in full communion, of whom 3 have been received from other churches. To this community, as well as to the few Europeans and Eurasians of Seoni, the mission has provided the privileges of the Gospel ministry.

I cannot indeed say that all these are true believers in Christ—and what minister anywhere can say that all the members of his congregation are so? but there are some in Seoni, both young and old, whose profession and conduct are such as to encourage the belief that they have passed from death unto life. There are others regarding whom we have not the same encouragement to hope; but much allowance needs to be made for the influence of early habits and training and for the effect of their surroundings upon them.

Moreover, the Gospel has been blessed to the conversion, to all human appearance, of a number of Europeans and Eurasians, some of them from positive infidelity. This may not be the direct end of the mission; but I look

on it as a very important one, and one which tends very much to the realisation of its direct end—viz., the conversion of the heathen to Christ. The edification of Christian people resident in Seoni has also been a part of the result of our work ; and over and over have they borne testimony to this effect. Such facts as these have done much to encourage us at times when there was much to discourage and disappoint us in other matters.

We ought not to overlook impressions produced on the minds of not a few who still adhere in name at least to the religion of their fathers. From time to time I have had to deal with people who seemed to be not far from the kingdom of God, who nevertheless drew back when they saw that they would have to take up the cross to follow Christ. Besides these, there are doubtless many whose minds have been more or less affected by the truths of the Gospel, who never made known their impressions to any one. Line is needed upon line, and precept upon precept, before the truths of the Gospel can usually be brought home to the darkened minds of the heathen. A work of preparation has been going on in the Seoni district which will yet, I believe, be productive of good and tangible results.

It is no small matter, I think, to have about 20 orphan children brought completely under Christian influences ; and we have been cheered by seeing evidences of the power of the grace of God among them. These children are lodged in a house much superior to what they would have had if their parents had been alive, and they are better fed and better clad and otherwise better cared for than would have been their lot if their natural guardians had been spared to them. At the same time, they are not brought up in habits that would unfit them for the sphere of life that they are likely to occupy, as sometimes happens in Indian orphanages. May the Father of the fatherless be revealed in His grace to them all, to the salvation of their souls, and to the glory of His name !

It is ground of thankfulness to Him in whose name we have been labouring that the work of evangelisation among women has been carried on with greater or less regularity for years past in the town and neighbourhood of Seoni. No baptisms have as yet taken place in connection with this work ; but it should not be forgotten that the conditions of family life in India are such as to render it very difficult for any woman to take such a step apart from her husband and family. The work so far has been one of preparation ; but it is not on that account of little importance.

In connection with this work may be noticed the Girls' School, which is intimately related to work among the women. We are now able, through the help afforded by the Seoni Municipal Committee, to carry on this branch of work at a very trifling expense. As yet, it has cost nothing to the friends of the mission in Scotland. Religious instruction is daily communicated to all the girls attending ; and it becomes us to cast our bread upon the waters, in the confidence that we shall yet find it, even if it be after many days.

In spite of all that has of late been said against the educational work of missions—often most ignorantly and foolishly—I am persuaded that our Boys' Schools in Seoni and Bandole are doing good work in the cause of Christ. I do not find fault with those who prefer preaching to teaching ; indeed, personally, I think it more pleasant and easy. Still the daily religious instruction of lads and young men cannot fail to do much to prepare the way for the reception of the Gospel. The work of preparation seems to some very tedious ; but this is often true of village and bazaar preaching as well. It would be easy to point to unsuccessful missions where little attention has been given to

education, as well as to successful missions where it has had great prominence, and *vice versa*. Those therefore who would advocate the abandonment of education in order to secure the earlier conversion of the heathen by the preaching of the Gospel speak about things that they know not. What is needed is not less teaching, but more preaching.

One thing is certain—that heathenism would have been much more powerful to-day than it is, but for the educational work of missions. Many of the best native Christians are persons whose conversion was due to mission schools; and, apart from this, they are sapping and mining the foundations of the powerful and hoary system of Hinduism.

I frankly confess that my hopes in regard to any branch of mission work have not been realised to the extent that I would have liked and had longed for. There has been much to sadden and discourage; but, all things considered, there has been much to be thankful for. We have been much hampered by the want of efficient workers. Only for a short time have I had the advantage of the assistance of a European colleague; and our native Christian agents have never been so numerous as was necessary for the wellbeing of the mission. It would be positively unfair to compare the results of mission work in Seoni with those in places where there is, comparatively speaking, no lack of efficient help, both European and native. Nor would it be fair to compare the results of work in Seoni with those of work in Scotland, where the conditions are so very different. Let facts speak for themselves. There would be no ground of boasting if the results were a thousandfold greater than they are. There is, however, reason to thank God and to take courage. May the years that follow be years of far greater blessing than has ever yet been enjoyed in connection with the mission!

Having said so much on the subject of the mission in general, I shall state very briefly what I have to say regarding the work of the year that has just come to a close. I have again to report that, owing to general weakness and repeated attacks of illness, both Mrs. Anderson and I have been unable to engage actively in the work of the Lord as much as we wished to do.

No material change has taken place in the meetings held for worship, instruction, and mutual edification. It deserves, however, to be noticed that a Young Men's Christian Association was organised soon after Mr. Blakely's arrival, and on his suggestion. It consists of 12 members, including several of the orphans. As yet little can be said about its success; but it is the beginning of what, under God's blessing, may yet be a means of much good to the cause of Christ in Seoni.

Evangelistic work is carried on in the villages, especially by the Catechist. I have not been able to go out much; but I have preached from time to time in villages and markets, and also in the two annual fairs that are held in the neighbourhood.

*Zenana Work* has been carried on pretty much as was reported last year. Sumatra, who used to help in this work, was married in January, and has gone to another part of India. We had arranged for a Christian head-mistress for the girls' school; but, owing to illness, she has not yet been able to come to Seoni. I hope she may soon be able to take the work in hand, and so give relief to others, that they may be able to spend more time in house-to-house visitation. There are now 71 girls on the roll of the school, as compared with 39 last year, the result of the amalgamation of the Government school with ours. The names of some of these will have to be removed from the roll, on account of non-attendance. A considerable number of houses in the town are

visited regularly, and every Lord's day a meeting for women is held in the bungalow. As above mentioned, Mrs. Anderson's work has been greatly hindered by the state of her health.

*The Orphanage.*—Two girls were admitted in June, towards the support of whom Mrs. Drysdale contributes. One of them was married to the orphan lad Henry Firth, who is now a teacher in the school and doing well. There are now in the orphanage, in addition to James Smellie, 9 boys and 11 girls. We have been much pleased, on the whole, with their behaviour during the past year.

*Schools.*—The town school did fairly during the year, and the present number on the roll is 253. None of our lads passed the last matriculation examination last year—I do not know why. Many pupils from other schools also failed. James Smellie entered Government service in the end of June; and I made temporary arrangements for carrying on his work till Mr. Blakely would arrive. Since then a Christian teacher, A. Upundra Nath Pal, has been engaged to help in the highest classes. He passed the matriculation examination in 1881; and I trust he may prove an efficient teacher. Four of our boys passed the Middle School examination last year.

A school was opened in the middle of October in the village of Bandole, of which the convert Nathu Das is teacher. In addition to his work as teacher, he tries to evangelise the people in the surrounding villages. The people of Bandole have not as yet given the help that they promised; but it seems a very good centre for evangelistic work, and a place where a good school may yet be gathered. There are over 20 boys on the roll.

No adult baptism has taken place during the year, though several persons expressed their desire to become Christians, and came repeatedly to me to receive instruction with a view to baptism. Inquirers are usually exposed to a good deal of opposition and temptation, and many of them go back, to avoid the ridicule and persecution of their old friends and associates. I fondly trust that impressions produced on their minds may not be wholly obliterated, and that the truth which they have learned may yet be productive of much good.

In conclusion, I would direct attention to the duty which rests on us all, to be instant in prayer for the copious outpouring of the Spirit of God on our mission-field, so that the work of the Lord there carried on may prosper—that those who have been baptized with water may receive the baptism of the Holy Spirit, and that many of the heathen may be led to join themselves to the Lord in an everlasting covenant, that shall never be forgotten.

Submitted by

G. ANDERSON,  
*Missionary.*

Your Committee can readily understand with what feelings Mr. Anderson has drawn up this closing report of work performed in a locality where he has spent so many years. The statement he makes regarding the results of his laborious exertions is, on the whole, most cheering and satisfactory; and if he cannot say, as some have done, that when he went to Seoni he found no Christians, and when he bade it farewell he left no heathens, he can at least point to a goodly number who have assumed the Christian name, have been baptised as members of the Christian Church, and some of whom have given evidence of the most satisfactory kind that their profession is genuine.

It is gratifying for us to know that through the agency of our Mission no fewer than 72 persons, young and old, have been received into the Church by baptism, and that of these 29 have made a creditable profession of their faith in Christ. Then we should not forget that the word of the Gospel has been preached in the hearing of thousands who never before heard the name of Jesus, and, under the blessing of the Lord, the word of truth spoken may yet bring forth fruit that will redound to the praise and glory of God.

The part of Mr. Anderson's report bearing on the work of the past year is somewhat meagre; and we feel bound, in justice to himself and his fellow-labourers, to supplement it from information gleaned from the numerous communications that have reached us from the scene of operation. And we begin by adverting to

### I. EVANGELISTIC WORK.

Owing to circumstances over which Mr. Anderson had no control, he was prevented from visiting the villages, or preaching in public places in or beyond the town of Seoni, with that frequency which he desired. Still, the work of carrying the message of salvation to the people has not been altogether neglected. When health permitted, and when pressing duties at home allowed, our Missionary went out to more or less distant places and sought an audience to whom he could tell the old story of the Cross, and point men to Him who died thereon for the salvation of lost sinners. On such occasions he was accompanied by our energetic and valuable catechist, John Moses, a man who still gives evidence of being well qualified for the important work to which he was appointed. Mr. Blakely has also been at several places with the Missionary, and as soon as he was able to understand the language of the people, he read to them portions of the Word of God. It is believed that in a short time Mr. Blakely will have acquired such a knowledge of the vernacular as to enable him to speak to the natives on subjects of the highest and most important kind. Meanwhile, Mr. Blakely will conduct the regular English service on Sabbath morning, and embrace every favourable opportunity of accompanying John Moses to the villages and bazaars, while the latter will conduct the stated vernacular service on the evening of the Lord's Day. With so much remaining to be done among the people, and so many things calling for urgency in the work, it is not surprising that Mr. Blakely should express the wish that some easier and more rapid mode of acquiring the language could be adopted than the tedious process which every learner feels more or less irksome. But ere long the facility will be obtained for freedom of speech among the people, and then we may rest assured the golden opportunity afforded for making known the Word of Life will be quickly improved. Before another year passes we anticipate much profitable labour being expended in spreading the Gospel in many places.

## II. ZENANA WORK.

This important branch of our work is still being carried on with considerable vigour and success. Besides teaching in the Girls' School, Radhabai, the Bible woman, visits the homes of the people in Seoni, and tries to get access to the women who are kept in such seclusion and are denied the liberty and many of the privileges enjoyed by the other sex. Mrs. Anderson has frequently accompanied Radhabai to the houses, and both received a hearty welcome from most of the women, to whom visits of this kind have proved quite an event in their monotonous and wearisome existence. The kind words spoken to them, and the simple facts from Scripture set before them, will, under the blessing of God, lead them to consider seriously their true position, and awaken in them a desire to share in the blessedness of those to whom the Holy Spirit brings saving health. We cannot over-estimate the importance of work of this kind, and certainly it will be our aim to prosecute it more earnestly than ever, as so much depends on having the wives and daughters in these homes made acquainted with the way of salvation. It is pleasing to know that a meeting exclusively for women is being held in the bungalow every Sabbath. May the Word then spoken to them produce results that will appear in the consecrated lives of many, and in a higher moral tone pervading their dwellings.

It was our mournful duty last year to advert to the removal by death of a true-hearted friend of our Mission in connection with Edinburgh congregation, who nobly exerted her influence to secure what was necessary for carrying on our Zenana work, so that no additional burden might be thrown upon our funds. In that good work she was ably assisted by another kind friend, whose interest in our foreign missionary operations has deepened and increased as time went on. And now it is with the deepest sorrow that we have to refer to the decease of this friend of our Mission. In the mysterious providence of God, Mrs. Sturrock, the wife of the respected pastor of Edinburgh congregation, has, at an unlooked-for time, been called away to her rest and her reward. We believe that we only express the mind of the whole Church when we assure Mr. Sturrock and all the relatives of our heartfelt sympathy with them under this heavy bereavement, and when we ask of God all needful grace and strength to be imparted to them under this great trial. She did what she could for the Master whom she so faithfully served, and now she has been removed to serve Him in a higher and holier sphere of existence, where there is fulness of joy and pleasures for evermore. "Precious in the sight of the Lord is the death of His saints."

The necessary amount required to carry on Zenana work during another year has been obtained most freely and spontaneously from the ladies connected with Pollokshaws congregation. Without making any personal calls, or soliciting any one to contribute, a brief statement of the object in view was printed on a card and posted to a select number of the lady members, and in a few days the sum of £10 8s. was received from 32 subscribers. Mrs. Gardiner took charge

of the whole matter, and it has certainly been a pleasure to perform this duty on behalf of our Mission.

### III. EDUCATIONAL WORK.

Our educational work is now arranged into three divisions. In addition to the School for boys in Seoni, which has been in active operation for some years, we have now a School for girls in good working order, and a village School a few miles out of town which is under the charge of a native Christian and is succeeding fairly. We shall advert to these in their order:—

1. *The Boys' School.*—At the present time there are ten teachers employed imparting instruction in the different departments of the school, and 253 boys are enrolled as pupils. As noticed in Mr. Anderson's report, a Christian teacher has been engaged to assist in the higher branches of education at a salary of 50 rupees per month, and he seems every way suited for the post he occupies. In the month of January last Mr. Anderson reported to your Committee that a proposal had been made by the Inspector of Schools for the Central Provinces that we should open negotiations with a view of taking over the Government School in the town of Seoni, and he assigned various arguments for this being done. The Committee could not see their way at once to give their consent to this proposal even although it held out the prospect of having an additional 200 boys under our supervision, and the management of the whole education of the town, at a very small extra expenditure. The matter was delayed till fuller information was obtained regarding the school and the teaching staff, and also because Mr. Blakely, on whom the responsibility would devolve of superintending it, had quite enough on hand to occupy his time and attention. Up till the present date nothing further has been done in the way of adding to our educational work, and it remains to be seen if the public school can yet be transferred to our care on advantageous terms, should it be found that this can be undertaken without overburdening our present agent or any subsequent missionary who may be sent out.

Mr. Blakely has recently furnished us with an account of the working of the school which will give a clear idea of what is being done: "The Boys' School begins just now at 6 o'clock a.m. It is rather hard to get them out at 6, but I thought it much better for both teachers and boys to try to get school over early, before the great heat begins. So far we have been very fortunate, as it has been very cool for this season of the year. In the High School where there are two classes, the Entrance and the Preparatory, there were at the end of March 23 boys, the subjects taught them being—English, Bible, Euclid, Algebra, Arithmetic, History, (Indian and English), Geography, Physical Geography, Huxley's Introductory Primer, Vernacular, Persian and Hindi. In Middle School there were 36 boys and the following subjects taught—English, Bible, Euclid, Algebra, Arithmetic, Grammar, Geography, Drawing and Surveying, Vernacular and Drill. The Middle School is divided up into three

classes—the 4th, 3rd and 2nd English. The remaining portion of the school is called the Primary, and in it there are 194 boys, arranged into four classes—the 1st English, 3rd Vernacular, 2nd Vernacular, and 1st Vernacular. They are all taught the Bible except those in the 1st English class—the lessons given to the scholars in this class being in Urdu or Hindi. I have arranged the time-table so that the 2nd and 1st English, and the 3rd and 2nd Vernacular classes have three quarters of an hour for the Bible lesson; but it is impossible with the number of subjects to be taught and the short time at our disposal—6 to 10.30 A.M.—to give the four highest classes more than half-an-hour.”

2. *The Girls' School.*—It was intimated in our last Report that arrangements had been made for taking over the Government school for girls and having it amalgamated with our existing school. As reported in a recent number of the *Magazine*, this has been accomplished with the happiest results. The combined schools now meet in one building, and the old schoolhouse has been disposed of. The number of teachers is only two, but the wife of the new teacher for the Boys' School has been engaged to act as head mistress in this school. Unhappily, she was prevented from leaving Nagpur up to the date of last letter from Seoni, owing to personal illness, and then to add to her affliction one of her children has died from small-pox. We sympathise both with herself and her husband under this trial, and pray that it may be sanctified to them. The number of pupils enrolled in the Girls' School is not so large as might be expected, and the attendance is not at all what it should be; but we may anticipate a considerable addition to the roll when the new teacher arrives. It is satisfactory for us to report that, from the grants and fees obtained during the past year, this school has been carried on not merely without drawing on our funds, but with a decided gain.

3. *The Village School.*—During the past year a school was opened in the village of Bandole, which is situated about 10 miles from Seoni, and has been placed under the care of an educated convert named Nathu Das. The villagers gladly welcomed this appointment and promised to assist in maintaining the school. Only 20 boys have as yet been enrolled as pupils; but it is believed that a considerable number more will soon be added to the roll. Besides discharging the duties of the school, the teacher spends some time daily in visiting the people and conversing with them on religious subjects, and the good seed sown in this way may yet yield the best results. The amount received last year from three generous friends at home for this man's support was more than sufficient to meet the outlay incurred in carrying on operations in the village named; and it is believed that whatever sum is required to meet the expenditure for another year will be forthcoming without drawing on the ordinary funds.

#### IV. BENEVOLENT WORK.

The Orphanage at Seoni still continues to provide a comfortable home for the children and young persons whom God in His providence



has placed under our care. In addition to the two who were admitted last June, and who are referred to in Mr. Anderson's report, another orphan girl obtained admission in the beginning of April, having been handed over to Mr. Blakely's care by the police. Thus there are 22 residing in the Orphanage at the present time. A brief account of the inmates appeared in the *Magazine* for November last, and in response to the appeal then made for parties interested in their welfare to act as patrons of those not yet adopted, we have pleasure in reporting that the boy named Sakela, who is about five years of age, has been generously adopted by Mrs. James Scott, Glasgow, and will henceforth bear the name of James Scott. The other boy named Chintia has received the name of Thomas Curr, and will be under the patronage of a liberal friend of that name connected with Kirkintilloch congregation, who has for years supported a boy, who, on attaining early manhood, was induced to run away from Seoni to reside with some relatives who had heard of his whereabouts, and craftily managed to get him away to their distant home, where he resided only for a short time before he sickened and died. Who can tell but what the Christian instruction he received from our Missionary may have led him, under the teaching of the Spirit, to a saving knowledge of the Lord Jesus, and his passage through the dark valley made happy by the presence of the Saviour. The most recent addition to the Orphanage, a puny girl who was rescued at the point of starvation, is to be supported by a sister of Mrs. Blakely's, and to her we feel grateful for taking this interest in our work. An unknown friend in Fifeshire recently sent five pounds in a registered letter with this note: "Enclosed for behoof of an orphan in Seoni, India, and may the Lord prosper your work in that benighted land." We cordially thank the donor for the gift sent and will be glad to receive similar donations for the object specified.

We close this part of our report with one or two remarks concerning three of the young lads who have been trained in our Orphanage and educated in our school.

1. *James Smellie*.—This young man after teaching for a time in the school applied for and obtained an appointment as a clerk in the Government office in Seoni. We certainly would have preferred him to continue in the school; but seeing that the teaching profession was not congenial to his mind, it is well that he so readily procured employment without being under the necessity of leaving the district.

2. *Philip Gordon*.—This lad possesses fair ability and has been studying hard for the Matriculation Examination in connection with Calcutta University. Mr. Blakely reports that this young man is very anxious to study for the Medical profession, and for this end he would require to be sent to Patna which will involve some expenditure for his maintenance and training.

3. *Henry Firth*.—This youth was recently married to one of the girls in the Orphanage, and is now employed as a teacher in our school at a salary of 10 rupees per month. From all accounts that have reached us, he seems to be quite competent for this work, and

we trust he will long enjoy good health to carry on the duties of his honourable vocation.

#### V. HOME WORK.

Your Committee appointed two of their number to visit four congregations in the cities of Dundee, Perth, Edinburgh and Glasgow during the past winter, and they have reported that the meetings convened were large and enthusiastic. In each case the minister of the congregation presided, and several brethren most willingly took part in the services, moving or seconding formal resolutions anent our Mission, and pledging those assembled to take a deep personal interest in our operations in the foreign field. It is believed that these meetings are calculated either to awaken or deepen the interest of our people in our work, and the excellent attendance of both young and old in the different churches where they have been held, is a clear indication that they are appreciated.

Through the pages of the *Magazine* we have also endeavoured to keep alive the interest of all connected with our Church in our operations in the foreign field. Sometimes the material on which we had to draw for information about the work was scanty enough, and we could often have wished for far more intelligence to convey to our people concerning the good work that has been going on; but such as we had to give has been freely published, and we have no doubt has been eagerly read by the many friends who have all along taken a deep and practical interest in our Mission. We will continue to keep our contributors fully informed of what is transpiring in and around Seoni, believing that the more familiar they become with the different branches of our work, the more heartily will they pray for its success and contribute for its efficiency.

#### VI. ORDAINED MISSIONARY.

It has already been reported that Mr. David Finlayson, Arbroath, has been formally accepted as our future missionary for Seoni. Mr. Finlayson was licensed by the Perth and Aberdeen Presbytery in the month of February last. Early in March he received an appointment to labour in connection with the Kirriemuir congregation, and is expected to conduct the stated services in the sanctuary on Sabbath, and visit the people in a district to the south of the town where a missionary meeting and Sabbath School were organised and carried on with remarkable success by the Rev. Edward White. Mr. Finlayson's engagement is for six months, dating from the 1st April. He will then be free to go out to India, and it will devolve on the Synod to determine when he will be ordained to the ministerial office and set out for the distant sphere of his future labours. There can be no doubt that he will meet with a cordial welcome from Mr. and Mrs. Blakely who long to have one to share with them the duties and responsibilities devolving on those who have to superintend so many branches of work as are in active operation, and with whom they may heartily co-operate in conducting evangelistic services, in

visiting the villages, and in attending to the Schools and Orphanage. The training which Mr. Finlayson is presently having will greatly benefit him as a labourer in the locality where our Mission is situated, and will give him a facility both in addressing meetings, conducting classes, and dealing with individuals, which cannot be learned otherwise than by personal experience. We feel assured that when he leaves his native land for work among a people of a strange language and singular habits, he will carry with him the good-will and hearty sympathy of the Church at home, and will be often remembered by earnest pleaders at the throne of grace.

### VII. THE FUNDS.

It is very gratifying to your Committee to be able to report that the amount received during the past year for the three funds connected with our foreign work has been £856 19s. 9d. or fully £43 in advance of the revenue for the preceding year. Surely the Lord has been mindful of us, and has inclined the people to contribute so freely of their substance for enabling us to carry on His work in a foreign land. May all who have assisted in any way to raise this money, as well as the contributors, be abundantly recompensed by Him who calls us to put forth active and untiring effort in spreading the Gospel both at home and in the regions beyond. We mark with special approbation the voluntary contributions sent in to our Treasurer from time to time by friends throughout the Church, and by others outside our denomination; and we will always welcome similar donations as an evidence of the deep personal interest taken in our Mission by those who give of their substance out of love to the Master whom we serve. Our brethren connected with the Secession Synod of Ireland have also helped us with their offerings which we always gladly received. Nor can we overlook the children's efforts to obtain assistance for carrying on the education of the boys in Seoni. How cheering to know that those who are so highly favoured with excellent schools and teachers at home, should think about these children in India who, but for the advantages we place within their reach, would have no means of being instructed in Bible knowledge, which can make wise unto salvation.

The Income and ordinary Expenditure for the year may be thus stated.

Income.			Expenditure.		
Foreign Mission Fund,	£519	9 4	Salaries & General Outlay,	£523	13 3
Seoni School Fund,	238	1 0	Teachers & upkeep of School	229	18 11
Orphanage Fund,	99	9 5	Orphanage Expenses,	124	6 8
	<u>£856</u>	<u>19 9</u>		<u>£877</u>	<u>18 10</u>

The ordinary expenditure on the work has thus exceeded the income by £21. But to this has to be added extraordinary expenditure for the year amounting to no less than £245 18s. 6d. This has been spent in connection with the passage money and travelling charges

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The ordinary expenditure on the work has thus exceeded the income by £21. But to this has to be added extraordinary expenditure for the year amounting to no less than £245 18s. 6d. This has been spent in connection with the passage money and travelling charges

of our agents, together with an extra gratuity of £15 voted by the Synod to Mr. Anderson, and another of fifteen guineas which the Synod authorised the Committee to give if they saw cause for expenses incurred by Mr. Anderson in going to Bombay last year for the benefit of his health. These figures show that nearly £270 more was required to meet the entire outlay than the amount received during the year ending on the 30th April. Your Committee recognise the fact that a united and great effort must at once be made to wipe off this debt, and they cannot doubt that when the matter is plainly put before the Church, those who desire to see prosperity attending our Mission will readily assist in placing the group of funds specially designed for foreign work on a sound financial footing.

Before closing we have to notice with deep sorrow the removal from amongst us of one of the ruling-elders who has been a member of Committee since 1871—that is, since the formation of the Committee, and who was always deeply interested in the success of our Mission, we refer to Mr. John Harwood, Kilwinning. His employment as a teacher in one of the Board Schools prevented him from attending many of our meetings; but his knowledge of India and of the manners and customs of the people, gathered while residing in early life in that land, eminently qualified him for giving judicious advice on many matters that came before us. We deeply sympathise with his wife and daughter under their bereavement, and would commend them unto Him who is the Husband of the widow and the Father of the fatherless; and we would learn from this event to be more active and zealous in doing the Master's will while the opportunity for working still lasts.

We cannot better close this report than by quoting some weighty words from an able article on "The Mission and Commission of the Church," which appears in the current number of "The Missionary Review of the World." The writer clearly shows the difference between teaching and converting the nations, and points out that the Church has been commissioned to proclaim the Gospel far and wide, but has no power to convert. Thus he writes:—"Our authority is explicit: we are empowered to publish the good tidings throughout the world; there our authority begins and ends. So long as we confine ourselves to that, behind us and backing up our message stands the whole Godhead. But the moment we begin to think of it as our work to "convert" men, we are tempted to tamper with the Gospel, to abate its seeming severity, to make it more attractive; or even to invade the province of the Holy Spirit and seek to move directly upon the unrenewed heart and will. . . . It is our solemn conviction that we must change our emphasis from *converting* men to *evangelising* them. While we wait for long-tilled fields to bear fruit in converts, other fields—vast and wholly untilled—yield harvest after harvest of death. After nineteen centuries, our labours are practically limited to perhaps one-tenth of the actual world-field. Meanwhile, generation after generation has come upon the stage of human history, and passed into the darkness of the unknown world, in ignorance of the Gospel. Since our Lord arose and ascended, not less than fifty such

generations, aggregating probably twenty times the present population of the globe, have lived and died. And yet, there are nearly a thousand millions now living who have never heard the pure Gospel. So long as the Church turned all her forces into the home field, the dark ages were upon her; and when she sent forth her heralds to light up the death-shade in lands afar, her own morning began to dawn; and so the last century, which has been the Missionary century, has been the century of greatest growth to Christendom itself. Should we multiply the force in foreign fields a hundred-fold, there would be a thousand-fold increase at home. . . . Let no one tell us that it is a matter of indifference whether we go forth expecting to convert the world, or only to evangelise the nations. Within the limits of our commission we are to find also the limits of whatever else is most vital. Here we find the warrant of our authority, the measure of our responsibility, the standard of our success, the definition of our field and work, the goal of our expectation, the assurance of the Spirit's blessing, and the broad basis of our abiding joy. For victory we are not to be unduly solicitous: in our seeming defeat and disaster our Lord may find His triumph and success. All we may be able to do, and all He may give us to do, may be to seize certain strongholds, and 'hold the fort' till He comes to turn the tide of battle. But in the darkness and the smoke of the conflict, whichever way the issue seems to sway, we are to stand by our guns and hold fast our flag. On that mountain in Galilee, Christ the Lord seems still to be standing, and with trumpet tones that echo down the ages, for evermore to be saying:—'All power is given unto me in heaven and in earth.' Therefore, *Go ye into all the world and preach the gospel to every creature*, And lo! I am with you alway, even unto the end of the world."

Respectfully submitted in name of Committee, by

WILLIAM B. GARDINER, *Convener*.





REPORT OF HOME MISSION AND CONGREGATIONAL  
WORK COMMITTEE, 1889.

At the Centenary Conference on the Protestant Missions of the World, held in London last year, there was an interesting discussion on the relations of Home and Foreign Missions. The idea was emphasised that the work in both fields is one. Both branches of Christian service deal with the masses outside, seek to win them to Christ, and have them shepherded within the fold of the Church. If this be true what is achieved on the one field may help us to understand what we may expect to see achieved on the other. In some fields abroad there is little fruit; but in others the triumphs of the Gospel have been marvellous. We need only refer to what has taken place within the last fifty years in the South Seas. The inhabitants of the Fiji Islands have been lifted in that period out of cannibalism and idolatry into Christianity and civilisation. The same thing has happened in the New Hebrides in connection with the labours of such men as Dr. Inglis and the Rev. John Paton.

The question thus naturally arises, if the Gospel works such remarkable results abroad, is it inadequate to Christianise and elevate the most degraded at home? To affirm so is a position we should suppose from which every Christian mind will shrink. In all our mission work then, and indeed in all our home work, we ought to learn the lesson of abounding in hope, giving ourselves to the work of Christ with a faith unmoved in the power of the Gospel to reach and elevate the most abandoned.

But if the fields are one, should not the consecration also be one? If less consecration is brought to the work of Christ at home than is carried to the work of Christ abroad, will this not make a difference in the ingathering? What consecration means each must work out for himself and herself. But it seems to us the more perfect the individual becomes as the organ of Christ's will, the more consecrated and meet will that one be for the Master's use. When John Paton was driven by persecution from Tanna, with the loss of everything save his Tannese translations of the Word of God, he had no other idea than to stay at the neighbouring island of Aneityum, and await the first opportunity of going back. That dauntless spirit, linked with faith in God as the Hearer of prayer, in the certain fulfilment of His promise, and in the adaptation of the Gospel to the needs of all, is the one God has ever blessed to win trophies for Him in the fields which seemed most hopeless. May we carry this spirit into all our efforts to win others for Christ.

Your Committee have received this year as in the two previous years reports from seven agents. The first we note is from Ayr. Mr. Andrew S. Taylor in forwarding the report, says: "This is the Thirty-fifth Annual Report of Home Mission work carried on in connection with the congregation." Mr. Cowieson has been labouring with diligence and success. The Friday evening meeting has had an

average attendance of 13; the Sabbath evening meeting an average attendance of 48. Exclusive of the time spent in this way, 609 hours have been given to visitation. Tract distribution has been prosecuted vigorously by eight workers. Two additional meetings have been conducted by Mr. Cowieson, one fortnightly on Monday evenings, and the other every Sabbath afternoon, the latter having been conducted previously by Mr. Cairns, an esteemed elder in the congregation, who has passed away to his reward. The Sabbath afternoon meeting in particular has been fruitful in spiritual results. Several interesting cases of hopeful conversion are appended to the report. The Penny Savings Bank, which has been in operation for 28 years, is still conducted by Messrs. Wm. Taylor and Samuel Cairns, of which great advantage is taken. In the Sabbath school there are upwards of 100 scholars, with an average attendance of from 60 to 70, and these are taught by 14 teachers.

**CARNOUSTIE.**—Mr. Patrick reports that the various branches of congregational and mission work have been steadily prosecuted. The attendance on public worship is the same as the previous year. Besides the weekly prayer meeting and Bible class in the congregation, a monthly cottage meeting has been held as formerly in the fishing village of Westhaven, and has had an average attendance of fifteen. The Sabbath school, which meets at the close of public worship, has a roll of 50 scholars and 8 teachers. About four-fifths of the scholars are unconnected with the congregation. Their parents are visited from time to time. Many other visits have also been made as doors opened to the sick, aged, and infirm. Gospel Trumpets have been distributed regularly from month to month. Eight names were added to the roll of the congregation during the year, five of these being from other denominations.

**BRIDGETON, GLASGOW.**—Mr. M'Kay reports that the state of the congregation is substantially the same as last year. The number attending public worship in the morning has been from 55 to 60; in the afternoon from 100 to 120. The membership on the roll is 127. There are 27 adherents above 14 years of age. Three persons have professed to have undergone a saving change. During the first six months of the year there were held with the aid of some of the young men, in addition to the ordinary congregational prayer meeting, six mission meetings, four of them being kitchen meetings. With the advent of winter the young men had to devote themselves to other parts of church work. The meetings conducted then were one kitchen meeting by the minister, the Sabbath evening meeting by the young men, and an amalgamated meeting on Thursday evening by the minister, embracing the congregational prayer meeting and the mission meeting held during the week. The kitchen meetings had an attendance of from 10 to 20; the other mission meetings had an attendance varying from 15 to 45. The Sabbath school is reported to be in a prosperous state. The existing accommodation permits of no additional increase. There are nearly 200 children enrolled, with an average attendance of 159. These children are taught by 21 teachers. The Home Circle and Band of Hope meetings have been

carried on with vigour and success. During the year £170 have been collected, partly by the personal efforts of the minister and partly by monthly subscriptions of the members. Of that sum £57 have been used in payment of church debt, leaving a balance of £113 to form the nucleus of a fund designed to meet the annual feu-duty. The activities of this congregation have been going forth as energetically as in past years.

**LAURISTON, GLASGOW.**—Mr. Yuill reports that a regular course of visitation has been carried on during the year from week to week. The time spent in this way has varied from 12 to 19 hours a week. The number of families visited has been as high as 56 and 75 weekly. The Bible has been read from 14 to 26 times weekly. For a season as many as three mission kitchen meetings were conducted. Two in South Coburg Street were held each week, and one monthly at a place called Hangingshaw. "One of the two weekly meetings had to be discontinued, as the person in whose house it was held found it did not suit family arrangements. The other two meetings are still continued." The houses are generally filled with people. The highest attendance at the weekly meeting has been 22; the average has been 15. The highest attendance at the monthly meeting has been 27, and the average 17. In addition to these, a congregational prayer meeting has been held, with an average attendance of 14. Two Bible classes have been conducted during the year—a senior at the close of public worship, and a junior at half-past five. The number on the roll of the former is 19, with an average attendance of 15; on the roll of the latter 10, with an average attendance of 8. The Sabbath-school has been well maintained. There are 80 scholars, with 7 teachers and a superintendent. The attendance has sometimes reached 100. Sixteen names were added to the roll during the year. The report bears evidence of increased activity in mission work, and, with sustained effort on the part of all, prosperity will no doubt attend the congregation and spiritual results follow.

**KILMARNOCK.**—Mr. Laird reports a marked improvement in nearly all departments of his mission work. At the Sabbath morning service the smallest number present has been 45, and this occurred but once; the largest attendance has been 71; the average attendance has been 58. Last year the average given was 38. At the Sabbath evening service the smallest number present has been 50, and only on two occasions was the number so small; the largest attendance has been 121; the average has been 78. Last year the average attendance was 70. The Monday evening prayer meeting has had an average attendance of 16. The Tuesday evening kitchen meeting in Park Street is described as encouraging, with an attendance of 15. Three-fourths of the meeting are composed of old people over 70 years of age unable to go elsewhere. The Morton Place kitchen meeting held on Friday evening has had an attendance of 40 throughout the year. Many come from this district to the church services. As many as 23 have been present at one time. The Sabbath-school has been attended by 70 scholars, 20 more than last year, and there has been a great improvement in the conduct of the

children. Thirty-two hours weekly have been spent in visitation. About 3000 tracts have been distributed. Sixteen members have been added to the roll, making 38 in all since Mr. Laird began work in this sphere. The congregation has agreed to make their allowance to Mr. Laird's salary £10 more than the previous year, relieving the Home Mission Fund to that amount. Mention is made of two cases of hopeful conversion, of others formerly reported on continuing steadfast, and of much encouragement in the various branches of work. Grateful acknowledgment is made of the kindness of friends in Edinburgh through Mr. Sturrock, of Mrs. Dunlop, Annanhill, and Colonel Tait, in placing sums of money at your missionary's disposal for distribution among the poor.

**KIRRIEMUIR.**—Mr. White says: "During the past year the different branches of mission work have been carried on as usual. House-to-house visitation has been regularly engaged in, and in almost every case my visits have been well received. The mission meeting has been held on Sabbath evenings. The attendance has been fair. Three have joined the church from the meeting during the past year, and several others have informed me that they received blessing from it. The mission Sabbath-school has been well attended. I believe there are about 40 on the roll taught by a staff of five teachers, whom I have to thank for their able assistance cheerfully given in this good work. The attendance at the Church services, especially in the afternoons, has been decidedly better than last year." Soon after Mr. White's translation to Dromore it was arranged through the Presbytery of the bounds, at the request of the congregation, to locate Mr. David Finlayson, preacher of the Gospel, among them for six months, subject to the approval of Synod. On your Committee being asked for a grant, to supplement the sum offered by the congregation towards securing Mr. Finlayson's services, they agreed to give £15. Mr. Finlayson reports that, in addition to the oncarrying of the congregational work, he has conducted the mission meeting on Sabbath evenings, at which there has been for the month of April an attendance of from 32 to 45, including old and young. A Sabbath-school in connection with this meeting has also been conducted. Grateful acknowledgment is made of the help rendered by Mr. A. Irvine and others.

**PAISLEY.**—Mr. Ritchie reports the "Sabbath services are conducted as formerly in the Hall of the Liberal Club. The forenoon attendance is somewhat improved. Last year it varied from 80 to 100. This year it has been varying from 95 to 115." The average is about 108. "The afternoon attendance is also slightly improved and gives an average of about 160." The attendance is greater on the occasion of the monthly service to the young. Though the congregation has suffered the loss of 17 members during the year, through death, removal, and other causes, the membership is now 127. Last year it was 122. Twenty-two have thus been added to the roll for the year. Several of these have been baptised. The congregational prayer meeting has had an average attendance of 30. About ten of the young men, members of Mr. Parlane's Bible class, have been meet-

ing for prayer and the study of the Scriptures every Saturday evening. A mother's meeting has been carried on with vigour and success. Mr. Ritchie has held a monthly prayer meeting in Johnstone, in the house of an old member. The attendance ranged from 9 to 22. The work of the young men's class conducted by Mr. Parlane has been marked by great earnestness. The number on the roll is 70, and the average 45. A young women's Bible class, started last year by Mr. Parlane and held on Thursday evenings, continues, and has so far prospered that the number on the roll is now 36, and the average 20. In the Sabbath-school the number of scholars is 90, and of teachers 10. The sewing class has also been held as formerly. From the recent bazaar held by the congregation £883 were realised. It is said "the site and all casualties have been paid, costing in all £670 or under, and the congregation have a balance on hand for purely building purposes of £670. It has been laudably resolved, to quote the language of the report, "as their feathers have begun to grow and their strength somewhat increased," to fly alone, asking no help from the Synod. It must be gratifying to all to hear of this, and of the activity and prosperity of the congregation.

**OTHER CONGREGATIONS.**—Evangelistic meetings have been held more or less in connection with other five of our congregations. One has had two district meetings, held on alternate weeks, and conducted by the elders; a second has had a monthly and a weekly meeting; a third has had a weekly meeting; and a fourth has had two meetings weekly—one on Sabbath evenings and another on Thursday evenings—a Bible class for young women on Monday evenings, and a Sabbath school, all in a very needy district, where there are few things to brighten the dark and cheerless lives of the inhabitants. The work in these instances, we are satisfied, is beneficial, though we cannot gather up all the fruits. Mention is made in connection with another congregation of an occasional sermon in a schoolhouse. Six ministers speak of aiming at evangelistic work through visitation. Tract distribution has been carried on in fourteen of our congregations: last year the number given was thirteen. We cannot give the number of tracts distributed owing to the incompleteness of returns, but there have been many thousands. The number of distributors has been 61. Then it must be borne in mind evangelistic work is carried on in many of our Sabbath schools among children otherwise uncared for, morally and spiritually.

**HOME MISSION FUND.**—The receipts for the year have been £196 12s. 4d, being an increase of £27 5s. 6½d. over the previous year. The expenditure has been £284 17s. 4d., showing an excess of expenditure over income of £88 5s. 0d. It is most desirable that contributions to this fund should be increased.

#### CONGREGATIONAL WORK.

Twenty-eight out of twenty-nine congregations have sent in returns. From these we gather the following information regarding

*Meetings and Classes connected with Congregations.*

(1.) All of the above, with four exceptions, have held a *Weekly Prayer Meeting*. Of the four exceptions, one has had a large monthly meeting. Two congregations, in addition to a weekly prayer meeting, have had a monthly service. The highest attendance at any of these meetings has been 50, and this has been in the congregation which has only a monthly service. At the weekly meetings the average has ranged from nine to thirty-six.

(2.) *Fellowship Societies* have been on the increase. Embracing five Sabbath morning meetings—one of which is a Young Women's gathering, two Young Men's Christian Associations, and a Bible Association—twenty-three have been held. Last year there were seventeen. Though these meetings are generally attended by only a few, they are very profitable. It is most desirable they should be fostered and multiplied wherever practicable. They must ever help to bring members of congregations into more frequent contact with one another to talk freely about sacred things.

(3.) *Bible Classes* show a decrease of two as compared with last year. The number taught has been thirty-six. The attendance, however, has been on the increase. The number enrolled has been 802; the previous year it was 717. The average attendance has been 675, as compared with 474 last year.

(4.) *The Sabbath School* department has been prosecuted with unabated vigour and success. Twenty three out of twenty-eight congregations have conducted one or more of these schools. A slight decrease appears in the number of teachers, but an increase in the number of scholars. We regret we cannot give the average attendance. The number of scholars enrolled has been 2,053, and these have been taught by 261 teachers: last year the number enrolled was 1,995 scholars, and these were taught by 263 teachers. Over this large field the seed of God's truth is being sown more or less, like bread cast on the waters, to be found, it may be, after many days.

(5.) *Of other Societies or Classes* mention is made of seven Temperance Societies or Band of Hope meetings, six Psalmody Classes, five Literary Societies, one Boys' Brigade, one Sewing Class, one Dorcas Society, and one Home Circle.

## STATE OF RELIGION.

So far as the public ordinances of religion are concerned, *the young are reported to attend them fairly well*. In many instances their absence is due to the absence of their parents, an evil in danger of increasing where half-day hearing is prevalent. In one instance lads are reported to attend indifferently, whilst girls attend well. Some are feeling there is an increasing difficulty with the youth of our day just shooting into manhood. A spirit of insubordination to parental authority is abroad, calling for wise dealing and prayer on their behalf, that the strength and freshness of their manhood may be given to the Saviour.

*Special Services* for the young are held in twelve of our congregations. Six are monthly, and six are occasional. Might not this feature in public worship receive more general attention? In the presence of all the allurements and attractions to draw the young away from the house of God, perhaps we ought to employ to a larger extent this legitimate means of binding them to the Sanctuary.

*The observance of the Sabbath* save in two or three localities is being very greatly disregarded. The prevailing experience is that Sabbath desecration is on the increase. Particular forms are not specified with the exception of walking; but it is well known these forms are numerous about large communities especially. The sanctity of the Sabbath should be carefully guarded. Christian life in its purest and most attractive forms is associated with the keeping of this day sacred to God. Our well-being—physically, intellectually, morally, and spiritually is safe-guarded and fostered by the Sabbath law.

*The Results from Ministerial and Mission Work* so far as reported are few. Only seven out of twenty-eight make mention of any. Results in one sense are with God; but is there one amongst us indifferent about the issue of his toil and service for Christ? Do our souls never hunger to know if the Word is working in the hearts of our hearers like the leaven among the meal? Two speak of a deeper interest in some in Divine things; several speak of instances of hopeful conversion, and of some connecting themselves with the Church from the Mission district. But we do not feel satisfied the actual good that is being done is accurately represented by these returns. How many hearers get spiritually benefited and never tell their pastor. Perhaps like the Master we carry a blessing to ten individuals and only one comes and tells us anything about it.

#### RECOMMENDATIONS.

THE first set bears on *How to make Prayer Meetings successful*. One suggests, "that short pointed texts should be chosen: praise should be more frequent: and elders should be asked to offer prayer." A second suggests, "faithful preparation and prayer on the part of ministers: ask elders and members to take part in devotional services." A third says, "seek to make the addresses interesting and short, and helpful for daily duty. Insist on short prayers, for people are often very tired after a day's work." A fourth says, "make the meetings largely devotional: have as many as possible to engage in them: and have the prayers bearing on some specific subject agreed upon at the previous meeting." A fifth says, "Bible readings and missionary intelligence interspersed with remarks give additional interest."

The second set of recommendations bears on *How to Interest and Instruct the Young*. One says, "Brief sermons on Scripture characters or on Bible lands, with short texts briefly explained on common and familiar things prove interesting." A second says, "by showing in every possible way we are interested in them, and by conscientious preparation." A third says, "use illustration

largely. Be simple and affectionate in style and manner." A fourth says, "Be earnest and full of the subject of instruction." A fifth says, "Catechise the scholars on the lessons. Do not lecture them nor read them stories out of books."

The third set of recommendations bears on *How to retain our older Scholars*. The suggestions of one are, "Get an experienced teacher, and have a place of meeting separate from the Sabbath school. Encourage the young people to take notes of the sermons and examine them on these in Bible classes." The suggestions of another are, "As far as possible make personal friends of them. As far as possible and prudent attach the young to our congregations by some practical employment suited to their age and capacity. Let them understand they are of some use in the congregation."

*Three General Recommendations* have been made. The first is:—"So strong is the opposition to our principles that I strongly feel the importance of commending our principles to others by our Christian activity, so as to show to the world and even to the Church that there is nothing in our principles to prevent our being active workers for Christ." The second is:—"A series of meetings held nightly and conducted where practicable by the same minister might be blessed to the conversion and up-building of our people in our respective congregations." The third is:—"More faith, more prayer, more faithfulness in discipline and improvement of private intercourse to spiritual purposes. 'Less of self and more of Christ.'" We make no comment on these recommendations beyond saying that they are all worthy of our consideration, and will be availed of, we doubt not, as the judgment of each approves. May the Holy Spirit seal the varied labours we have thus reviewed with His enriching blessing. In name of Committee, respectfully submitted by

PETER M'VICAR, *Convener*.



## REPORT ON PUBLIC QUESTIONS.

*May, 1889.*

"WATCHMAN, what of the night?" was a question put in Isaiah's time, and it is often put in ours. To many earnest souls it seems as if it were night-time with us; and whether it is owing to a temporary fog that obscures even the light of the stars, or to a cloud of righteous anger that veils the whole face of the heavens, it appears to them as if the darkness were dense and ever deepening. But whatever be our views of the present state of things, we can always give the prophet's reply—a reply as full of hopefulness as it is urgent in its call to duty—"The morning cometh, and also the night; if ye will enquire, enquire ye, return, come."

The public servants of the Lord ought always to be public-spirited. Patriotism is a branch of piety when properly developed, and those who claim most fully to represent the Covenanters—the men who won for us our civil as well as our religious privileges—must never grow lukewarm in the cause of truth and righteousness, or yield to the narrowing influence of mere denominationalism, or, worse still, of selfish individualism. They, above all others, ought to be, like the men of Issachar, "who had understanding of the times to know what Israel ought to do."

One of the chief reasons for which the Church has been erected in the world is to be a witness for the truth and against abounding sin and error. This she can, and ought to be, in the person of every one of her members. The Christian is likened by our Lord to a lamp for giving light to all within the sphere of his influence. But, besides that, she should, in her collective capacity, or through her Church Courts, bear her testimony clearly and unmistakeably on behalf of truth when openly assailed or quietly ignored. In the case of our Presbyterian Churches this has been done more or less fully by their Subordinate Standards, which are an authoritative exhibition of the sense in which they understand Holy Scripture—the Supreme Standard—in regard to all those disputed points to which these symbols refer.

But the truths contained in Scripture, and exhibited in these symbols need to be applied to various forms of sin and duty and different phases of thought as they emerge into prominence from time to time. And it seems not unreasonable, but eminently desirable, that the Church, through her supreme Court, which gives voice to her views and decisions, should tell her people what she thinks of the prevailing trend of thought and practice—whether it is in harmony with, or opposed to, the teaching of God's Word and the Church's accepted creed. For truth unapplied is little better than food unprepared, or medicine unadministered, or valuable legal maxims locked up in musty law-books.

Accordingly, for the warning, instruction, or guidance of our own members, as well as for the information of others outside our pale, this Synod adheres to the custom of issuing from year to year its Report on such Public Questions as are deemed worthy of special

notice. And in the name of the Committee charged with this business, I shall refer first of all to two subjects which have often been reported on before, but which are of perennial interest, and persistently press themselves on public attention. Afterwards I shall deal with three other subjects more peculiar to the present time.

#### SABBATH OBSERVANCE.

From all parts of the land there come regretful allusions to the amount of Sabbath desecration among all classes of society. The fence that God has set round His own day has long been broken down by Post Office authorities, Railway and Tramway Companies, steamboat proprietors, and private shopkeepers; and year by year the world is making fresh inroads on the sanctity of the Lord's day. In the course of the present year the Government authorities have wantonly thrown open the Royal Botanic Gardens in Edinburgh, and the religious public have been scandalised by reports in London newspapers of smoking concerts, jugglery entertainments, parades of drags and four-in-hands, dinner parties, dances, trips up the river—all on the Sabbath-day. Such forms of amusement are indulged in by many who have little else to do than amuse themselves all the week, and even by some belonging to the very highest rank. And our naval authorities, some months ago, set at defiance the law of God, and the convictions of the better part of the Scottish people, as well as disturbed, in some instances, the worship of the Sanctuary, by conducting a series of needless manœuvres in the sacred hours of God's holy day. Numerous political meetings are also held on the Sabbath; and for the first time in the history of the British press a newspaper has been started in London which is issued seven days every week, and it is feared that other unprincipled newspaper proprietors may, in course of time, follow the bad example.

And thus, while the enemies of God and of all true religion are becoming bolder in their assaults on our Day of Rest, professedly religious people are holding and venting looser views on the subject of Sabbath observance. Many are very irregular in their attendance at the house of God. Half-day hearing is on the increase. Secular, or semi-secular, subjects are treated in the pulpits of many ministers instead of the Gospel of God's grace. Sacred concerts are often held on Sabbath evenings; and among those who wait with becoming regularity upon the public means of grace the old Romish idea of canonical hours appears again to have begun to prevail, for many of them spend the remainder of the day in visiting their friends or pleasure-walks, or some form of worldly recreation.

Your Committee cannot view without alarm such indications of the waning power of religion upon the conscience of the people at large; for, what the Sabbath was in Ezekiel's time, it is in ours, "a sign" of God's favour to us and of our reverence for Him. There can be no surer sign of the decay of piety on the part of a community or a family, or an individual, than a growing disregard of the Sabbath law. And if this, which is one of the strongest bulwarks of a nation's

religion, falls before the onset of the enemy, what hosts of other evils may be expected to invade the land? Voltaire said he could never expect to destroy Christianity unless he destroyed the Sabbath; but if this strong and cheap defence of our religion and liberties is torn down by the ruthless hands of selfish and misguided men, can we wonder though infidelity spreads apace and all the other precepts of the decalogue are trampled under foot?

Your Committee would urge upon all the members of the Church, and especially upon all parents, the duty of strictly observing the Sabbath themselves; and putting a wise restraint upon the wayward impulses of their children. Parents should take their children with them regularly to the house of God, and the earlier they begin to do so the better; for, habits early acquired become a second nature, and going to church is counted a privilege by the little ones and not a hardship. In their own homes no pains should be spared to make the day bright and cheerful, while all endeavour to "remember it to keep it holy." Some time should always be devoted to the instruction of the younger children as well as the more advanced, and for this purpose the stories of the Bible never lose their interest and charm. For those able to read, good, solid, interesting literature ought to be provided; and it would be well if, in every household, the good old Scottish custom were revived of spending a part of every Sabbath evening in the revisal and repetition of our incomparable Shorter Catechism. In so doing, parents will be doing their part to perpetuate the distinction we have long possessed of being a Bible-loving, Sabbath-keeping people. And sad, indeed, will be the day for our beloved land should present tendencies be allowed to go on unchecked. The solemn words of Dr. Chalmers should be deeply pondered in this connexion. He says, "It should be recollected that there is not a peasantry in Europe who have been so trained by the good old habits and observances of other days to look on the Sabbath as forming an integral part of Christianity, or in whose minds the Sabbath law is so bound up and associated with the obligations of deepest sacredness. You cannot, therefore, bring down this law from its wonted authority without an utter dislocation or rather dissolution of the religious character of the people of Scotland; and the inevitable result on every principle of human nature must be a more rapid and ruinous degeneracy than perhaps has ever taken place in the melancholy decline of communities and nations from the virtues of their older and better times." May the God of our fathers avert such a dire calamity, and lead us to take a firm stand on the perpetual obligation of the Fourth Commandment, while we find in our happy experience the fulfilment of the animating promise, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words. Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it."

## POPISH AGGRESSION.

The system of Popery which those that were best acquainted with it had no difficulty in recognising as the "Man of sin and Son of perdition" predicted in Scripture—the "Mystery of Iniquity" "whose coming is after the working of Satan with all power and signs, and lying wonders, and with all deceivableness of unrighteousness on them that perish"—that system against whose power and treachery the sagacious Reformers of this and other lands bound themselves by mutual oath and Covenant, and which has been truly described by Dr. Adam Smith, as the greatest enemy to material and moral progress and political liberty that the world has ever seen—that system which is the "Masterpiece of Satan" is alive and active and aggressive amongst us. During the last fifty years in consequence of what is known in history as the Oxford or Tractarian movement headed by Dr. Newman, this system has made many converts among the higher and better educated classes of this country; the number of priests and chapels and religious houses under the fostering care of a restored hierarchy, has greatly increased; and the claims of Papists have grown increasingly arrogant as their political disabilities have been removed, and their so-called rights acknowledged by ill-instructed Protestants.

All this can be only matter of regret to the wise and true friends of civil and religious freedom. But the danger does not lie there so much as in the wide-spread apathy and indifference that prevail with regard to Popish pretensions and Protestant concessions. Many ministers remain in utter ignorance of the real nature of Romanism, or delude themselves with the idea that it has changed its character, while the great mass of the people refuse to be interested in the subject, or to receive instruction with regard to its soul-destroying tenets. Any subject almost will command popular attention more readily than this. And the consequence is that the advocates and abettors of this heaven-accursed system, find it easy to trade upon the popular ignorance and get their glosses and misrepresentations of fact, as well as of theory, too readily believed. People persuade themselves that Popery is not so black as it has been painted; and when the warning voice is raised against it and the possibility of its regaining supremacy pointed out, they say "No Danger," and go to sleep again in false security. God grant that they may not get a rude awaking some day ere long!

But along with this sinful indifference on the part of Protestants, there is another and perhaps even greater danger to our national Christianity and popular liberties, in the growth in numbers and power and influence of the Ritualistic party in the Church of England. There are no doubt degrees of apostasy among the members of this party, but the advanced wing of the invading host is Popish in everything but the name. It is the "Mass in masquerade" and "Popery without the Pope." Many are continually finding their way from Ritualism to the Romish Communion; and multitudes are being gradually and stealthily prepared for embracing the entire

system of soul-ruining doctrine and practice which underlies the altars and incense, and postures and man-millinery which seem so silly and senseless, but which really express the dogmas of "another gospel" than that which Paul preached and which, under God, won for us the countless blessings of the Reformation. The trial of Bishop King of Lincoln for illegal Ritualistic practices is still pending; but if it is decided that these shall be tolerated in the once Reformed Church of England the issue may be most disastrous, and unless deliverance comes to us from an unseen quarter, we may have to fight over again the battles of the Reformation era. It is related of one of the martyrs that as he ascended to heaven in his chariot of flame, he uttered the fervent prayer:—"O Lord, open the eyes of the King of England." May the Lord open the eyes both of the people and their leaders in the Church as well as in the State, and so avert the danger which threatens us from different sides!

These were weighty words with which Dr. Bruce, the Chairman of the English Congregational Union for 1888, addressed his colleagues in the ministry:—"We must keep our eyes open to the growing danger of being cheated out of our hard-won freedom and independence by any smoothness of manner or fairness of speech on the part of Rome. The Roman Church has not abated any of her ancient pretensions, abandoned any of her arrogant claims, or repented of any of her historical crimes. She has not budged an inch from her exclusive claim to be the sole authorised channel of saving grace, the only infallible Interpreter of Revelation. Whatever religious liberty she claims for herself and her members, she has most decided objections to extend the same to Protestants and others where she is the dominant Church in the land."

This testimony is true, and besides its hostility to all true freedom of conscience, wherever Romanism flourishes it is a Upas-tree whose poisonous exhalations carry death to myriads of souls. The evidence of men like Father Chiniquy and of women like Miss Cusack, the "Nun of Kenmare," shews that irreligion and immorality are just as common and as rampant among clergy and laity in our day as in the Dark Ages. And what they tell us of one part of the world there are witnesses to corroborate in other parts. An Italian Almanac, "*Amico di casa*," published quite recently a Statistical Table which throws a lurid light upon the character and working of this wicked system. Let us extract one or two of the items. In London there are upwards of 24 legitimate births for every illegitimate one. In Rome for every legitimate birth there are more than two illegitimate. Again in England there is one murder or assassination for every 178,000 persons. In Popish Spain there is one for every 4,113, and in the Roman States one for every 750 persons. So that wherever the Popish tree has fullest scope to bear its natural fruit sin and crime abound most largely. And in the face of facts like these what living Christian is there that does not feel himself summoned as by the sound of a trumpet to resist to the very utmost the encroachments of this pernicious system, and to pray that the Lord would speed the predicted time when it shall be destroyed with the breath of His

mouth and the brightness of His coming? While we feel nothing but kindness and compassion for its votaries and dupes and seek with all earnestness to lead them into the light, our motto as Presbyterians and Covenanters must ever be, "No peace with Rome."

#### HIGHER CRITICISM.

ONE of the outstanding features of our time is the severe attack made upon the integrity of the Word of God, by men who have given themselves the name of higher critics. The immediate object of their onslaught is the Old Testament Scriptures, but as we shall see the whole Bible is involved in the issue of the conflict. In all ages there have been sceptics who doubted or denied the Divine authority of the Bible. For several generations there have been Rationalistic critics—especially in Germany and Holland—who tried to eliminate the supernatural from the history of the Old Testament Church and who accepted or rejected portions of the sacred record just as it suited their pre-conceived theories.

But the peculiarity of our day is the acceptance to a less or greater extent of the results of this Rationalistic criticism—by ministers and professors of Evangelical churches—men even who have signed the Westminster Confession of Faith and who profess to believe in the Inspiration and infallibility of the whole Word of God.

In the hands of these men the Pentateuch is a composite work—the joint product of an unknown number of authors, who wrote at different times and under the influence of different surroundings while Moses had little or nothing to do with it. David wrote few, if any, of the Psalms, although our Lord expressly ascribes the authorship of some of them to him. Solomon knew nothing about the Book of Ecclesiastes; while the exquisite allegory that bears his name and in which many of the saintliest spirits have felt the heart-throb of their Friend and Lord, is nothing else than a rather gross description of the triumph of pure over impure affection. The remarkable experience of Job and the typical history of Jonah are mere novelettes written with a moral purpose, but with no basis in fact. Not only so, in the opinion of these men the Bible gives its authority to scientific errors, to historical inaccuracies, and to defective morality so that we must discover what is reliable in the sacred writings, not from themselves or the testimony of the Holy Spirit speaking in them but from the knowledge and researches of Biblical scholars and their inward light which they usually claim to possess.

Now it is no part of our present purpose to follow these men into the trackless forest of irreverent theorising in which many of them seem to have lost both themselves and their faith. We shall wait until they reach some definite conclusions with regard to which they are generally agreed; for while they are quite unanimous as to their own peculiar fitness for dealing with such questions, and in the opposition to what they call the traditional view of Israelitish history few of them—at least among the leaders—are agreed as to detailed results. Besides there are scholars as able, as learned, and far more

reverent than they—in Germany, in America, and in our own land—who continue to hold and triumphantly defend the generally accepted view of the contents of the Sacred Books and the mode in which the Divine Revelation was given, so that in so far as it is a question of scholarship we can pit the one class against the other, and as humble believers in the infallibility of the Bible continue “to possess our souls in patience.”

This much, however, we may say. All admit that the Old Testament Scriptures had assumed their present form before the time of our Lord; and beyond all question He has put His *imprimatur* upon them. He received them in the sense in which they were received by His countrymen and as being what they claimed to be. He read them, meditated on them, was helped in His conflict with evil and in the tremendous task of working out a perfect Righteousness for His people by means of a simple and unshaken faith in them. Their promises sustained, their precepts guided, and the prospects they unfold animated and strengthened Him until for the joy that was set before Him “He endured the Cross, despising the shame.” And how does He speak of the Old Testament Scriptures? Reasoning on a certain occasion with the unbelieving Jews, He quoted a passage from the Book of Psalms, on which the whole stress rested on a single word, and He asserts as a reason for the argument He was founding upon that word, “And the Scripture *cannot be broken.*” Could words more explicitly assert the infallible certainty of the Sacred Writings? And whenever He quotes the Bible, which He frequently does, or refers to its historical statements, He does so with the utmost reverence and treats it as a Divine repository of truths which are worthy of all acceptation. To Him as to His hearers it was the ultimate Judge of truth and duty, from whose decisions there was no appeal, and to which intellect and conscience and will were equally bound to submit. The Old Testament was the Saviour’s Bible and the spirit in which He treated it was very different from that of most of the higher critics. Surely here as elsewhere it is safer to follow the Master than the scholars?

But further, there is perhaps no man that has ever lived that possessed more of the mind of Christ than His apostle Paul; and what are the terms in which he speaks of the Old Testament Scriptures? Standing on his defence before Felix and his Jewish accusers he says of himself, “*Believing all things* which are written in the law and in the prophets,” while with reference to every part of the Sacred Writings he makes this exalted claim, “All Scripture is given by inspiration of God,” for whatever way this verse is translated the sense is practically the same.

The Apostle Peter is no less definite in his views of the infallible certainty of Holy Scripture as the Church then possessed it. Having referred in his Second Epistle to the Voice of God that spoke to the three disciples on the Mount of Transfiguration, he proceeds to contrast that utterance with the Voice of God speaking in the Bible, and he says, “We have also a *more sure* word of prophecy, whereunto ye do well that ye take heed as unto a light that shineth in a dark

place, until the day dawn and the day-star arise in your hearts." And he adds, "The prophecy came not in old time by the will of man; but holy men of God *spoke* as they were *moved* by the *Holy Ghost*."

Such, then, is the Bible's account of itself, and if we are to accept that account we shall doubtless continue to adhere to what some have contemptuously styled the mechanical theory of inspiration, which, however, is really nothing more than this—that God has, in some way mysterious to us, but in infinite grace and wisdom, secured that the Bible shall be free from error and shall therefore be a trustworthy guide in regard to every matter with which it deals.

And does not this view most fully accord with the known character of God and the needs of man? Is it conceivable that the God of love and truth would have given a Revelation which claims to be "a lamp to the feet and a light to the path," and that the written record of this revelation should be unreliable? The effect of such a view is to leave us in doubt as to what is true and what is false, and therefore practically to rob us of the Bible altogether—to leave us to navigate the sea of life without chart or compass. It makes man the judge of what is really the word of God, instead of allowing Him to settle the matter for us, and as men are likely to reach different conclusions, it is possible that between one and another the whole of the Scriptures may be spirited away, and nothing left but a weary cry for light out of a darkened world that has lost its way and has no means of finding it again. A view like this appears to us to be self-condemned.

And then who are the men that have done the world's best work and been its "saviours" in times of greatest need? Were they not all of them men who believed implicitly in the infallibility of the Bible, and who were nerved for their task by their unwavering faith? Would Luther or Calvin or Knox or the heroes and martyrs of the Covenanting times have accomplished what they did accomplish without their firm faith in the truth of the Bible? And where do we find the fairest types of Christian character in our own day—the most zealous, the most faithful—the most loving, the most self-denying—the most devout towards God, and the most philanthropic towards men? Are they not found, with but rare exceptions, among the men and women that cling most tenaciously to the divine authority of the whole Word of God?

And what has this higher criticism done as yet to justify its claim to the acceptance of reasonable men? It has wrought no deliverance anywhere. It has unsettled the minds of many. It has turned students into sceptics, and confirmed others in their unbelief. It has busied itself with what in the very nature of things can never be proved, and which, though it were, would benefit nobody. And concentrating itself chiefly on the letter, it has lost the spirit of the Sacred Writings. For we cannot forget that the cause of the Old Testament is the cause also of the New. The two must stand or fall together. Like the Siamese twins, they are linked together by a living bond and what proves fatal to the one proves fatal to the other. The New Testament grows out of the Old. It is built upon it as a house upon



its foundation. And if the New recognises and proclaims the authority of the Old, while all the time the Old is unreliable, that very fact destroys its own authority. With a criticism so useless in itself, and so destructive in its results, we can have no sympathy.

#### REVISION OF THE CONFESSION.

The Westminster Confession of Faith has hitherto been one of the doctrinal standards of all branches of the Presbyterian Church in the three kingdoms, and indeed throughout the whole of the English-speaking world. For some time past, however, murmurs of dissatisfaction with it have been heard in church courts and elsewhere. A few years ago the United Presbyterian Synod issued a Declaratory Statement in which they modified what they considered the harsher features of the Confession in the interests of a moderate Calvinism. The Synod of the English Presbyterian Church is presently engaged in the construction of a shorter creed for popular use, and which is also avowedly a modification as well as explanation of the older standard. The General Assembly of the Established Church have agreed to a relaxation of the Formula which regulates the Church's relation to the Confession. And throughout the entire Free Church an agitation has been carried on during the past year in which much dissatisfaction has been expressed with the structure and contents of the Confession, and with the strictness of the Formula which binds all office-bearers to the faith and practice of Confessional doctrine, worship, discipline, and government.

It is obviously impossible for us to enter upon a full consideration of the various questions that have been raised by this discussion, but we may glance at a few of the leading arguments that have been urged in favour of change or revision.

It has been argued by some that the Confession is *too long* and too detailed in its doctrinal statements. To this it may be replied that the length of the Confession is entirely owing to the number and variety of the errors that had arisen in the Christian Church up till the time when it was compiled; and that as these errors still exist, or are likely to arise again, it is the Church's duty to safe guard herself against their re-entrance among her members so far as it is within her power to do so. "Whereto we have already attained, let us walk by the same rule, let us mind the same things." Besides, long as the Confession is it is very much shorter than the Bible which is the chief of all church standards, and those who heartily receive the Bible *in toto* ought to have no difficulty in receiving the Confession. But is there really so much force in this objection of too great length as is usually thought? The Confession proper is a mere pamphlet of a few pages which any one may read in a single evening or during the time that many devote to their newspaper, and surely no serious and intelligent person can fail to find time, if he choose, to ponder its weighty and beautiful sentiments and the solid basis of Scripture truth on which it rests.

Again it is argued in favour of Revision that the Confession is

*too old.* And if the men who use this argument gave evidence of being in hearty sympathy with the truths of the Confession, and were calling on their respective churches to bring it *up to date*, if they were pointing out errors and heresies that have arisen since the Confession was completed and against which it was the Church's duty to lift a faithful testimony, then there would be real force in the argument. But as their avowed object is the very reverse of all this, and as they wish to secure Confessional sanction for certain modern views that are inconsistent with the present standards, and have not yet been proved to be consistent with the Bible, the age of the Confession is an argument in its favour rather than otherwise. It will be a long time ere the Confession is as old as the symbols that bear the name of the "Apostles' Creed" and the "Nicene Creed," not to speak of Peter's Confession and the Bible itself, but what orthodox Christian is there that disparages them on that account, or would refuse to subscribe them were he required to do so? And surely a creed that has expressed the faith of all the Presbyterian Churches in the world for nearly 250 years, and has moulded the thought and life of successive generations of many of the noblest men and women, ought not to be cast aside, or tampered with at the bidding of a few moderns who have never given any evidence of being peculiarly endowed with either wisdom or grace.

Another argument used in favour of its revision is that the Confession is *defective* in its statement of *evangelical* truth. It is affirmed that it gives undue prominence to the doctrine of Divine Sovereignty and keeps in the shade the Fatherly love of God. We readily admit that the Confession finds no place for the doctrine so popular at present that God loves all men and loves all alike—that He is the Universal Father and has an equal interest in all His creatures. The Confession finds no place for that because the Bible finds none, and the facts of experience contradict the dogma in a thousand instances. But that the love of God is the fountain from which Redemption and all other Covenant blessings take their rise, is plainly indicated in the Confession. And though it were more fully stated than it is, it is difficult to see what better practical effect would be produced thereby. All along it is those that have received the Confession with the greatest heartiness and intelligence who have been most distinguished for their attachment to evangelical truth and their burning zeal in promoting the welfare of souls. Who adhered more closely to the Confession than Samuel Rutherford and the Covenanters generally, and where in all the history of the world will you find men of greater evangelical fervour than they? The same may be said of the Fathers of the Secession last century and the leaders of the Free Church in this; and at the present hour it is not the men who are most eminent for their burning love to Christ and to perishing souls who are loudest in their demand for Confessional Revision. One of the most distinguished of this class—the Rev. Dr. Andrew Bonar—recently declared, "I believe the whole of the Confession of Faith. I am utterly amazed at the hollow dishonesty of men in our day who put their names to the Confession 1

their ordination day and then tell their friends and people, 'Oh, we believe part of it, and just believe what we like.' I believe everything that is in that Confession, but I believe more than is in it." A document that produces the evangelical spirit in those that most cordially embrace it can hardly be very deficient in its statement of evangelical truth.

Once more it is argued that the Formula of subscription to the Confession is *too strict*. The formula is the instrument that fixes the Church's relation to her standards just as a ship's cable fixes the vessel to her moorings; and if that is relaxed it is plain that she is allowed to drift to the extent of the relaxation. Now it is difficult to see how any one who really believes the doctrines of the Confession should wish to have the terms of subscription relaxed. If he believes the Confessional statements to be true the strictness of the formula does no violence to his conscience. All he does by subscribing it is to affirm in the most solemn manner that such are his beliefs. Relaxation therefore must be pleaded for in the interests of those that do not believe the Confession heartily. It must be designed to afford room in the Church for office-bearers who are more or less out of sympathy with the Church's Creed and whose presence therefore is a source of weakness both in her courts and congregations, as well as an injury to the truths in behalf of which the Church has raised her testimony. On that account such relaxation ought to be strenuously resisted. For our part we see no immediate call for Revision of the Confession, but if the time should come when that is expedient by all means let it be revised. Let it express the *real beliefs* of the ecclesiastical body that adopts it and not be a mere empty figure-head that means anything or nothing—little or much, according to the interpretation that each subscriber is pleased to put upon it. Better have no creed at all than a formula that allows such latitude.

While therefore we hold that the Church has the right to revise her subordinate standards from time to time, and ought to do so whenever there is a sufficient call in providence, we cannot express our sympathy with the present movement, because we fear that underneath this church-court agitation there lurks a real hostility to the system of truth embodied in our Confession, and a desire for liberty to hold views at utter variance with the truths that have hitherto been "most surely believed amongst us." And if such is the case, the present is a time to which the remarks of the elder Dr. M'Crie have a special application. He says:—"A change of standards and public formularies ought never to be made but upon an evident call and with the greatest care, as there are situations in which particular churches and religious bodies may be placed, which render this highly improper and inexpedient, as well as times in which the attempt is unseasonable and justly suspicious. In judging of the seasonableness of such an attempt there is more to be attended to than the abstract lawfulness or  
 down the road  
 them after  
 sight, or t

No wise general would think of taking  
 fortress with the view of re-building  
 modern form if the enemy were  
 inspect the fidelity and constancy

those that were within. In a time when people are given to changes, when novelties and pretended improvements are eagerly followed, when, instead of steadiness and attachment to sound principles, there are strong symptoms of instability and a disposition to throw off bonds and renounce former attainments, there is reason to suspect that such changes either proceed from such a spirit, or tend to foster it, and to make way for subsequent and more extensive alterations . . . In such cases one innovation prepares for another, and is approved by many, chiefly as it renders subsequent ones more practicable and easy. *Obsta principiis* is, at such a time, a salutary maxim; and those who do not resist at the beginning may find their opposition at subsequent stages fruitless, and may be silenced by their own principles and examples, as soldiers who have weakly and rashly abandoned an entrenchment or outwork to the enemy have their own artillery turned against them." (M'Crie's "Statement," pp. 35—36.)

#### ARE THE SCOTTISH CHURCHES ON THE DOWN-GRADE?

Some time ago Mr. Spurgeon in his Magazine, *The Sword and the Trowel*, published a series of articles in which he expressed his mournful conviction that the Nonconformist bodies in England—The Congregational and The Baptist—were, as he expressed it, "on the down-grade." He charged numbers of the ministers in both communions—especially the Congregational—with having left the doctrinal ground occupied by their fathers, and with having adopted practices at variance with living Christianity. He adduced evidence to show that in many instances the doctrines of our Lord's Atonement, the Personality of the Holy Spirit, the Inspiration of Scripture, and the Eternal Punishment of the wicked, had been given up, and that, along with doctrinal aberrations, practical declension had set in to a lamentable degree. The hydra-headed spirit of worldliness had invaded the Church, prayer-meetings had dwindled away to the vanishing point or beyond it, and church office-bearers were setting themselves the task of providing amusement for the masses, instead of restricting themselves to their own purely spiritual work. Since these articles were written, evidence has been accumulating that the charges brought against these bodies by the faithful preacher were too well founded; and as a protest against existing evils and an act of loyalty to injured truth, Mr. Spurgeon felt constrained to secede from the Baptist Union, and to assume a position of comparative isolation. We would fondly hope that there are many—perhaps the majority—of both pastors and people in these two Churches that are still faithful to the sacred deposit of evangelical truth for which their forefathers suffered and died. But there cannot be the slightest doubt that a large number have become infected with the contagion of "modern thought," while neither Church possesses an authorised creed as an instrument of discipline whereby to rid itself of the fatal infection.

Now it is a question that this discussion must have raised in many minds, "Are the churches of our own land remaining 'steadfast and

immovable,' or have they also entered 'On the down-grade' in faith and practice ?'

Your Committee in searching for an answer to this question do not shut their eyes to what may be regarded as the more favourable symptoms of the moral and spiritual health of the present generation of Christians—the deepened and more extended interest in the Foreign Missionary enterprise—the numerous and persistent efforts made to reach and raise the lapsed masses, and to ameliorate their social and religious condition—the various agencies set in operation to quicken languid Christians and to deepen spiritual life—the gradual adoption of Temperance principles by ministers and members of all branches of the Christian Church and the effect given to these principles by recent legislation. To all which may perhaps be added the prevalence of a more kindly and tolerant spirit among different classes of society and the various sections of the Church.

But alongside of these we deeply regret to see other symptoms which are decidedly unfavourable. The Sabbath desecration of an open and flagrant character that is manifestly growing amongst us ; and the fact that in some localities half-day hearing is rapidly becoming the rule rather than the exception. The general abolition of Sacramental Fast-days by the three larger Presbyterian bodies has usually been defended by the single plea that the mass of the people have ceased to attend the church services, and instead of devoting a small portion of their time to humiliation and prayer have turned the day into a time for work or pleasure-seeking. Church-discipline not only for error in doctrine but also for irregularity of life has to a large extent become a dead letter. Numerous complaints are made by well-informed persons that the distinguishing doctrines of grace are rigorously excluded from the preaching of many of the younger ministers of our time ; and that prelections—dignified by the name of sermons—are delivered from Christian pulpits which might have been composed by heathen moralists like Cato or Seneca or Epictetus ; and that even when the gospel is earnestly preached it is often a slim and shallow evangelism which savours strongly of the Arminian heresy and tends to Antinomian license rather than solid Bible teaching and searching appeals to the conscience. Along with this on the part of both ministers and people there prevails a restless, innovating spirit which refuses to be satisfied with God's appointments in the worship of the sanctuary, and is constantly craving for novelty and sensuous enjoyment instead of food for the soul or the delights of holy fellowship. In many places too there is a growing tendency to turn our churches and mission-halls into places of public amusement ; and every now and then one is shocked to read of Social meetings connected with some piece of church organisation, attended with amateur theatricals or followed with dancing-balls. The religious training of the young is also largely neglected by parents, and this often painfully manifests itself in a want of respect for themselves and of reverence for sacred things ; while Family Worship, there is reason to fear, is less and less practised.

Neither can your Committee regard with a feeling of satisfaction

the evidence that abounds of a growing indifference to distinguishing truth, believing as they do that whatever God has revealed is precious, and that all scriptural attainments reached by the Church ought to be faithfully maintained. They regard "faithfulness in that which is least" as a test of sincerity and a proof of love while the want of it suggests disloyalty to the Spirit of Inspiration and to Him who hath said "Whosoever therefore shall break one of these least Commandments and shall teach men so, he shall be called least in the Kingdom of heaven; but whosoever shall *do* and *teach them*, the *same shall be called great* in the Kingdom of heaven."

Now in the opinion of the multitude all churches are very much alike and all creeds equally scriptural or unscriptural; and they will not take the trouble to examine into the grounds of difference between them. They join one church rather than another because it is convenient or fashionable or they happen to have a family connexion with it, and they can change on the slightest provocation or with no provocation but from merely personal or social considerations, and with as much, or more ease than they would change the house in which they live or the merchants with whom they deal. "Contending for the faith once for all delivered to the Saints" is an antiquated art—good enough for the half barbaric ages of the Puritans and the Covenanters, but too rude and unrefined for this enlightened century. "Holding *fast* the form of sound words which thou hast received" was a duty incumbent on every preacher and professor of Paul's time, but now-a-days a man earns a reputation for liberality and charity the more *loosely* he holds every sacred truth. "Keeping the word of Christ's patience" won for the Christians of Philadelphia a high commendation and a precious promise, but now the highest wisdom seems concentrated in believing as little as possible and working as ostentatiously as possible and burying all denominational differences in a common and unhonoured grave.

A spirit like this we believe to be decidedly unchristian however much it may glory in the name of Charity. It wants the Hall-mark of heaven for the love of which Paul writes so beautifully "*Rejoiceth not in iniquity but rejoiceth in the truth.*" Love to Christ proves its heavenly origin by leading its possessor to bow with absolute submission to the will of Christ in everything and to believe what He has revealed and to do what He has commanded purely from respect to His authority. It was this spirit which planted Christianity in the land of Judah and throughout the ancient Roman Empire. It was this spirit that animated the heroes and martyrs of the Reformation era. And in the want of that spirit in our day we see a symptom of our spiritual decline.

Your Committee feel in these circumstances that what we need as a people above everything else is a speedy and abundant outpouring of the Holy Spirit, and would earnestly urge upon all "God's remembrancers" the duty of incessant, persevering prayer.

Let this be the cry of each believer in his own behalf, "Awake, O north wind, and come, thou south; blow upon my garden that the

spices thereof may flow out;" and in behalf of a perishing world still lying in the Evil one let us unite in the prayer "Come from the four winds O Breath, and breathe upon the slain that they may live."

Submitted in name of Committee by

THOMAS MATTHEW, *Convener.*

### REPORT OF MAGAZINE COMMITTEE.

YOUR committee have much pleasure in reporting that for the year ending 31st Dec., 1888, the Magazine has maintained its circulation; and from the Treasurer's clear and comprehensive statement, it will be seen that it has done more than meet all its own expenses.

Number of Copies, including the general printing, during the year,	8000
Number disposed of, . . . . .	7572
Leaving on hand the small stock of	
	428
Income from all sources during the year, . . . . .	£194 5 11
Expenditure, including Editor's salary for 21 months, . . . . .	180 17 10
Balance in favour of Magazine,	
	£13 8 1

Though we can only give a nominal salary to our able and hard-working Editor, and though we cannot, as yet, see our way to offer anything to our willing contributors, we are glad to have to report a balance on the right side; and trust that through the Divine blessing on the indefatigable exertions of our general Treasurer, local distributors and other friends, to have our circulation so largely increased, as to enable us, in accordance with the Divine rule, to give *all* our labourers something for their hire.

At the request of the Committee, the Convener prepared a short circular, a copy of which was sent, at the beginning of the year, to each of the brethren, with the request that he either read it from the pulpit, or, in some other way, bring it under the notice of his people. Its object was to try, if possible, to secure, on an average, three additional subscribers in each congregation. The results can only be known at the close of the year, but the reports, up till this time, are, on the whole, favourable.

For various reasons, we believe, we ought, at the present time, to seek by all legitimate means to have the circulation of our periodical largely increased. Among these we may mention the rapid increase of Popery in the land—the ignoring of the doctrines of grace—of man's ruin by the Fall, of redemption through the blood of Christ, of regeneration by the Spirit—in so much of our so-called religious literature, the desire on the part of the Church, to provide recreation for the people, under the plea of reaching the masses, and getting their ear—the latitudinarian principles and practices which abound even in Presbyterian churches, and the flood of innovations and desire for change which have so generally affected the public mind, and made such serious inroads into the observance of the Sabbath as a day of sweet communion with God on earth, and a foretaste of the rest and joy remaining for His people in the sanctuary above.

As the prevalence of such views, supported and encouraged by much of the current literature of the day, threatens to sweep away not only all that remains of Reformation attainments, but to open the sluices of immorality, and to deaden in the minds of men all sense of the necessity of personal religion, we are brought under an obligation to do our utmost to have this evil influence as far as possible counteracted. Now, we think, that through the blessing of the Spirit, we may have this end in a good measure gained, by aiming at having a large increase in the circulation of the sound, profitable, and interesting reading supplied by our Magazine. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.—By order of the Committee.

THOS. HOBART, *Convener.*

# ORIGINAL SECESSION MAGAZINE.

## TREASURER'S STATEMENT FOR THE YEAR 1888.

Dr.

Cr.

### GENERAL ABSTRACT.

To Amount owing by Subscribers, at 31st December, 1887 ..	£85 7 0½
" Value of Copies issued, viz. :-	
6183 Nos. at 6s. ..	£154 11 6
28 Back Nos. at 6d. ..	0 13 0
37 June Nos. at 3d. ..	0 9 3
300 " June, per Irish Synod,	1 18 6
	157 12 3
	<u>£242 19 3½</u>

### CASH ACCOUNT.

To Balance on hand, at 31st December, 1887 ..	£21 14 5½
" Amount from Sales as above ..	£162 0 2½
" " " Synod for Printing on Cover ..	5 0 0
" " " Synod Treasurer for June No. ..	23 2 6
" " " Advertising ..	0 4 0
" " of Postages recovered ..	190 6 8½
" " Donations ..	2 9 10½
" " Bank Interest ..	1 3 6
" " Payments received in Advance ..	0 5 10
	3 12 3½
	<u>£210 12 8</u>

### SPECIAL ABSTRACT.

To Balance at Credit of Magazine ..	£92 8 3½
	<u>£92 8 3½</u>

### STATEMENT OF STOCK.

To Number of Copies Printed—	
Jan., Mar., May, July, Sept., and Nov.—1100 each ..	6600
June ..	1400
	<u>8000</u>

### GENERAL ABSTRACT.

By Amount of Payments in Advance at 31st Dec., 1887 ..	£4 11 2
" Received for Copies sold ..	162 0 2½
" of Commission to Booksellers ..	£4 1 9½
" Congregational and other Expenses ..	6 10 9
" Value of Returned Copies ..	8 9 7½
	19 2 2
" Amount owing by Congregations and others at 31st December 1888	57 5 9
	<u>£242 19 3½</u>

### CASH ACCOUNT.

By Printers' Accounts, 1888—																		
Jan.	64 pp.	£ s. d.	Mar.	64 pp.	£ s. d.	May	80 pp.	£ s. d.	July	43 pp.	£ s. d.	Sept.	64 pp.	£ s. d.	Nov.	64 pp.	£ s. d.	
18	18	0 18 14	0	18	14	0 18 14	3	6 14	5	6 18 17	0	18	16	6	0	16	6	
Printing 75 Copies Treasurers' Statement 1887 ..										£185	11	0						
Editor's Salary April 1887—December 1888 ..										43	15	0						
Postages per Treasurer ..										0	15	4						
Cash in Bank ..										85	14	10						
																		<u>£210 12 8</u>

### SPECIAL ABSTRACT.

By Amount owing by Subscribers as above ..	£57 5 9
" Amount at Credit in Bank ..	£88 14 10
Less Amount received in Advance ..	8 12 3½
	85 2 6½
	<u>£92 8 3½</u>

### STATEMENT OF STOCK.

By Number of Copies issued as above ..	6580
Less Returned ..	165
	<u>6365</u>
" Gratis Copies, per Editor, Libraries, &c. ..	192
" Stock on Hand ..	1015
	433
	<u>8000</u>



## REPORT OF HALL COMMITTEE.

*May, 1889.*

The Hall was opened on the Tuesday after the first Sabbath of June, and closed on the 31st of July last. According to the instructions of Synod, the Committee met with the Professors and students, both at the beginning and at the close of the session. Seven students were in attendance—five in connection with our own Synod and two in connection with the R. P. Synod in Scotland. Those in connection with our own Synod were Messrs. Samuel Walker and David Finlayson of the fourth year, Mr. James Young of the third year, Mr. James Patrick of the second year, and Mr. James Littlejohn, a hearer. The Rev. Professor Spence opened the session with an able and instructive lecture on the Covenant of Grace. As Professor Aitken, though present at the opening services, and occasionally during the session, was, we deeply regret to say, unable to conduct his classes, Professor Spence at once agreed to undertake for the session the work of both Professors, which, we are happy to state, he performed to the satisfaction of the Committee. Though the health of Professor Aitken has, through the Divine blessing, been greatly restored, and he has begun again as usual to preach to his congregation, yet, as we have little prospect of him being able to do much in the Hall this summer, Professor Spence has kindly agreed, with the approval of the Synod, to conduct all the classes in the ensuing session, in the same way and on the same terms as he did the last one. Whilst praying that the health of Professor Aitken may be completely restored, we are grateful that the health of Professor Spence has, amidst his abundant labours, been so well preserved. It was agreed to recommend the Synod to appoint each session of the Hall to be closed with an address, and that the Convener of this Committee be appointed to deliver such an address at the close of the ensuing session.

The Reformed Presbyterian Synod at its meeting lately in Glasgow unanimously and cordially gave a grant of fifteen guineas to our Hall Fund, in acknowledgment of their indebtedness to us for the theological training of their students. The grant has been given spontaneously. Some of their students gave donations to our funds; but we never thought of asking either them or the Synod for a grant. We have had much pleasure in receiving their students into the Hall; and our Professors have had much pleasure in training them along with our own. Indeed, it was delightful to enter the Hall and see the students of the two Covenanted Synods receiving the same training, and sitting side by side, as brethren in the same pews. We have no doubt the Synod will gratefully acknowledge the gift, and intimate to them that we are as willing to receive their students at the present time as we have been in the past.

The following is the Professor's report :--

## REPORT OF PROFESSOR SPENCE.

THERE have been in attendance at the Hall during the present session four regular students, Messrs Walker and Finlayson of the fourth year, Mr. Young of the third year, and Mr. Patrick of the second year. Mr. Littlejohn attended as a bearer. Messrs. Martin and Kirkwood of the Reformed Presbyterian Church were also in attendance.

In the class of Systematic Theology the subjects of study were those embraced under the head of Soteriology. Under this head we took up, first of all, the subject of the Covenant of Grace; then, the Person of Christ, embracing such subjects as, the Supreme Divinity of Christ, the true and perfect Humanity of Christ, the Sinlessness of Christ, the Union of the two Natures in the Person of Christ, closing with a sketch of the history of the doctrine and of the various controversies to which it has given rise at different periods. We next took up the Mediatorial Office and Work of Christ. Lectures were delivered on each of the three Offices of Christ as Mediator, the Prophetic, the Priestly, the Kingly. Under the Kingly Office we discussed several subjects connected with our distinctive position and principles as a Church, viz., the Sole Headship of Christ over the Church, the Headship of Christ over all things, His Headship over nations and the obligation resting on nations as such to acknowledge and obey him, the Warrantableness and continued Obligation of Ecclesiastical and National Covenants, and, lastly, the Divine Right of the Presbyterian Form of Church Government. Under the Priestly Office we discussed as fully as our time would permit the great central doctrine of the Atonement. In addition to the lectures on the above subjects, the students were examined orally on the chapters in Hodge's outlines on the Application of Redemption, *e.g.*, the chapters on Effectual Calling and Regeneration, on Justification and Adoption, on Faith and Repentance, on Union with Christ, and on Sanctification and the Perseverance of the Saints.

In the Class of New Testament Exegesis we read in the Greek and examined critically, grammatically, and exegetically, four chapters of the Epistle to the Galatians—Chaps. III.-VI. inclusive. In connection with our reading of these chapters several theological subjects were more or less fully considered, such as, Justification by Faith, Adoption, the Relation of the Law to the Gospel and of the Old Testament Dispensation to the New.

In the Hebrew Class the students had to be divided into two sections, the senior division embracing four students, Messrs. Walker, Finlayson, Young, and Kirkwood, and the junior two, Messrs. Martin and Patrick. In the senior division we read in the Hebrew ten chapters of Zechariah, (Chaps. I.-VI., IX., and XII.-XIV.) and two chapters of Isaiah (Chaps. LII. and LIII.) The students were examined on the grammatical forms and constructions, and then a short exposition was given of each passage. We also went over during the session a considerable portion of Müller's Hebrew Syntax. In the junior division we went over about twenty sections of Davidson's Introductory Hebrew Grammar.

As in former years the students read every Friday, as an exercise in practical Homiletics, a skeleton or outline on a text which had been previously prescribed. On three of these days we had the great satisfaction of having Professor Aitken present with us, and the students had the benefit of his criticisms and counsels. I consider this one of the most valuable and likely to be profitable parts of our Hall work. Six discourses were delivered in the course of the session, all of which were cordially sustained.

I have had much pleasure in meeting with the students during the present session, and have to bear testimony to the uniform regularity of their attendance, to their diligence in study, and to the evident interest they manifested in the important subjects to which their attention was directed. The one painful circumstance in connection with the session has been the absence from the greater number of our meetings of the senior Professor. His absence created a blank which was felt by all. It will, I am sure, be the earnest prayer of all who take an interest in the students and their work, that through the blessing of God on the means used he may be soon restored to his wonted health, and be permitted again to resume his work in connection with the Hall.

JAMES SPENCE.

The following are the reports of Presbyteries which have had students under their inspection during the past year:—

REPORT OF EDINBURGH PRESBYTERY, ANENT SUPERVISION OF STUDENTS  
1888-9.

MR. SAMUEL WALKER, B.A., Toberdoney, having at several meetings of Presbytery given in all his trials for license, and these having been cordially sustained, separately, and *in cumulo*, he was duly licensed as a preacher of the gospel, on the 18th of March.

By Order of Presbytery.

J. STURROCK, PRESBYTERY CLERK.

REPORT OF THE PERTH AND ABERDEEN PRESBYTERY, ANENT THE  
TRAINING OF STUDENTS DURING 1888-9.

THE Presbytery have had three students under their inspection during the past year, viz.

I. Mr. David Finlayson, Arbroath, Student of Theology of the 4th year. He has been examined in all the subjects of Intersessional Work that had fallen into arrears as reported at last meeting of Synod, and in all the subjects for the past year, all of which have been sustained. He had also given in all his trials for license, all of which were sustained separately and *in cumulo*, and he has accordingly been licensed as a Probationer for the office of the holy ministry in connection with the Synod.

II. Mr. James Young, Perth, Student of Theology of the 3rd year. He has been examined on all the subjects of Intersessional Work, for students between second and third sessions at the Hall, all of which have been sustained. He has also given in all his public trials for license, all of which have been sustained. He will thus be ready for being licensed at the close of next session of the Hall.

III. Mr. James Patrick, M.A. B. Sc., Carnoustie. He is a Student of Theology of the 2nd year and has been examined in all the subjects of Intersessional Study, for students of Theology between first and second sessions at the Hall, and in addition, M'Cries Life of Knox, Doctrinal Part of the Testimony and in Hebrew, Psalms I-V. inclusive, all of which have been sustained.

By Order of the Presbytery.

ALEXANDER STIRLING, PRESBYTERY CLERK.

**BURSARIES.**—Two Bursaries, the Dick, £8, and one Synod Bursary, £7, were competed for last year. Conybeare and Howson's *Life of Paul* was the book on which the students were examined. On the 10th October last two students only took their seats in Mains Street Session-House, and had the following questions dictated to them:—

**QUESTIONS ON CONYBEARE AND HOWSON.**

I. Give a brief sketch of the Apostle's Life from the period of his birth up to the time of his conversion to the Christian faith. State all you know in regard to the city and province in which he was born.

II. Narrate the leading incidents in Paul's first missionary journey, and give some account of the principal places visited by him in the course of it.

III. (1) Narrate the leading incidents in Paul's second missionary journey, and give some account of the cities in which Christian Churches were established by him in the course of it; (2), construct from the Acts and Epistles a short account of his third missionary journey.

IV. Trace briefly the history of the Apostle from his apprehension in the temple at Jerusalem, till his Martyrdom at Rome. On what grounds is it maintained that he underwent two separate imprisonments in Rome?

V. Trace the career (so far as it can be ascertained from the New Testament) of the following companions of Paul—(1) Barnabas, (2) Silas, (3) Timothy, (4) Luke, (5), Apolos.

VI. Give a short resumé of the history of Judea during the lifetime of Paul, and mention also the Roman Emperors contemporary with him.

VII. (1), Enumerate and briefly describe the nature of Charismata, or Supernatural gifts of the Spirit possessed by the Apostolic Church; (2) Mention the leading tenets of the following sects and parties:—(1) The Epicureans, (2) The Stoics, (3) The Pharisees, (4) The Pharisaic or Judaizing party within the church; (5) The Gnostics of the Apostolic Age.

VIII. (1), Explain the meaning of the terms Hellenist, Asiarch, Politarch, Proconsul; (2) Give the probable order, date, and place of writing of the thirteen Pauline Epistles.

The papers given in, answer to these questions, are creditable to their authors, and show that they had thoroughly mastered the book. They are nearly equal in value. The first (Dick) bursary, £8, was gained by Mr. James Young, Perth, and the second, £7, by Mr. James Patrick, Carnoustie. We are grateful to the Synod, and, of course, to the congregations also, for the handsome collection they have given us for the Bursary Fund. We trust that along with their contributions the people will also give us their prayers. We need them. "The harvest truly is great, but the labourers are few; pray ye, therefore, the Lord of the harvest that he would send forth labourers into *His* harvest."

By order of Committee,

THOS. HOBART, *Convener.*

## REPORT OF COMMITTEE ON TEMPERANCE.

MAY 1889.

It is but a slow progress, your Committee regret to think, which the cause of Total Abstinence makes in our land. Its advance reminds one of those quiet and deliberate modes of locomotion with which our ancestors were acquainted, the stage-coach and the sailing vessel, rather than of the railway train and the steamship, which hurry us in our time from place to place. There was a pleasantness about these gentle and gradual movements which the new methods with their haste and noise may not possess. But when it is a question of social and moral and spiritual reform, one would fain see the pace accelerated. Hearts that yearn for the redemption of the world from sin grow discouraged, because so little ground is being gained from the enemy, and because the wheels of the Master's chariot tarry so long. The persistence with which men cling to evil customs almost kills hope within them; and they are tempted to wonder whether it ever will be the perfect day. But perhaps they ought rather to accuse themselves. If the progress is slow, have they done everything they could to quicken it? If the world is very evil, have they prayed and laboured as they might have done for its regeneration? There is a better thing than idle sorrow over prevalent wickedness; and that better thing is active effort for the salvation and renewal of society. Christian men and women should do as King Arthur did, who "cleared the dark places, and let in the law, and broke the bandits' holds, and cleansed the land." If they had been more diligent, the outlook would be hopefuller than it is.

## I.

The Committee would look, first, at the darker side of the picture. It is of the greatest importance, they believe, that the tremendous evils of the drink traffic should be clearly seen. If we only comprehended better the mischief and the misery, our endeavours to change the sad condition of things would be multiplied a hundredfold.

The National Drink Bill—the amount of money spent throughout Great Britain and Ireland on spirituous liquors—reached last year the sum of £124,611,439. That is not less, but more, than the expenditure of 1887—more by about £264,000. If the immense total be divided equally among the inhabitants of the country, it means that every man and woman and child in the United Kingdom spent, during the twelve months which ended in December, not less than £3 6s. 8d. on intoxicating drinks. It cannot be good for the commonwealth that such an enormous sum of money should be devoted to purchasing what is the most fruitful cause of the immorality and crime and disease of the land. "Drunkenness," as Arthur Dent said two hundred and fifty years ago in that little book of his, "The Plain Man's Pathway to Heaven," which was almost the entire dowry that John Bunyan's wife brought to her husband, "Drunkenness is

the metropolitan city of all the Province of Vices." It is a true-witness; and it is not well for our people that they should waste their resources in an expenditure which is always useless, and which to tens of thousands among them is the source of poverty and degradation, if not the fiery incentive to sin. The Earl of Derby did not exaggerate—he is not in the habit of doing so—when he declared that, if this expenditure could only be diminished one half, the country would be in so flourishing a condition that it would hardly be recognised as the same. Apart from those who profit pecuniarily by the liquor traffic, every other interest suffers. Other trades and industries lose the encouragement which they should derive from even a small portion of the immense outlay upon drink; and the recompense which we do get back invariably and inevitably is a load of misery and pauperism and crime and lunacy and sickness and death—a load under which, splendid as our energies are, the land groans, being burdened, and "weeps and breaks forth in a lamentable cry." Parliament has been busy of late with schemes of naval defence—the planning of ironclads and tremendous pieces of artillery. Would its members not be even better employed if they paid a more earnest attention than they do to the enemies that threaten the country from within—enemies which are already ruining countless numbers of the people? A nation sober and righteous and godly is the strongest of all nations and the best prepared to meet outward danger when it comes; a nation, just like an individual, that is the victim of besetting sin, is weak and worthless when the blast of the terrible ones is as a storm against the wall. Governments used to protect themselves against the scourge of the cholera by instituting a rigorous system of quarantine; by a severe surveillance of ships and strangers they hoped to hold the infection at a distance. But they came to be convinced by-and-by that the best system of quarantine is seriously inefficient—that it is simply impossible, in modern life and trade, to isolate a city or nation and to keep the plague outside. So they have turned themselves to the sanitary condition of their own towns. By draining and cleansing them they seek to leave the pestilence no allies within their borders. And this defence, we know, is infinitely more satisfactory. Purity within, rather than circumspection without, has proved the best policy. But why should not Government act upon the same policy to a much greater extent? If it would but do its part in liberating our dear and honoured country from those evils which are eating into its vitality like a canker, such evils as gambling and uncleanness and drunkenness, we might almost face the world in arms.

There are other discouraging incidents in the recent history of the drink question on which the Committee might dwell. There was the attempt, for example, made a month or two ago by Lord Aberdare, himself the promoter of the beneficent Act, to disparage the results of Sabbath closing in Wales. It cannot be surely that his Lordship regrets the part he played in furthering so wise and salutary a measure; one would be sorry to utter over him that terrible

"Ichabod" which Mr. Whittier wrote about Daniel Webster. But the Act, he declares, has not accomplished all that he had hoped it would ; and therefore he bans now what he blessed not so long ago. It may be permissible to believe that he has been led to take too gloomy a view of the real state of affairs ; or that in some districts special causes have been at work to neutralise the operation of the law. As for the law itself it is right and good. Both the cause of Temperance and the cause of Sabbath Observance demand that it should continue in operation. We in Scotland know the inestimable benefit which has come to us from the closing of public houses on the Lord's Day ; and we cannot but desire that an enactment which has brought us such manifold advantages should be enforced everywhere.

But there is one very sad and shameful aspect of the drink curse to which the Committee would specially refer—the traffic carried on by civilised countries among races which are heathen or but half Christianised. It is quite impossible to speak too strongly on this matter ; words fail all right-thinking men when they try to characterise the sin and the crime of it. The old Latin satirist said that the greatest reverence was due to children ; and our Lord and Master has bidden us take heed that we despise not one of His little ones. But these nations, into which Europe and America have carried this destroying scourge, are still in their infancy and boyhood ; they are only little children when compared with us, "the ancients of the earth." We ought to have taken them by the hand ; we ought to have sheltered them from evil that it might not grieve them ; we ought to have cared for them tenderly and anxiously, as mothers and fathers do for the dear young lives that God entrusts to their care. Instead of this, what have we done ? It is a pitiful and disgraceful story. The merchants of Britain and Germany and the United States are forcing on the weak and ignorant races of Africa and the South Seas, of Madagascar and Australia, of India and Burmah, the rum and gin and brandy which are a source of infinite sorrow and shame at home, but which are nothing less than a deadly poison to those untutored peoples. They do this for the sake of the enormous profits arising from the sale of cheap and bad liquors—profits amounting in some cases to 700 per cent. They are doing it every year more and more largely ; in 1885 above ten million gallons of the vilest spirits ever manufactured were sent from six Christian countries to Africa alone. And the result is that the fatal fire-water is freely consumed, and is destroying month after month its tens of thousands. That is the mission-work—Satan's mission-work—which is being prosecuted side by side with Christ's, and by men who no doubt regard themselves followers of Him who came to seek and save that which was lost. It is no wonder that the progress of the Gospel is so hampered and hindered, when these are the gifts which are sent to heathen lands along with the message of truth and life—no wonder that the missionaries of the cross mourn that they spend their strength for naught and in vain. When Mr. Stanley met with King Mtesa in Uganda, he had been only a little while in the chief's society

when he put the question : "What tidings can you bring me from above?" And the great explorer left the king a New Testament, and told him that he would find in it the one authoritative and satisfying answer to his enquiry. Then he pushed on, and by-and-bye he came to the peoples of the western coast ; and, when they met him, their first question was : "Have you any gin?" There is the difference between heathenism pure and simple and heathenism that has been touched and debased by contact with our civilisation. We have reason to be ashamed and angry at ourselves. "Barasa," wrote a native prince on the Niger to Bishop Crowther, "Barasa"—rum or gin—"has ruined our country : it has ruined our people very much ; it has made our people become mad. We beg the great Christian minister to beg the English Queen to prevent men bringing barasa into this land. For God's sake he must help us in this matter." And it is only the other day that the newspapers contained the protest of Khama, the chief of the Bamangwato : "I dread the white man's drink more than all the assegais of the Matabele. They kill men's bodies, and it is quickly over. But drink puts devils into men, and destroys their bodies and souls for ever ; its wounds never heal." It is a shameful business all through. If the black man be, as quaint Thomas Fuller declared that he was, "the image of God carved in ebony," we may say of every white man engaged in the iniquitous trade, what another great Englishman said of the slave-dealer, that he is "the image of the devil carved in ivory." We need to rouse ourselves to prayer and effort for the removal from our Christianity of the hideous stain. It is high time that the churches were seeking to wipe away the stigma.

There are indeed many things to discourage all who have the cause of Temperance at heart. But yet the outlook is not entirely dark ; there are tokens of progress too.

## II.

The Committee pass therefore to direct attention to the brighter side of the picture—to some signs and indications that, after all, the world moves.

The Chancellor of the Exchequer may be cited as a witness. In his Budget speech, Mr. Goschen said that he had good news for the friends of Temperance. "This great revenue," he announced—the revenue from drink—"does not grow in proportion to the population." And he went on to show that throughout the country there had been a material and striking fall in the consumption of intoxicating liquors during the last twenty-five years, and that the decrease had been chiefly if not altogether in the heavier and more hurtful kinds of wine. There is a lesson for us in his words. If you compare one year with that which has gone immediately before it, you may not find much ground for encouragement ; perhaps you will find only what disheartens and vexes you, and makes you cry, "We are travelling backward and downward, not forward and upward." But if you take in a larger period, the advance will become very evident then. Mr. Goschen spoke of a quarter of a century and of what had



been achieved during that time ; if one were to journey back further still—say for a century and a half—the change would be even more conspicuous and remarkable. In the year 1724, we read in one of Mr. Lecky's books, "Gin-drinking infected the mass of the population with the violence of an epidemic." It is said that every sixth house in London was a gin-palace. The public-houses were open not all day only but all night. General opinion did not hold the character of any man to suffer through drunkenness. "I remember, sir," Dr. Johnson said once to Boswell, "I remember, sir, when every decent person in Lichfield got drunk every night, and nobody thought the worse of them." There has been wonderful progress since the era of those *Noctes Ambrosianæ* in Lichfield.

It is cheering, too, to notice the manifest growth of Temperance sentiment in Parliament. Here are two illustrations of that growth. On March 27th of this year, Mr. Stevenson's Bill for closing public-houses on Sabbaths in England was discussed in the House of Commons ; and its second reading was carried by a majority of twenty-two. On April 30th, Mr. Samuel Smith moved a resolution condemning the establishment of spirit distilleries in India, in places where until recently they had never existed, and in defiance of native opinion ; and, despite the fact that it had to face the opposition of the Government, the resolution was adopted by a majority of ten. Parliament is certainly becoming more and more alive to the infinite importance of the question. Not long ago, in one of his speeches, Sir George Trevelyan drew an instructive and refreshing contrast between the present state of opinion in the Commons and the condition of affairs when he entered the House in 1865. "Then," he said, "everybody who wanted to make a cheap joke had his fling at the fifty or sixty Temperance members ; now all that is changed—changed absolutely, utterly, and entirely." For this let us be thankful to God.

And throughout the country the tide seems to be rising, slowly as has been said, but yet unmistakably. One evidence that it is so we have in the widespread agitation of last year which led to the expunging of the Licensing Clauses from the Local Government Bill for England. These clauses proposed to compensate the holders of un-renewed licenses—to give the money of the ratepayers to those who had already gained incalculable wealth out of their unhappy fellow-countrymen. But the outcry of the citizens of the land against the suggestion was so loud and so persistent and so unanimous that it had to be cancelled and withdrawn. That is surely a healthy sign and a prophecy of better things yet in store. If only this "noble and puissant nation" would "rouse herself like a strong man after sleep and shake her invincible locks," what victories might be gained in the near future—what glorious harvests might be reaped ! Iniquity, being ashamed, would hide its head.

These are things which should make us hopeful ; and it is absolutely necessary that in the battle against intemperance, as in the battle against sin of every kind, we should bate not a jot of heart or hope. Nothing paralyzes our energies more than a secret dread or a

half-conscious fear that, after all, we may be beaten, and that darkness may triumph over light. Let us banish the thought; it is false; it ought not to have a resting-place within our souls. "Good is an hundred, evil is one; Round about goeth the golden sun." Have we ever considered the unparalleled hopefulness of our Lord Jesus Christ? When He was, to all outward appearance, poor and weak and helpless, He talked of the bright and happy day that was coming when He and His disciples would rule the whole world. He said, "I beheld Satan fallen as lightning from heaven." "He was the most extreme optimist," a living preacher recently declared, "the world has ever seen." It would be an incalculable advantage for our country and for the entire earth, if He could inspire His followers amongst us with a little of His optimism. We should struggle more manfully and more stedfastly then against the forces of darkness, because always in front of us there would shine the glory of the coming day; we should trust and not be afraid.

### III.

The Committee pass to a few recommendations and suggestions which they desire to make.

They ask the Synod's permission to memorialise Parliament for the prohibition of that terrible drink-traffic among native races, to which reference has been made already. They would like also, if they have opportunity, to petition the House of Commons in favour of the Local Veto Bill. They may not be able to agree with every detail of the Bill; but in so far as it embodies the principles of popular control, they believe it to be a just and righteous measure. It is assuredly wrong for the rulers of the land to place unnecessary temptations to drunkenness in the midst of the people. Those poor men and women who yield themselves up to the baleful tyranny of strong drink from whatever motive—whether because they wish to drown their misery, or because their appetite has become vitiated, or because they are led away by the curious customs which have still too much power among us, or because they have been influenced by evil companionship—certainly commit grievous sin; they are chargeable with wrong-doing. But, in the High Court of morals, the trader who enriches himself by what impoverishes and degrades his neighbour must be held as criminal as they. And, if the trader be to blame, the magistrate who has licensed him to sell is blameworthy to a still greater degree; and the legislature, which has endowed the magistrate with the prerogative and power of license, is the worst offender of all. Mr. Goldwin Smith refurbished lately an old and rusty weapon against Parliamentary efforts on behalf of Abstinence, when he said, "Prohibition is impracticable because men cannot be dragooned into virtue." But this at least is certain that men can be tempted to immorality and vice—lured and enticed, if not quite dragooned, into hateful sin—by Acts of Parliament. And they have been so by all that our law-makers have done to create and to stimulate and to protect the trade in intoxicating liquor. Government ought to comprehend that "the number of victims who fall is always proportionate to the number of devils who tempt;" that "the

sight of means to do ill deeds makes ill deeds done ;" and that it is its bounden duty to keep its subjects, so far as it can, from evil, and to make them sober and pure. It ought, at the very least, to give the citizens the fullest liberty to curb and fetter the sin of drunkenness—to destroy and end it if they can. "There are many changes in the law of this country," as Mr. Hugh Price Hughes has said in his remarkable volume of sermons on *Social Christianity*, "which will have to be enforced when our rulers have faith in God, and when their hearts are full of sympathy for the poor and the weak and the suffering." This power of Local Veto is one of these changes.

The Committee think that more might be done by the office-bearers and members of the Christian Church—of our own section of the Church—than has yet been done. They take leave to point out two fields within which more vigorous effort might be carried on. In the ordinary ministrations of the pulpit, and in the intercourse of Christian men and women with one another, there should be greater attention paid to the crime and misery of intemperance, and to the methods by which the enemy may be grappled with and overcome. Perhaps Christian ministers and Christian people have something still to learn about the many-sidedness of that salvation which Christ, their Lord, is able and willing to give them and to give the world. It is a salvation not only from future death, but from present sin ; a salvation for the body as well as for the soul ; a salvation that is intended to touch and remedy all the desperate troubles of tempted men and women. Would it not be a good thing if clamant evils of our own time—the social distress, the breach between capital and labour, the war-like spirit, the secularism, the foul blot of our opium traffic, the drunkenness of the land—were discussed occasionally in our congregations, and prayed over, and brought face to face with the saving and renewing Gospel, and committed to the Almighty Christ? There would be no departure from the proper work of the ministry, and no forgetfulness by believing men of their high vocation, if more thoughtful and earnest consideration were given to such themes ; the religion of Jesus is intended to be applied to every kind of sin, and has virtue to work out every kind of deliverance. We must never forget that "all authority" is given to our Captain, Christ, "on earth" as well as "in heaven." The other sphere of labour in which the Committee would fain see our Church more actively engaged is a different one. It is that of direct evangelistic effort among the neglected and out-cast home-heathen. Might we not do much more than we are doing to carry the Gospel—"the old, old story of Jesus and His love," old, yet perennially living and new—to those who are dying about our very doors? It is the Gospel which must be placed in the forefront there. Let us get our poor and blind and down-trodden brothers and sisters to understand that Christ has help and healing for their deepest needs, pardon for their sin, a clean heart to give them, and a new Spirit to put within them, and the Temperance pledge may safely be consigned to a subordinate place. It is important, but there is something more important still ; and its value is not likely to be overlooked if the living and life-creating Saviour be welcomed first into the soul.

Something was said last year by the Committee about the formation of an Original Secession Church Total Abstinence Society. They believe that such a Society would identify our Church plainly and decisively with the good cause. It might help, too, in encouraging those congregational associations which already exist, and in forming associations where they have not yet found a footing. The matter is still under the consideration of the Committee, and they hope before long to conduct it to a happy issue. Meanwhile, as a preparatory step, they propose during this year to gather as much information as they can about the state of Abstinence feeling and sentiment in our various congregations; about the agencies which are actually in operation; about the methods in which work is carried on at present within our borders. No particular and detailed account has ever been laid before the Synod of how the Church really stands related to so vital a question, and until such an account can be given it might be premature to take any additional step. But once the enquiries of the Committee have been answered, they trust that the way will lie clear and open for further advance.

They close this Report by insisting, first of all, on the necessity among Christian men and women of a profounder and keener sense of the sin and shame which flow from this traffic. Strong and ardent passion, whether it be of love or of hatred, is not fashionable nowadays. It almost seems as though, with the increase of culture and civilisation, there was a corresponding decrease of enthusiasm. We take fire with difficulty, and even where there is some heat it is generally of the latent sort. We are rather ashamed of any display of strong feeling; it transgresses the proprieties; it makes us eccentric. Our emotions are so sluggish that we do not wonder at that which is good and holy, and we are not deeply displeased by that which is evil. "One of the great things to be desired for ourselves as a nation," Dr. Dale of Birmingham tells us, and he is among the manliest religious teachers of the age, "one of the great things to be desired just now for all the nations of Christendom, is that we should love more fervently all that is loveable, hate with an intenser hatred all that deserves to be hated, admire with a franker and less critical admiration whatever is admirable, and despise and scorn more heartily what is mean, despicable, and base." Undoubtedly Dr. Dale is right. And, yet again, the Committee would insist on the necessity of fervent prayer for the outpouring on the Church of Christ of the Holy Ghost. That is what she needs. With the divine Spirit dwelling richly within her, she would thrive and prosper.

"The wind may alter twenty ways,  
A tempest cannot blow;  
It may blow North, it still is warm;  
Or South, it still is clear;  
Or East, it smells like a clover farm;  
Or West, no thunder fear."

With His grace and purity and power animating her, she would not be able to brook the prevalence of sin; she would be a swift witness against the evil-doers; she would labour far more strenuously and far more successfully for the regeneration of the world. *Veni, Creator Spiritus*, let us cry.

Respectfully submitted in the name of the Committee by

ALEXANDER SMELLIE, *Convener.*

## Pages for the Young.

### BIBLE QUESTIONS.

As I listen, through the written pages, to the answers of my three Bible Classes to the questions addressed to them, I feel constrained to say, Well done. The junior one formed last month has already goodly proportions, and promises to be full of interest and life. The members of it have all mastered the Bible account of the flood, and I think I see in their faces a determination to persevere. The handwriting gives evidence in many cases of no little labour, but is a good deal more legible than that of some older correspondents. As a sample of the answers we give those of "Excelsior," Stranraer.

1. Gen. vi. 5.—"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

2. Noah and his wife, his three sons and their wives, also a great many animals.

3. They were saved in an ark made by Noah, which floated on the top of the waters.

4. That he would not destroy the earth any more by a flood.

5. The rain-bow in the cloud.

Good answers have been received from A. D., Primrose, Aberdeen; Onward, Mayflower, Sunrise, Truth, Obedience, Ayr; Hope, Birsay; Daisy, Den, Maggie, Cupar-Angus; Snow-drop, Dundee; Youth, Olive Leaf, Edinburgh; Try, Kirkcaldy; Mountain Ash, Lily, Kirkintilloch; Ada, Paisley; I am the way, Peace, Violet, Perth; Boyd, Gentleness, Hope, Strauraer; Pearl, Primrose, Thurso.

May I ask my little friends not to put their motto on the outside of the envelope, but either at the beginning or end of their answers. A motto beneath my name on the envelope, in one of the returns, seems to have given some stupid postman a good deal of trouble.

The middle class is still of a good size, notwithstanding the division that has taken place. Careful study has been given to the portion of the Life of Moses prescribed, and all the answers are very creditable. The ones we give on this occasion are those of "Upward," Ayr, who, by a mistake in the last number, was designated "Upward," Glasgow.

1. In the third month, after the Israelites had left Egypt, when they came to the wilderness of Sinai and Moses went up into the mountain. Ex. xix. 1-3.

2. With their loins girded, their shoes on their feet, and their staffs in their hands, eating the paschal lamb.

3. The waters were divided and the Israelites went into the midst of the sea, and the waters were a wall unto them on their right hand and on their left.

4. He prayed to God when the officers of the children of Israel complained to him of Pharaoh's ill-treatment. Ex. v. 22. Again at the Red Sea. Ex. xvi. 15. Again when the people murmured against him because the waters of Marah were bitter. Ex. xv. 25. Again at Rephidim, when the people found no water. Ex. xvii. 4. Again when the people sinned in worshipping the golden calf. Ex. xxxii. 11-31. Again when God refused to accompany the Israelites after the sin of the calf. Ex. xxxiii. 12. Again when the people complained of the manna. Num. xi. 11. Again when Miriam became leprous. Num. xii. 13. Again when the spies brought an evil report of the land and

the people murmured. Num. xiv. 13. Again when Korah, Dathan, and Abiram, rebelled. Num. xvi. 15-22. Again when the daughters of Zelophehad asked for their father's land. Num. xxvii. 5. Moses sueth for a successor. Num. xxvii. 16.

5. They saw the cloudy pillar by day, and the pillar of fire by night. The manna falling every day but Sabbath. Their clothes never grew old nor their shoes worn. And their feet did not swell.

Very full and correct answers have been received from Mabel, Aberdeen; Love one another, Arbroath; Ecotier, Rose, Ayr; Fidelity, Birsay; Annie, Cupar-Angus; Violet, Carluke; Hopeful, Dundee; Sincerity, Edinburgh; Snowdrop, Kirkintilloch; A Little One, Perth; Fides, Maggie, Mona, Stranraer.

The senior class has turned out this time in large numbers, and most excellent papers have been given in. I could have wished to give more than one, as some things wanting in one are found in others, but the want of space forbids it. I have taken those of "Consider the Lilies," Birsay, as among the best.

1. Because he loves and protects his flock. Because he feeds and nourishes them. Because not one of his sheep shall ever perish or be lost; and especially because he gave his life for them.

2. Isaiah liii. 6. Ezek. xxxiv. 11. Zech. xiii. 7. Matt. xxv. 33. John xxi. 16. Heb. xiii. 20.

3. They are like sheep because they are very prone to go astray. Because they would never return were they not spught after and brought back by the Good Shepherd. Because they are exposed to many dangers; and because they are weak, timid, and defenceless in themselves.

4. In Eastern countries the shepherds went before their flocks and called them, and the sheep knew their own shepherd's voice and followed him, but in our country the shepherds put their sheep before them and drive them forward.

5. In His Word and Gospel ordinances. We also hear it inwardly through the Spirit knocking at the doors of our heart. "Behold I stand at the door and knock." Rev. iii. 20.

6. By obeying His calls, by accepting salvation on His own terms. By leaning on Him as our strength. By copying Him as our pattern, and by making a complete surrender of ourselves to Him and His service.

Capital answers have been received from Fidelity, Aberdeen; Walk in Love, Arbroath; Excelsior, Daily Improving, My Helper, Ayr; W. J., Carluke; Labor vincit omnia, Qui vivra verra, Love, Dundee; Recinus Communia, Toberdoney; Faith, Dromore; Teach Me, Above, Edinburgh; Hodie non cras, Matthew vi. 33, Veritas, Glasgow; For Christ's Crown and Covenant, Hamilton; Squire, Kirriemuir; Domine da lucem, Kirkcaldy; Spes, Thought Employed, Orlig; Zurushaddai, Delphin, Perth; Deus est Amor, Hope, Love, God is Love, Stranraer; Daisy, Thurso.

Some faces are awaiting this time, but we hope to see them again. Would you remember to put beside your motto the congregation to which you belong, as there is some uncertainty in taking this from the post-mark on the envelope. One thing that has interested me a little is the local colouring of some of the answers. A young friend from Orlig mentions as among the things in which Christ utters His voice to us—that of the storm; and the need of dogs to assist our shepherds, and the absence of them in Eastern shepherd life, is a point that has received notice from some well acquainted with country life.

The following are the Questions, answers to which you are requested to send in before the beginning of August.

UNDER 10.

1. Where was Abraham to offer up his son Isaac?
2. What did Isaac ask his father on the way to the place of offering?
3. What was Abraham's reply?
4. Why did God not allow Abraham to slay Isaac after He had commanded him to do so?
5. What name did Abraham give the place where he raised his hand to slay Isaac? What is the meaning of the name?

UNDER 13.

1. Which part of the law given to Moses at Sinai is to be observed by us?
2. Give Moses' morning and evening prayers for the Israelites.
3. Name some of Moses' relatives who accompanied him through the wilderness, and tell how they sometimes helped, and sometimes hindered his work.
4. What was the virtue for which Moses was chiefly distinguished?
5. Where did this virtue fail him? And what was the punishment he suffered?

OVER 13.

Luke xviii. 9-14.

1. Describe the Pharisees who lived in the time of our Lord.
2. Describe the Publicans also.
3. Read carefully the Pharisee's prayer and show that it hardly deserves the name of a *prayer*.
4. What feeling was uppermost in the Publican's heart when he prayed?
5. Read the lesson in verse 14, and name some other passages where the same lesson is taught.

## A SHORT SERMON TO THE CHILDREN.

Psalm lxxiv. 17 "Thou hast made summer."

THE Hebrew Psalmists knew nature, and knew how to make it subservient to the noblest of all purposes, the spiritual quickening of our nature. They may, I think, teach us lessons in this respect which will prove helpful to us. Let us try now and find out some things lying behind this tracing of summer, with its wealth of beauty and sunshine, to the hand of God.

1. There is an acknowledgment of God as Creator. The arrangement by which the seasons follow each other in uniform order was imprinted upon nature by God's creating hand. The wondrous mechanism by which it is brought about was constructed by Omnipotence. The earth on which we dwell revolves round its axis once every twenty-four hours, and this causes the alternation of day and night. It revolves round the sun once a year, and this causes the change of the seasons. God placed the earth thus when He fashioned it. When we see the daylight chasing away the darkness, and the summer dispersing the gloom of winter and quickening the lifeless earth, our minds may well go back to the time when God impressed upon the work of His hands the order which they still manifest. Could all this be the result of mere chance, or of the evolution of blind unintelligent forces, as some would teach us? Our reason, as well as our faith, answers—No. What Addison wrote long ago about the circling stars expresses a great truth.

" In reason's ear they all rejoice,  
And utter forth a glorious voice,  
For ever singing as they shine  
' The hand that made us is divine.' "

2. There is an acknowledgment of God's Providence. The maintenance of the arrangement by which the seasons come and go, is viewed as dependent upon the constant forth-putting of God's power. It is He who makes the summer ever anew to come. To the Psalmist God was not hid behind a multitude of laws and forces by which such changes were brought about, but was seen and felt everywhere. Nature, as it appears in the Psalms, is in touch with God at every point, animated by His life, and pervaded by His power. The thunder rolling along the sky is His voice. The storm dashing along, spreading desolation on every hand, is His chariot, in which He rides to the fulfilment of His purposes. In the showers that gently water the earth and quicken its fertility, we see Him acting like the gardener watering his tender plants. In the chill of winter, and in the warm breath of summer His presence and power are felt. Everything is under His immediate management and control, and so all that the revolving seasons bring to us are His gifts.

3. There is an acknowledgment of God's goodness. The Person the Psalmist sees behind Creation and Providence is not malevolent—does not seek man's misery and happiness. He opens out to him, in the changing seasons, many sources of enjoyment. Each season has some wealth to pour at our feet, and proclaims that God is good. With a grateful heart, many, enjoying the loveliness of a summer day in the country and feeling invigorated by it, have said looking God-ward, "Thou hast made summer." Does not nature even thus preach the Gospel to us? It is true that we may be miserable amid the loveliest scenes of earth. A guilty conscience will project its dark shadow wherever we may go, and turn an earthly paradise into a hell. But does not the balm which lovely nature brings to us physically and mentally whisper to us that there must be a balm somewhere for the hurt, weary heart, the wounded conscience. The assurance comes that He who fills our summer days with the external sunshine, has a brighter sunshine for our weary, sin-laden hearts, that to be found in His redeeming love and grace.

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## Ecclesiastical Intelligence.

OPENING OF THE HALL.—The current session of the Hall was opened in Glasgow on Tuesday, the 2th of June last. After the Rev. Thomas Hobart had engaged in prayer, the Rev. Professor Aitken opened the session with an able, interesting, and instructive lecture on the Life and Work of the Rev. Dr. Mc'Grie, author of the Lives of Knox, and Melville. Such lectures are much required at the present day. Two students—Mr. James Young of the 4th year, and Mr. James Patrick of the 3rd year—are in attendance. Besides the members of the Hall Committee, a number of other ministers were present at the opening services. After Mr. Robertson, Ayr, had briefly addressed the students, the Rev. George Anderson, late of Seoni, closed the public meeting with prayer.



THE

# ORIGINAL SECESSION MAGAZINE

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SEPTEMBER, 1889.

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## EVANGELISM.

AN ADDRESS DELIVERED AT THE OPENING OF THE SYNOD,  
MAY 27th, 1889.

FATHERS AND BRETHREN,—Allow me, after the courteous custom of my predecessors, to thank you for this election. In entering upon the occupancy of this chair one is inclined to envy his predecessor who has just left it. However, with your sympathy and guiding help, all may go smoothly and well.

In this age of quickened intellectual activity there are many topics which might profitably engage our attention, for beliefs are being looked at in new aspects and relations, and stated with remarkable freshness and attractiveness; while doctrines hitherto most surely believed among us are being doubted, or modified, or denied. It is unwise to refuse consideration to currents of religious thought which may go against established beliefs. Christianity has nothing to lose by submitting to the severest tests, and the most searching investigation on the part of the ripest scholarship. We have chosen, however, to look at another activity, that which finds expression in evangelism.

### WHAT IS EVANGELISM?

It is not feeding the Church of God. It is not shepherding and tending the flock. That is pastoral work. Its labours are among the unsaved. Two things especially are aimed at in evangelism—the conviction of sin in the sinner, and his conversion to Christ. Our Lord, the world's great Evangelist, put the matter in a nutshell, when he said, "The Son of Man came to seek and to save that which was lost." Evangelism lays its kindly hand on the wanderer from

God, saying: "thou art the man," and then, in the name of Him who is the Prince of Peace and Captain of Salvation, gives him the Gospel message, "Come unto me . . . and I will give you rest. He that believeth on the Son hath everlasting life." Can any subject be more important? To a ship's crew in danger the first question is not enjoyment but safety; enjoyment will appropriately come after. It ought to be the same everywhere with mankind in relation to eternity. Saved should be their first thought; enjoyment may then be their second. Evangelism deals with this question of safety, and thus becomes a topic of the first importance to the Church of God planted among masses of unsaved men and women.

#### THE SPHERE OF EVANGELISM.

In one sense we have pointed this out already. It lies among the unsaved. But, where are the unsaved? Are they all outside the visible Church of God? Is there no room for evangelism within? It would be a unique denomination, indeed, which had not in all its congregations both classes, saved and unsaved. If unsaved ones are within as well as without the visible Church, then the obligation rests upon us here as well as there to do the work of an evangelist, seek to reach their consciences and win them to the Master's feet. It is needful, and in every way commendable, to minister to the needs of God's people; but is it not as urgent and important to keep in mind that there are unsaved souls always under our ministry, and perhaps some of them anxious souls groping in darkness, and looking to us for light and guidance? Should there not be, therefore, running through the ministry of the whole Christian Church, a distinctly evangelistic train of thought, dealing with soul difficulties, and aiming at bringing the wavering to a definite acceptance of Christ as their own personal Saviour? Like Evangelist in Bunyan's Pilgrim we must point the way to the cross, lighting up the dark path of the sinner with the light God Himself has given us.

Might there not be, too, with the view of meeting the needs of this class, more services inside as well as outside the Church of a distinctly evangelistic character, with addresses pointed, searching, and pressing the unsaved to immediate decision? In most of our congregations there is a weekly prayer-meeting, which is as much a preaching as a praying meeting, and its tone so far as we can gather is one of special adaptation to the people of God. Is there any reason why this meeting might not be alternately or periodically distinctly evangelistic and announced as such? If we provide a meeting weekly for the benefit specially of the children of God, surely the unsaved have some claim periodically for special services in their interests.

There are many agencies of an evangelistic kind which are outside the Church altogether. When we say outside the Church, we mean not linked with the Church, not guided by the Church, not responsible to any branch of the Church. Is this as it ought to be? Our idea is that all such work should be in some way or other associated with the Church of God, the institution of the Master Himself for the on-carrying of His work on earth. But is there no explanation of this state of things? Have the churches throughout the land been doing their duty in this matter? Why should independent organisations, some of them embracing earnest men of various churches, have to be formed, so to speak, to supply what the Church should furnish? We fear the churches of the land are not free of responsibility for the existence of independent agencies: they have neglected "to foster and to utilise the evangelistic spirit." The Gospel in some quarters is a very scarce commodity; and we suspect as long as that is the case evangelistic work will fall largely into the hands of independent associations. Churches, however, which preach the truth as it is in Jesus, should do their best to reach unsaved ones within their borders, as well as unsaved ones without.

#### DIFFERENT TYPES OF EVANGELISTS.

A speaker once remarked, "It is impossible to divide all men into the two classes of sheep and goats. Most men belong to neither class, but to a mixed breed, half sheep, half goat." This, at least, is the type of certain evangelists. They are half Arminian, half Calvinistic, and can be equally accommodating to either party. They resemble a preacher, mentioned in the life of Augustus Toplady, who, having to officiate one day in a country town in which were two churches, the one Calvinistic and the other Arminian, in both of which he was to appear, took two sermons as opposite in their tone as the congregations to which he was to preach. When he got under weigh with the sermon in the Calvinistic pulpit he found he had the wrong discourse, but he could not go back, and the result was great dissatisfaction among his audience. In the afternoon, he was compelled to preach the Calvinistic sermon in the Arminian pulpit, and produced equal discontent there. We conclude the result must always be similar with this type of evangelist. Nothing is clearer to our mind than that evangelistic work can be best carried on along the lines of the doctrines of grace as these are laid down in our standards. Still, we ought not to treat Arminians as if there were no Christianity among them.

The two great evangelists of the eighteenth century, George Whitefield and John Wesley, were both men of remarkable power, pious,

vehemently earnest, and unwearied in seeking to win souls to Christ. For a time they co-operated ; but their doctrinal differences soon led to a separation. Still they regarded one another as pious men, and their friendship was so far renewed at last that, at Whitefield's request, Wesley preached Whitefield's funeral sermon. It is not easy to see how Calvinists and Arminians can work long and well together. They will best work separately. But we may be none the worse to cherish toward Arminians Whitefield's spirit towards Wesley, in the recognition of piety among them.

In the recently published memoir of Dr. Kirk, Edinburgh, we have the portrait of an Evangelical Unionist of apparently great consecration to the work of the Gospel. In that memoir, it is said, he was careful to lead sinners to Christ. Accepting this statement as correct, this surely must be the saving clause in their teaching. We are satisfied all evangelists are not equally careful to do this. Too often all they ask of enquirers is to believe certain statements about Christ, who, on assenting, are declared to be converted. This is not leading to a personal trust in the living Saviour, but to trust in an adherence to certain statements about Him. The issue, we believe, is a great deal of unreality in religious work.

Perhaps the most popular and best known evangelist of our time has been Mr. Moody of America. He has certainly not been a faultless worker. But he has made no pretensions to be so. Some of his methods and sayings we may strongly disapprove of ; still, overtopping all his deficiencies, real worth and power appear. Any one who has read his life knows that, long before he appeared in public as an evangelist, he was a devoted worker for Christ, doing what few men would or could do—evangelise among the slums of Chicago. The training-schools he has since established at his native place, Northfield, of an educational and missionary character, in the working of which Dr. Pierson, of Philadelphia, Dr. Pentecost, of Brooklyn, and other ministers of America have been associated with him, reveal the same man of worth and power. If asked, what are the characteristics of his personality and character which may be regarded as lying at the root of his popularity and success? we would say, his decided piety, from the midst of which there stands out the clear consciousness of his personal acceptance of Christ : his life of faith, prayer, and surrender to the will of God : his teaching, which, so far as we have been able to look into his published addresses, exhibits faith in the doctrines of the fall, the atonement of Christ, the work of the Spirit, and the perseverance of the saints : his great enthusiasm and energy, the latter being, as it were, his safety valve, for he must tell others the message of mercy : and, in addition, his constant endeavour

to get into close contact with the people. Two results have followed. One is, he has had a large experience in personal dealing with souls, which makes him quite at home in that sphere of labour. The other is, God has blessed him apparently with not a little success. To some extent similar remarks may be made of Major Whittle, who has been closely associated with Mr. Moody in Christian work in America, but who is a more educated and accomplished evangelist, and richer in his teaching. This subject of evangelistic work within as well as without the Church is receiving considerable attention from the two large denominations outside the Establishment in our own land. Might it not receive a larger share of attention from ourselves?

#### PERSONAL DEALING WITH OTHERS.

Spencer's pastoral sketches reveal a man of special aptitude for dealing with others on the great question of their soul's salvation. The Rev. James Robertson, of Newington, Edinburgh, had considerable power in the same direction. Even when a youth this faculty began to develop, to which an old servant in his father's employ, when driving a ministerial friend of the family to the station one day, quietly referred in these words: "Do ye ken oor Maister Jeems, sir?" "Oh, yes." "Aweel, ye canna be lang wi' him in a gig till he staps up your braith."

A writer in our *Magazine* for 1874, speaking of the awakening in Edinburgh about that time, in connection with the labours of Messrs Moody and Sankey, says: "If there is one thing in the procedure of these men more than another which explains their apparent success, it is their personal dealing with sinners with the view of shutting them up to immediate decision in closing with Christ." That is a significant statement. Perhaps it is here where some of us most fail. Should we not hold out to our people opportunities for conversing with us on this all important matter? The Rev. James Robertson, to whom we have already referred, gave such opportunities for conversation with him in the vestry, at the close of each service. He also reserved the Sabbath evenings for the same purpose. A gentleman who had in this way been led to the Saviour "urged Mr. Robertson to continue his practice of reserving the Sabbath evenings for conversation with enquirers or others, and never to omit the announcing of it," as he added, "you don't know how many may be as I was, anxious to have the advantage of individual dealing with them about their hope for eternity." We need scarcely add, this is a distinct feature in the ministry of Mr. Spurgeon, who is as distinguished an evangelist as he is a defender of the doctrines of grace.

## EVANGELISM AND OUR PRINCIPLES.

Some think we exist as a Church, simply to testify for principles, and that practical Christian work, especially in the direction of evangelising, receives very scant sympathy among us. We do not pretend to say whether there has been occasion given or not for this belief in the past history of our Church. But we should be very sorry if any thought we were cold to evangelism, and only got warm when we took to talk about our principles. We see nothing to hinder the most ardently attached to our public position in this land from being the most enthusiastic of evangelists. Dr. Blaikie admits as much, we think, in his work, "The Preachers of Scotland from the sixth to the nineteenth century." What may have helped to produce the impression referred to may be our standing so much aloof from the revival movements of the day. But when we cannot commend in some respects the methods of others, might we not show them our own method—a more excellent way, and give our people the opportunity of coming into contact with this service in a way our judgment approves? Practical Christian work amongst us has been decidedly on the increase. We trust it shall not lessen, but grow. We may be permitted to quote in this connection one of the recommendations in the Congregational Work Report, bearing on this subject. It runs thus: "So strong is the opposition to our principles that I feel the importance of commending our principles to others by our Christian activity, so as to show to the world and even to the Church that there is nothing in our principles to prevent our being active workers for Christ." These words bear out the importance of active Christian work in our midst. The age in which we live is an intensely practical age, and the value of churches is being judged by their practical character and usefulness. What we and others need is more power from on high, then will we be truly loyal to Christ and the souls of men.

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**THE BIBLICAL IDEA OF THE STATE.****VII. INDIVIDUALISM.**

THE term "Individualism" has been aptly applied to a system of thought which wields great and increasing power among us, and which lays down some very distinct and definite propositions about the relation of the State to the whole religious sphere. A more

common designation given to it is that of Voluntaryism, but it is one that is entirely misleading, and not only utterly fails to give a correct idea of its teaching, but actually conveys a wrong idea. This was very clearly pointed out by Dr. William Cunningham in his able work on "Historical Theology," and perhaps we cannot do better than quote his words: "The 'Voluntary Principle' is, indeed, a most inaccurate and unsuitable designation of the doctrine to which it is now commonly applied, and is fitted to insinuate a radically erroneous view of the *status questionis* in the controversy, *i.e.*, about national establishments of religion. The Voluntary principle properly means the principle that an obligation lies upon men to labour, in the willing application of their talents, influence and worldly substance, for the advancement of the cause of God and the kingdom of Christ. Of course no defender of the principle of national establishments of religion ever questioned the truth of the Voluntary principle in this its only proper sense. The true ground of difference is just this—that we who hold the principle of national establishments of religion extend this general obligation to nations and their rulers, while those who are opposed to it limit it to individuals: so that the Voluntary principle in the only sense in which we reject and oppose it—and in the only sense, consequently, in which it forms the subject of fair and honourable controversy—is a mere limitation of the sphere of this obligation to promote the cause of God and the Kingdom of Christ—a *mere negation* that the obligation in this respect which attaches to individuals, extends also to nations and their rulers" (Vol. II., p. 560). The phrase Individualism thus far more fitly represents the teaching of this system, and it is a pity that the word Voluntaryism has come to be associated with it at all. It has unquestionably led to much confusion of thought on the whole matter, by obscuring the real point that needs to be discussed. This point is, if the obligation to further the interests of Christ's Kingdom in the world rests only on the individual units of a nation, and not in anywise upon the nation as such in its corporate organised unity. If this be clearly understood at the outset it will tend very much indeed to guide us rightly in our investigations.

That this is really the distinctive feature of the system will, I presume, be granted by all the intelligent supporters of it. If it were needful to adduce their words in proof of this, it were easily done. Their policy persistently pursued might also be pointed to, for it has had for its aim to get the State to stand aloof from all religious questions, and thus maintain towards them the strictest neutrality. The principle on which their language and their public conduct alike are based is that the whole sphere of religion is one

that should be let alone by the State—that the State passes out of its proper province when it meddles with it in any way. Grasping this, we at once may see the wide distinction between the system of the secularists and this one. The secularist would shut out the sphere of religion from the individual life, and put science in its place. According to his creed we ought to order our lives not in the light of a supposed supernatural divine revelation, but rather in the light of ascertained scientific principles. The lamp he puts into our hand for our guidance is not an unerring divine word, but the uncertain results of human scientific investigation. But the Individualists are far from thus narrowing man's individual life. They maintain, as stoutly as we do, that the Bible is our only sure guide in our individual life, and that we who enjoy Gospel privileges are bound to walk in its light. But passing from man in his individual life, to man in the organised community or State, they assert that this obligation ceases. It follows us so long as we act in our individual capacity, but whenever our individuality is merged in any State organism then it is left behind. The light of nature, and no longer the light of divine revelation must be our guide. The system thus secularises the State, but not the individual units of which it is composed. We have no desire to misrepresent it in any way, but as far as we have been able to gather this is exactly the position it occupies.

It will be seen that it cuts deeper than the question of the State recognising or supporting in any way the Church as Christ's institution for regenerating the world. It was in opposition to civil establishments of the Church that it took its rise, but its principles went beyond condemning these as evil. It has indeed confused the issues, that discussions on it have to a large extent circled around the advantages or Scripturalness of churches being established by the State. These simply touch the *way* in which the State may take to do with religion—the particular measures that may be adopted with the view of advancing its interests. The first thing to determine is, Is the State under any obligation to take to do with religion at all? When this is settled then we may enquire about the best and most Scriptural methods which its action in this direction may take. We find among the opponents of Established Churches many who do not adopt the fundamental principle of Individualism, and strenuously advocate the bounden duty of the State both in its legislative and administrative functions to act in harmony with Bible principles. We have been much interested in reading the manly, bracing discussion of social questions contained in the lectures of the Rev. Hugh Price Hughes, recently published under the title of



"Social Christianity." The truths stated so directly and forcibly in these lectures need to be seriously pondered in these days. In one of them he pleads earnestly for national religion, but dismisses the idea that this can be secured by an Established Church. "All wise Christians desire national religion, desire that the nation, as well as the individual, should be Christian: but how will you secure national religion? I suppose nobody in the present day believes that you can secure national religion by laying hold of some particular sect, or of all sects, and establishing and endowing them with money. We have only to look at France at this moment. Would anyone in his senses say that France was a Christian country, though, as a matter of fact, every religion in France is endowed by the State? But how is it that the men at the head of affairs, many of whom, for reasons into which I need not enter now, hate Christianity with a bitter hatred, are amongst the warmest supporters of the measure by which all the sects are endowed? Because they believe that is the way to lay their hands on the different sects to keep them down, and to prevent them from exercising influence objectionable to the people in authority. France proves that you never can have a national religion by that means. St. John says, 'He that doeth righteousness is righteous,' and the only Christian nation is the nation with a Christian statute-book, a Christian foreign policy, and a Christian home policy. Neither this nor any other country has ever been a really Christian country. There have been moments when we have risen to the level of Christ's teaching, and no doubt public life is being more and more leavened with the leaven of Christ, but let us never admit that this is yet a Christian country.

"The world has yet to see what a Christian country is. We have scarcely attained even to the Jewish level. I have read to-day the Ten Commandments given to the Jews at a time when they were lower in the moral scale than we are. But our policy as a nation has never attained even to the Ten Commandments. We have been guilty of stealing the property of other nations, of murdering innocent men in unnecessary wars, and even of enforcing Acts by which we made provision for the lusts of the flesh. Oh! how fearfully possible it is for the nation, as well as for the individual, to draw near to God with the lips while the heart is far from Him. The real character of every nation is determined by the character of its laws. In that scale we must weigh all."

There are sides to this question of the connection between Church and State which it is evident Mr. Hughes has not looked into, but there is truth in his statement that the mere State recognition of a

church or of all churches will not of itself secure national religion in the highest sense. It may have its place notwithstanding, as a necessary fruit of national religion where it does exist in the way so earnestly desired by him. Still the position occupied by him shows that along with opposition to Established Churches there is a keen sense of the importance of national religion, and a deep intelligent conviction that nations in their corporate capacity are bound to act in a Christian and righteous way. The movement in the United States of America for securing a recognition of God and the Bible in the constitution of the country is worthy of mention in this connection. It has not for its aim the erection of any civil establishment of a church, but it is animated by the most intense desire for national religion, and an overwhelming conviction of its importance. Dr. Charles Hodge in his able paper, "A Nation's Right to Worship God," puts in this lucid way all that is desired. "All that for which we contend requires but the least possible change in the words of our constitution; which, moreover, would express nothing but an obvious truth: 'We avowing ourselves to be a Christian and Protestant nation, do ordain and establish this constitution.' That change would leave all denominations calling themselves Protestant Christians, whatever liberty they now enjoy, to follow their natural developments, and to exert all the influence of which they are capable; it would complicate no question between them severally; and it would give them all a great advantage in prosecuting that glorious work in which they are all co-labourers with the Fathers of the Reformation and of civil and religious liberty. That constitutional change would open its true channel to the current of our national life and history, and allow it to flow with perfect freedom in its natural course. And it would give us the constitutional right to worship the God of our fathers in our legislative bodies, army and navy; to require an oath in the name of God in our courts of justice, and of our officers elect; to observe as a nation, and to protect by law, our Christian Sabbath; to punish blasphemy, adultery and polygamy, and to protect the unity of marriage; to inflict the death penalty for murder; and to make the Word of God the matter of instruction, and the principle of education, in our all-moulding public school system." While seeking all this, there was, and is, no thought of asking the civil recognition and endowment of any religious body, but openly avowed opposition to it. And many among ourselves who might rank themselves among the Individualists, as far as State-recognition of any church is concerned, never think of any other application of their principles. They would agree cordially with the sentiments expressed by Mr. Hughes, and the movement in America

to which we have just referred would receive their heartiest sympathy. They wish the State to be Christianized, and all its actions to be conformed to the eternal principles of righteousness revealed in God's Word. Since this is so we gladly recognize it; for they who are not against us on the deeper point of the State's character and duty, will, we are convinced, by and by be with us as to the most Scriptural methods in which States may advance the cause and kingdom of Christ.

The idea of the State underlying this system of Individualism is, that it is an entirely secular institution, and should take to do only with secular things. The material prosperity of the people is the great end that ought to be sought by it, and its policy ought to be shaped with a view to the attainment of this. Its functions all lie within the sphere of nature, where it finds its origin, and natural principles furnish its officials with sufficient guidance in the discharge of them. When the civil magistrate in the discharge of official duty takes God's Word for His guide, we are plainly told that he is putting it to a use that it never was intended to serve. When he founds any legislation for the observance of the Sabbath, or the preservation of the unity of marriage, on divine commands, we are informed that he is stepping out of his own province. If he bases it upon its bearing on the welfare of the people, there is nothing wrong in his procedure, but if he seeks the sanction of divine law, and aims at the advancement of Messiah's kingdom, he must be warned away from the forbidden ground.

Now we venture to say, without any hesitation, that wherever this idea has been obtained, it has not come from the Bible. The teaching of the Bible on the subject, which in previous papers we sought to exhibit, gives no manner of countenance to it. The Biblical idea of the State and this idea possess no affinity with each other, but are in antagonism. A very few remarks will, we think, be sufficient to make this plain.

In the Biblical conception, the State is not regarded as a merely secular organization, but as a divine institution. It is not, like the Church, a divine institution within the sphere of grace, but it is a divine institution within the sphere of nature. It is not the fruit of man's wisdom, but the result of divine appointment and ordination. It is impossible to examine Paul's references to it in his writings without being convinced, that in his view it had its root in the will of God, although the particular embodiment of it in different countries might take its shape from local history and circumstances. "There is no power but of God; and the powers that be are ordained of God. Therefore he that resisteth the power withstandeth the ordinance of God; and

they that withstand shall receive to themselves judgment." Would this language have been warranted, if the institution to which it refers had only been of the earth earthy? The question answers itself. The divine element in the State organism must be left out of view, ere you can, as in this conception of Individualism, separate it altogether from religion, and regard it as entirely and only secular.

The end for which the State exists, under God's appointment and ordering, is not simply the maintenance of outward order, and the securing of outward prosperity. The maintenance of outward order is certainly one end, but a subordinate one. It is more a means to an end, and that end is the development of man's nature in all its parts, and according to the divine plan. Culture, taking the much misused word in its truest and widest sense, is the ultimate end of all State organisation in God's design. But if religion is not to be cared for and fostered, then the mightiest instrument for the advancement of this culture is taken out of its hand. It is granted that the State may take to do with Science—giving encouragement to investigation, while leaving the workers free to pursue it in their own way—that by its teachings the people may be elevated, and their condition of life improved. It is granted, too, that it may take to do with Art—making external arrangements of various kinds for the development of it, and for increasing the acquaintance of the people with its productions—and this that it may influence the people for good, and enrich their lives. It is allowed, without question, to concern itself with these and other spheres of human activity, because they tend to elevate man's lot. And why is this sphere of religion—the activities of which bear most directly and most powerfully on man's welfare—to be excluded from its fostering care? We do not plead for State interference in religious matters; for that has ever been associated with intolerance and persecution. But it is our conviction that the State, recognising the high end for which it has been ordained by God, is under solemn obligation to guard this sphere as well as others from what would hinder its free development, and, as far as external arrangements can, to foster its activities. Even for the attaining of the subordinate end of maintaining order and securing outward prosperity this is indispensable. "No nation," as has been well said, "coheres without a religion. There never, in fact, was a nation without a recognised religion or creed. Without some connection with religion tending to foster moral sentiments, and develop social relations, no nation was ever found to hold together." And, as Dr. M'Crie has pointed out in his too much neglected "Statement," "there are many vices hurtful to civil society, which yet do not come under penal laws, or cannot be suppressed by the direct exercise of civil

authority: as well as various duties and virtues, the practice of which is of high utility, although they cannot be directly commanded or enforced by laws. The former are prevented or corrected, and the latter produced and cherished by religion. It is by publicly countenancing and supporting religion, and the institution of a church state, where this is enjoyed, that government gains these important ends." It must then be suicidal policy on the part of civil rulers to ignore religion and give it the cold shoulder of neutrality.

To deny the State the right or the power to recognise religion as of God, and to give countenance to it, greatly degrades it. It takes away from it that moral character with which the Bible most assuredly clothes it. If it be merely a man-made machine for keeping order and guarding life and property, it cannot be subject to moral law, and accountable to God in any way. But the entire course of divine Providence in relation to the history of nations is against this view. God has dealt with nations—not simply with the individuals composing them, but with nations as such in their corporate life—as moral agents responsible to Him for the exercise of their power. As it is in the New Testament the Individualists think they have their greatest stronghold, we may take one instance from it in illustration of this. It refers to the rejection of Christ by the Jewish nation, and the case as against the Individualists has been thus very ably put by the late Dr. Smeaton. "We may weigh their theory in the light of that fearful deed of corporate national responsibility consummated by the action of the rulers. It will not bear examination for a moment to consider the action of the Jews in any other light. I abstain from complicating the inquiry by introducing other elements; but I assert that the rejection of Christ was the act of the nation, acting by its rulers, the Sanhedrim; and that its enormity, terribly avenged to this day, must be traced to this, that it was the corporate national transaction of the Jewish rulers (Acts iii., 17), or of the princes of this world (1 Cor. ii., 8). That there was a body of individuals in the land attached to Christ—such as the family of Bethany and the believers in Galilee—did not alter the case. That Individualism was not the principle according to which God estimated the conduct of the Jewish people, is too evident to require proof. It was this national act as it found expression through Caiaphas (John xii., 49; Matt. xxvi., 65), that closed one epoch and initiated another, comprehending long centuries of judicial hardening. The last words of Christ, at the close of His public ministry, were of a nature which took for granted a national act followed by national desolation and blank despair:—'Behold your

house is left unto you desolate.' He calls it THEIR house, no more His Father's; and points to a day of darkness and gloominess for their national rejection." The whole teaching of Scripture is in harmony with this view, that nations are regarded as subjects of God's moral rule, and accountable to Him for their national acts. They have a religious standing, and cannot, any more than individuals, occupy a position of neutrality towards the cause and kingdom of Christ.

There is a last point on which we can only touch, though its importance in relation to this whole subject is great. This is the Bible doctrine, that all powers have been put into the hand of the exalted Jesus as Mediator, that they might be used by Him in furthering His great and glorious work. God has given Him, as Mediator, power over all flesh, that He might give eternal life to as many as were given to Him. This is an essential part of the exaltation of Jesus, and it has a message to every nation to which the Gospel comes, as well as to every individual composing it. It is the message conveyed in these words in the Second Psalm, the Messianic character of which is proved beyond question by reference to it in the New Testament. "Be wise now, therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear and rejoice with trembling. *Kiss the Son*, lest He be angry, and ye perish in the way, for His wrath will soon be kindled. Blessed are all they that put their trust in Him." Nations with their rulers are embraced in Christ's kingdom—subjects of His regal sway—and it is their duty and privilege and safety to own it, and to act in accordance with this position divinely indicated to them. Doing so, they cannot but foster the Church of Christ—the blessed institution that He has erected, and in which as the Saviour He ever lives and works—in all ways competent to them. If the Jewish nation was so terribly punished for rejecting Christ appearing among them in Person, shall other nations escape who reject Him in the Church, with which He now identifies Himself? They must not interfere with His rule in the Church—for this involves the blasphemy of assuming His prerogatives—but, avoiding this, they can give it outward protection and countenance in carrying out His instructions. The obligation to do so unquestionably rests upon them, and if they fail to discharge it they will not go unpunished. It is true that the Church can carry on its work without this support. It needs no arm of flesh to help it in its heaven-imposed task. But when it has leavened a nation with the principles of the Christian religion—when it has Christianized it—is not this recognition and protection a necessary result, and a crowning evidence of its power? Must the State, when thus Christianized,

still continue secular in all its aims and administration, and never recognise the agency through which rich and untold blessings have come to it? We cannot understand how any sane man can believe this. The civil establishments of religion that exist in our own land were the outcome of the Christianizing of the nation. They did express the national homage to Christ when they were erected, and were accompanied by an administration which showed that the homage was real. A sad thing it is, that while they remain, the reality of which they formed one outward expression should have to so large an extent disappeared, and the national administration should be so little Christian and Protestant. But with a thorough revival of religion might not the renewed life fall back into the old channels? God may recall our bondage as streams in the south. In any case the duty of the nation to recognise the vital parts of our Christian and Protestant creed and to protect the various branches of the Church in the maintenance and diffusion of it, will abide whether it is discharged or not.

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“POWER FROM ON HIGH.”

PAPER READ AT MEETING OF U.O.S. SYNOD—EDINBURGH, MAY,  
1889.

BY THE REV. EBENEZER RITCHIE, PAISLEY.

FATHERS and Brethren,—I have been much at a loss to know what subject to treat of in the paper which I have been asked to read before you to-day, for “Practical Religion” means so much that it is quite limitless. My difficulty has been none lessened by the fact that I am one who has but recently put on the armour in the Church, while those to whom I am to speak are, most of them my seniors, not only in years but Christian experience. Nevertheless, earnestly seeking to discharge the duty which you have laid on me, and to glorify God by so doing, I would invite your attention to the words which our Lord spake to His disciples ere bidding them Farewell “till He come” again. “Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me.”

The Lord, though taking from His followers His bodily presence, gave them as a word of comfort the precious assurance, “Lo, I am with you alway,” and He expected of them that they would carry forward the work which Himself had begun; work more glorious than ever the greatest prophet was called to do, for he that is least

in the Kingdom of Heaven is greater than they. For encouragement to them and to fit them for their undertaking He said, "Tarry ye in the City of Jerusalem until ye be endued with power from on High," "Depart not from Jerusalem, but wait for the promise of the Father which ye have heard of Me: For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." They understood not His words, nor their mission, else they would not have asked, "Lord, wilt Thou at this time restore again the Kingdom to Israel?" but the Lord's answer is one which is important for all ages, "Ye shall receive power after that the Holy Ghost is come upon you and ye shall be witnesses unto Me;" i.e., Ye shall have power, and ye shall do the work in My name, and through Me have the honour of restoring the Kingdom to the God of Israel. Is not this the aim and end of the Church existent in the world—of Christianity itself—to be a power in, and have power for, restoring the Kingdom to God. A small company they to whom the Lord spoke ere yet a cloud received Him out of their sight, yet they being filled with the Spirit were endued with power, and no force on earth could resist them, for theirs was the strength of Almighty God. This little company of men and women has passed away, yet the promise remains, and it must have meaning for us to-day since the work of restoring the Kingdom is not yet complete. The workmen are buried but the work goes on; voices are still crying, "Lord wilt Thou at this time restore the Kingdom?" our voices swell the sound as we pray "Thy Kingdom come," therefore, the message is comforting to us "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me."

That which the Lord promised to His disciples, we may expect, for like them we are not to foretell a coming Saviour but a Saviour come, and if they received the Holy Ghost that they might have power for work, so surely will we as Christian ministers and workers if we but wait as they did.

Not to a few of them, but *upon all*, male and female, disciple and private individual, did the promise come, and each one then became responsible for the work of witnessing unto Christ. Do we realise that upon the Church as a whole lies the onus of the work? By present arrangement it seems as if we did not. It has been well said by one who is an earnest witness for Christ: "The Church does not look so high as the disciples did when they asked 'Wilt Thou restore, &c.?' It now looks only as far as the minister and thinks that is his work. It has thrust the minister out of his proper place. He is not the golden candlestick, his emblem rather is in the golden snuffers keeping the lights bright and light diffusing."

Our Lord put the responsibility, we maintain, on the whole body of Christians, and what else is it but selfishness of the very worst type that makes so many professing Christians say when urged to earnest activity—(and we have heard it said) "That's the minister's work and let him do it."

Such know nothing of the power of the Holy Ghost, making them witnesses for Christ. Their hearts are so very selfish that by their



lazy indolence in Christian service they are chargeable of doing like the Pharisees who laid burdens on men grievous to be borne, while they touched them not with one of their fingers, or worse, like those entered not into the Kingdom themselves and hindered those who were entering in. Such may add to the bulk of a congregation, but they add nothing to its power, or worth. Theirs be the condemnation; ours be the knowledge of work which we must do, and the power for its accomplishment.

I. The promise given is, that the Holy Ghost should come upon them. That this should take place was surely a necessity when so definitely the Lord twice said that they should wait—till they had received Him. Not an indefinite something of which they should not be aware, but a definite outpouring of the Spirit, giving them power to labour in the Lord's work. "Wait," "Tarry," this was the command. Surely we are here taught that there is a condition of discipleship which is unfit for taking part in Christian work. The Apostles were at this time in such a condition. They had, it is true, a personal acquaintance with Jesus—had lived with Him. They believed in Him as Messiah and Saviour, with Him they had had a training better than the best any man could have who looked forward to active Christian usefulness. Still they lacked something. Their experience, knowledge, attachment, were not able to give it—the Lord calls it "power." Are there not to-day many in like position? They know and accept the doctrines of Christianity, have much eloquence in speaking, and yet are not fully qualified for being witnesses for Christ. They lack this "power"—and so, though "they toil all night they take nothing." Truth is mighty and will prevail, for right is might, and truth is right, but it is not by its own strength that it becomes a means of conversion and salvation. The power, fitness, energy, come by Divine bestowal. The truth in their minds was as the train of powder ready for the spark to be applied, and at last the bestowal came in a miraculous manner, in fulfilment of Christ's own word, but not less in answer to their own expectant prayers as they, in obedience to their Master, tarried in Jerusalem. On the miraculous aspect of it we do not now dwell, but on the moral and spiritual. The Holy Ghost was given to them as a Spirit of knowledge and understanding—their minds were enlightened, and the truths which Christ had already revealed to them were brought to their remembrance, illuminated and made plain. Elevation and enlargement were given to their thoughts to keep them from error, and to guide them into all the truth. He was given as a Spirit of wisdom, readiness and skill, enabling them to put to silence the ignorance of foolish men, to convince the gainsayers, and in meekness instruct those who would learn. He was given as a Spirit of holiness and prayer. To be like Christ in all things would then be their constant aim, to serve Him their delight, and to commune with Him in prayer their source of happiness and secret of strength. He was given as a Spirit of courage, and from this time the disciples spoke boldly and became conspicuous for their zeal in defence of the Gospel. They

who once forsook the Master and fled, even when his bodily presence was with them, would now never have dared such a thing; and he who quailed at the taunt of a woman's tongue could boldly stand before kings and councils.

The Holy Spirit is needed by us in all these aspects, and is promised to us. "He shall testify of Me," said our Lord. Then we may expect that the Holy Spirit in carrying on His work will put us in possession of, as well as give us knowledge of, the things which God hath given to us in Christ Jesus. For with Him He will freely give us all things.

Is it not a sad thing indeed that we should have the unsearchable riches of Jesus Christ and the fulness of the blessing of the Gospel of Christ as ours, and yet we do not have it in possession, and are too satisfied without it? But the Holy Spirit puts us in possession. He reveals Jesus as fitted to the wants of our common every-day life and worldly condition.

"He is to be Patience for our every worry, Rest in our toil, Strength in our weakness and for our difficulty, and in everything Love, Purity and Truth." The work of the Spirit is to reveal Christ exactly as we need Him, an abiding Presence, able and willing to help us in every need. In hours of unrest we may therefore come and say, "Give me thy Peace, Lord." In hours of irritatio, "Thy Patience, Lord." In hours of temptation, "Thy Purity, Lord," and in hours of weakness, "Thy Strength, Lord." All this we need that we may not only occupy the position but discharge the duties of witnesses for Christ.

It sometimes seems as if the Church had become too much a place of tradition, and lived with too much dependance on the past; that is, we hear of wonderful things done in the past—our fathers have told us, it is well they did so, that we may recount God's wonderful doings and know His power: "Glorious things are said of thee, O City of God," but the Church has become too much the praiser of past deeds and days, and this is anything but a healthy sign. "In the life of the Church as in that of the individual there is need to forget the things behind and reach forward to those things which are before." We need the Holy Spirit, the power from on High. If the Lord would give us more of His presence, and times of refreshing and reviving, the wonderful works of Pentecost and other days would have their repetition in our midst. There have been glorious revivals, Reformations, and outpourings in the past, the history and tradition of them are memories that are sweet, but we need all this now, for the case is as desperate as ever. Multitudes are perishing in sin, the enemy is enslaving the world with evil, the hearts of many are waxing cold; but do not let the followers of the Lord become faint, more eagerly let them each one seek to discharge present duty, and above all wait for and expect the blessing of the Holy Ghost. We do not yet see "Ishabod" written on the Church, nor would we say of her as of Samson, "He wist not that the Lord was departed from him." The heroes who have been of old in the Church, rousing it from lethargy, the blessings of the Spirit which have descended, they and

these will yet be given if necessary for the further spread of the Gospel, if only the Church will make room for them and receive them when they come.

II. The outcome, "Ye shall have power." There are throughout the whole visible Church multifold organisations and innumerable agencies in operation, but we often have doubts if there is outcome commensurate with the bustle and noise. We are reminded of a case of which we once knew. A gentleman put up several electric bells in his property. Everything worked to the satisfaction of all concerned, but at last there came a time when the bells would not ring. What was to be done? Everything *seemed* to be all right, yet the bells rang not. Take down the wires? Fix new bells? or what? Examination showed that it was nothing external that had gone wrong, but *the power* was wanting. The battery required to be charged that the electric current might bring about the desired results. Or is the case more like that of a fire engine, which has all its parts in motion and yet is accomplishing nothing. Steam is up at fullest available pressure, everything is moving freely—the men are busying themselves at their respective duties, yet there is no outcome. The engine is doing nothing, and why? Because the water supply has ceased.

If a fort were to be stormed, it would not be sufficient that there should be only a cannon, a piece of cold dead iron called a cannon ball, powder and men. There must be a spark to give power to all them as agents in the work. Having this, what do we see? Walls falling everywhere by the repeated powerful blows. So in the Church, the message is the cannon ball, we are but the cannons, useless in ourselves, and capable of nothing by ourselves; our earnestness should be but as the gunpowder, and the Spirit of God must give the spark that we may have power. If He do this—if the Divine Fire should come down upon us—and why not to-day?—we would become powerful indeed and irresistible in our energies.

Power! What to do? To subdue the world, and restore it to Him whose it is. We need assurance of this to-day as much as ever the disciples did of old. Firmer confidence in the power of Him whom we serve, would banish our fears and confirm our faith, for having the Spirit are we not strong with the strength of omnipotence? Our difficulties oft cast us down, but we magnify them in our eyes by estimating them in the light of conscious weakness, instead of that of promised strength. If we be of God, there ought to be only one motto inscribed upon our banner, "I can do all things through Christ who strengtheneth me." The power which is to subdue the world is the power of the Holy Ghost, making men live out Christ-likeness that they may be reflectors of Christ Himself. He who has overcome the evil within us gives us the power to go forth and continue and complete the victory of Christ, claiming the world for its lawful Governor "until the kingdoms of the world become the kingdoms of our Lord."

The question naturally arises, "What evidences of power were there manifest amongst those who received the Holy Ghost at that

time? Let us examine. There was the power of witnessing for the Truth. It would have been an easy matter for them to forsake Christianity and follow the religion of their fathers, for He, in whose name they spake, was only looked upon as Jesus of Nazareth who was crucified, despised and rejected. The Jews and Romans were bitterly prejudiced against Christ, his words, his claims, and his followers. All that they could say as witnesses for Christ was in antagonism to the spirit of the age, and a testimony against all evil. Yet so boldly and resolutely did they speak, that even enemies were compelled to confess that they spoke because they believed. There are two ways of saying a thing. One is as if we had been but told that it was the truth, the other as if we had conviction, and the courage of it. In this latter way they witnessed for truth. They received also the power of steadfastness in their witnessing for Christ, notwithstanding the opposition of Satan and men. How soul-stirring and animating the words of Paul and John in their defence: "Whether it be right in the sight of God to hearken unto you more than unto God judge ye, for we cannot but speak the things which we have seen and heard." Everything that evil hearts could devise was done to daunt them, but nothing turned them now from their purpose. They had a "great work to do, and they would not come down." They had to deal with those who laboured under Jewish prejudices, the same as those under which they had formerly groaned, and from which they had not altogether escaped. They had to repel the violent and subtle forms of false philosophy and oppositions of science falsely so called; defend themselves against the evil attacks of their enemies who called them fanatics and fools; endure persecution for Christ's sake. The truth as it is in Jesus was written on their inmost hearts, their hands had grasped the hilt of the Sword of the Spirit, their mouths they had opened to the Lord and they would not go back. Within a week of the giving of the Spirit the leaders of Christ's followers were in prison, still they refused to be silent regarding Christ, and rejoiced that they had been counted worthy to suffer shame for His sake.

*(To be concluded in our next.)*

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## RELIGION OF THE HIGHLANDS.

(BY A HIGHLAND MINISTER.)

### XII.

ONE of the great aids to the consecration and fervent piety of the seventeenth century was personal and family covenanting. Our forefathers found public covenanting in the Bible, and they were not content to leave it there. From the time of the Reformation, religious patriots joined themselves to the Lord in a covenant they

wished to be perpetual. At important epochs in our history this mode of alliance was resorted to, and the result was an additional confirmation of the adage that union is strength. Very abundantly did God bless such leagues, formed sometimes in the face of seemingly overwhelming difficulties, and accompanied by humiliation, prayer and fasting. With such public covenanting all that is most heroic in the history of Scotland is associated. But when men of devout minds saw signal proofs of the Divine blessing attending a public entering into solemn covenant engagements, they were likely to avail themselves of the privilege in private life. Believing the ordinances of Baptism and the Communion to be signs and seals of the participation of the benefits of the Covenant of Grace, they sought individually to dedicate themselves and their all to God in solemn written compact, and endeavoured to induce their children on their arriving at years of discretion to imitate what had been largely blessed to their own souls.

In that book which we may almost call the cream of Scottish religious literature of the seventeenth century, Guthrie's "Christian's Great Interest,"—a book which the foremost English theologian, Dr. Owen, carried about with him along with the New Testament, and declared that there was more divinity in it than in all his own published folios—there is very great stress laid on private covenanting with God. Guthrie, who devotes the concluding chapter of his treatise to this subject, declares it to be "a warrantable practice and an incumbent duty expressly and by word to covenant with God," and proceeds to show that in many parts of Scripture it is either expressly commanded or implied, and is "the approved practice of the saints in the Bible," and "a matter of the greatest concern in all the world." He gives an admirable form or model, adding:—"Let people covenant with God in fewer or more words, as the Lord shall dispose them."

The "Particular Covenant Engagements," of Lady Gordon of Earlston, the wife of the sorely persecuted Covenanter, have been frequently reprinted, and may be seen in Vol. I. of the Wodrow "Select Biographies." The first is subscribed in Blackness Castle, December 1687, the second at Earlston, January 1691, and the third at Airds, June 1695.

Nowhere among the holy Puritans of England was there more of the fervour of devotion, or intenser spirituality of mind, than in the household of Philip Henry, the father of the prince of commentators. He drew up the following covenant for the use of his children:—"I take God the Father to be my chiefest good and highest end. I take God the Son to be my Prince and Saviour. I take God the Holy Ghost to be my Sanctifier, Teacher, Guide and Comforter. I take the Word of God to be my rule in all my actions; and the people of God to be my people in all conditions. I do likewise devote and dedicate unto the Lord my whole self, all I am, all I have, and all I can do. And this I do deliberately, sincerely, freely and forever." These words his children repeated solemnly every Lord's Day evening, and "when they grew up, he made them all write it over severally

with their own hands, and very solemnly set their names to it, which he told them he would keep by him, and it would be produced as a testimony against them in case they should afterwards depart from God, and turn from following after Him." But there was never any occasion for the production of these covenants as evidences of unfaithfulness. Thus trained, the distinguished son, Matthew, in after life at Chester, made frequent renewals of his solemn acceptance of God's Covenant.

In the works of Thomas Boston, (Vol. II. 671-4) may be seen two forms of personal covenanting, subscribed by the worthy author. In inserting them the editor, Mr. M'Millan of Aberdeen, states: "As Mr. Boston has in his writings accurately explained the nature, and warmly inculcated the duty and necessity of personal covenanting, or explicit entering into, or renewing covenant with God, by taking hold of God's Covenant of grace; it will not be improper to subjoin the two following specimens of that solemn transaction in his own practice; the first dated August 14, 1699, a little before his ordination to the ministry; the other dated December 2, 1729, about two years and five months before his death." Boston wrote a "Memorial concerning Personal and Family Fasting," in which he urges the "Duty of Personal Covenanting," giving reasons and advices (Works XI. 343-493). And, not to multiply examples, in Fraser's "Life and Diary of Ebenezer Erskine," it is mentioned on page 113; "What is called *personal covenanting* or solemn self-dedication to God, is an exercise in which this pious minister frequently engaged." Examples of covenants subscribed at different times in his ministerial life are then given. If any one objects, and exclaims "Legal!" we reply that Guthrie, Boston, Halyburton, and Erskine, are certainly not deserving of any such reproach.

As a proof of how largely personal covenanting entered into the religious life of the North of Scotland, we may refer to the "Brodie Diaries," so often alluded to in former papers. Lord Brodie was on the most friendly terms with such leading Covenanters as Rutherford, Andrew Gray, James Guthrie, David Dickson, and Robert Douglas. After hearing the famous Andrew Gray preach on Psa. x. 4, he records: "This day I did again enter in covenant solemnly, and gave in my name, consent, subscription, and acceptance of the Lord Jesus to be my Head, Lord, Husband, Guide, and my all in all. Being required by Mr. Gray in the Lord's name to declare if I would refuse or not? I said, 'Before the Lord I could not refuse, but with my heart gave over myself, poor, miserable, sinful, weak, ignorant as I am to God in Christ to be His.'" He takes intense interest and concern in urging and helping friends and relatives to self-dedication and consecration. Repeated references and entries are made as to the personal covenants of his only daughter:—

"22 October, 1653. This night being Saturday, I did before the Lord admonish, examine, reprove and exhort. Oh that the Lord would bless this means and ordinance for the doing good to her soul, and for reclaiming her; and that it may the more deeply sink in her heart, I cause her write down her confession, purpose, and promise,

with her own hand, to be a testimony and witness for or against her another day, in case she forget altogether again or turn aside." Then confession follows in his daughter's handwriting :

"The night I did again confess before the Lord all my former guilt, both my many wicked practices, and the natural perverseness and ungodliness of my heart ; and besought Him to forgive and blot them out thro' Jesus Christ. I see much of my own inclinations and evil ways ; but, alas ! cannot mourn for them aright nor yet amend them ; yet, in His strength, denying myself, I desire that He would turn me, and I shall be turned. He pardons the rebellious ; therefore that He would pardon me.

"This day I desire to give up myself again to God ; it is my heart that I desire to give Him, and not my tongue only."

Again on Sabbath 30th October, his daughter writes :—

"I desire not only that the Lord would be witness, but that He would be cautioner and surety in this covenant, that thro' His grace I may overcome. This Lord's Day I have taken new resolutions upon me to be the Lord's wholly, and not to live any more to sin. I do not only purpose against the gross evils that I have been given to, but also to strive against my own nature, and the sinful inclinations thereof ; and especially to seek the Lord in more sincerity, and more unfeignedly to repent of my evil ways than ever before, which my heart has never yet been broken for ; particularly for my lightness, vanity, wantonness, folly, idleness, profanity, dissembling, lying, hypocrisy, atheism, contempt of God, slighting Him, His service in secret and public, swearing, bitterness, stealing, and putting God out of mind and sight, obdureness, not ashamed nor sorry when I committed sin, wronged God and my own soul, thinking, if I could get my sin covered from men it was well enough. From this day forward I desire to deny these things, and every evil way. And, in sign and token of my unfeigned desire and purpose, I have in the sight of God, subscribed this confession and covenant with my heart and hand—Grissel Brodie."

Grissel (called after her grandmother, wife of Sir Robert Innes, and daughter of James, Earl of Moray) was seventeen years of age when she subscribed this covenant. Her brother James, when in his sixteenth year, is referred to on 1st July, 1653, as having made a similar covenant : "My son (after acknowledgment and conviction of much unfaithfulness, and unsoundness, and hollow-heartedness in following the Lord, according to his engagement and covenant) did, after confession to the Lord's glory, seek mercy, and renew the covenant betwixt the Lord and his soul. This is written in my first Diary book." Again, two days after, on Sabbath, 3rd July, he writes : "My son's first covenant, and my offering him up to God was registered in my first Diary book, 13th Jan., 1651. But my first oblation was as soon as he was born, even before his baptism ; and then at the Lord's solemn ordinance of baptism where he received His mark and seal upon him." On the 28th July, 1659, James was married to Lady Mary, daughter of William, third Earl of Lothian, and we find an entry in the Diary : "31st July, 1659, she did sub-

scribe her covenant to and with God, and became His, and gave up herself to Him." In the end of 1653, there were troublous times for the Covenanters of Moray. They had suffered much, as may be seen in Spalding, from the destructive troops of Montrose, years before; and now the Earl of Glencairn was passing northward to join the standard of Middleton in the Royalist cause. On the 20th January, 1654, we read in the Diary; "Glencairn burnt the corns and houses of Lethen (the residence of his uncle, Alexander Brodie). O, Lord! sanctify and help us to understand and be humbled under this hand of Thine. Upon the news I said to Lethen, having risen from prayer, my heart is calm, and I do rejoice in God and bless His name. Albeit there may be in us matter of humiliation for much guilt, yet His rod seems not to be pure wrath, but mercy in it." On the 24th January, he records: "This day I went to Lethen and determined to give a stack of oats and straw to his poor people because of his freedom and their safety . . . We appointed a day of search, and a day of humiliation and supplication on the 30th and 31st of January, to be humbled under the Lord's anger, which hath for many years broken and burned against the poor land. To be humbled under the Lord's hand upon the families that we belong to, and under His displeasure, and under the acknowledgment of our personal and particular provocations."

Soon after we come upon the following detailed account of this solemn fast. It may be mentioned that the preachers on the interesting occasion, the pious Messrs. Joseph and John Brodie were uncles of the Diarist: "January 31st, 1654—Was the solemn humiliation at Lethen for the causes and reason contained in the paper which is in my latron (letteron or cabinet). After Lethen and Francis (of Balivat, another uncle) did, with some measure of tenderness, confess and bewail their particular guilt of covetousness, passion, pride, unrighteous dealing, and worldly mindedness, and youthful lusts, and promise-breaking to God of many duties which they had bound themselves unto; we were all affected with the work of God on their spirits, and besought the Lord on their behalf, that He would not let their wound close till it were thoroughly healed; but would bring on his work unto perfection, till He had quite finished it.

"After some measure of assistance and countenance on the day, Mr. Joseph (Brodie, minister of Forres) preached on Job xxii., 20, 21, &c., 'Acquaint now thyself with Him and be at peace: thereby good shall come unto thee.' Mr. John (Brodie, minister of Auldearn) on Joel ii. We closed the exercise with a solemn engagement of ourselves to God, and did come under a new, firm, inviolable covenant with God, that we should be His, and He should be ours. We gave up and surrendered our soul, body, estates, lands, rents, houses, families, wives, children, servants, wit, parts, endowments, friends, wealth, and all that we had, or ever should have or attain unto in this world, to be the Lord's for ever; that He might call for, make use and dispose of it, and mark it as His own. We besought the Lord to accept the free-will offering of our lips and of our hearts, and not to permit us to depart from Him.



“ Mr. John acknowledged his predominant sins of worldliness and earthly mindedness, passion, pride, unfaithfulness in his calling ; and entered his soul bound to endeavour to mortify these sins, and every sin, and to labour for more fidelity, watchfulness and carefulness in his ministerial calling than ever : but renouncing himself desired to believe in the grace of God through Christ for this effect.

“ Mr. Joseph acknowledged and bewailed the same sins, unconscionableness in his calling, and doing duty for some outward respect of credit or honesty, and not from pure love to God in Christ ; his excessive desires after the world, and retaining and holding in, when he ought to be enlarged and let forth ; unruly passion and humour, unthankfulness for great mercies and deliverances. And now desired to give himself to the Lord, and through Him to endeavour to more holiness, mortification, walking after the Spirit, tenderness in his walking, conscionableness in his calling.

“ Old Lethen renewed his acknowledgments, and prayed the Lord for a willing honest heart, to make good what was in his heart ; and desired to give up himself, and his wealth, family, children, wife, and his own life, to the Lord ; that He may be glorified in them, and his life might not be to himself and to the world, but to, in and for the Lord. This, besides particular bonds and vows wherein he had been unfaithful.

“ Young Lethen (Alexander Brodie, younger of Lethen) professed his willingness to consecrate him and his to God, and that, as long as he had a house or family, it should be the Lord's. He alone should be worshipped in it, he should have no God but Him ; and this day gave his heart to the Lord.

“ Old Francis (Brodie of Milton) renewed his confession with tears ; and confessing the Lord to be just in casting him out of his family, making it desolate ; for he had not honoured Him in that family. Therefore the Lord was just in burning up his house and substance. He took the Lord and us, his people, witnesses of his sincere and unfeigned acknowledgments, and of his purpose and desire to be turned to God. He gave up his body now to be a temple to the Lord ; he desired to consecrate his substance and children to the Lord to be His. He did set the Lord over all ; and bound himself, soul, body, mind, will, affections, heart, strength, and all his powers to be the Lord's. Only desired to lay the weight of this day's vow and covenant, and the performance of it, upon the Lord Jesus, and His all-sufficient grace.

“ Young Francis (of Milton) desired to consent, and to subscribe his name to the Lord for ever ; and sought their prayers that were present, that he might never fall back. Both of them, father and son, promised not only for themselves, but for their families and servants ; that they should be for examples, so far as weakness would permit, of holiness before them, and should labour that they might know and serve the Lord.

“ Joseph said he had given himself sometime before to the Lord ; but complained of an unsound and unsteadfast heart ; yet was he willing with all his soul to renew the Covenant with God ; desiring

that above all things he might be His servant, and the Lord be his God.

“David (Brodie of Pitgaunie) disclaimed all strength in himself; and wished that the Lord would confirm it, and make good that which he was willing to subscribe and consent to, that the Lord shall be mine, and I shall be His, as long as I live.

“James (Brodie of Brodie, only son of Diarist) gave up himself to the Lord, and prayed for strength, that he should not be forsaken.

“Janet (Brodie, Diarist's sister, and mother of Sir Hugh Campbell), expressed much distrust of herself; but desired to come under a new bond for the Lord, resolving upon more watchfulness against security, falling away, love of self-praise, and against all contempt of others, who might seem to have attained less; and to have the Lord ever in her eye.

“The Lady Lethen dared promise little of herself, being conscious to her own heart; but professed of all that were there, she was most bound, both to take with guilt and the cause of His anger above any others, although they had taken it on themselves; and now that none had so great cause to engage their hearts to the Lord as she had; and therefore, in the faith of the Lord Jesus and His might, she did, and would give up herself to the Lord and all hers; and promised to sanctify the Lord's name so far as she could, with husband, servants, and family, to the uttermost of their power.

“John Brodie, Woodhead, acknowledged much guilt, and great need of this day's work. He was lying under some bonds to God already, to inquire into the evil of his own heart and ways; and this should add to the former bonds. He prayed for grace to this effect, and promised, as to walk more conscionably, and to seek more knowledge of the Lord's name, so he should labour to have the Lord's name set up in his family, to bring his wife, and children and servants to know and serve the Lord.

“John (Brodie) of Main engaged for a humble and unfeigned endeavour, as to honour God in his own spirit, so to be an instrument God-ward for his wife, children and family, that they also and he might be the Lord's.

“Mr. Robert Donaldson desired of God to discover if there were any iniquity in his way, or in his heart, for which he was spared, while others were smitten. He promised to search his own heart; and this day professed the desire and joy of his heart to enter into a sure, perpetual, soul-covenant with God; and desired our prayers for him. Katherine his wife burst forth in the complaint of her woful, sad, deserted case; but if He would accept, there was not anything in all the earth which should so content and satisfy her, as that the Lord would condescend to that bargain, to become her God, and to take her, and accept of her as His for ever. It was replied, the bargain was sure enough, if she were willing for her part; for He is gladder of the offer, and is readier to accept it, than we are to give it; and we hoped her sorrow and sadness were but to let in and make way for durable and lasting comfort.

“Jean Symington, albeit a stranger among us, yet desired to be up-



holden by His grace, and strengthened in her resolution and purpose to walk more tenderly and more exactly than ever ; and, not for herself only, but as far as her good word might go, she should declare and publish His name to others, and persuade and invite them to fall in love with Him whom her soul loved ; and should stir up those that she conversed with to this effect.

"John Brodie, my boy, professed an unfeigned desire to know the Lord more, and to cleave to Him more, and to be for Him, and to His glory, all his days.

"John Tweedie absent at the time. All of us, for ourselves and for our little ones, and for our wives, that have them, and families and interests, do stand before the Lord this day, making supplication and confession on their and our behalfs ; and do take burden on us, according to our several callings and stations, as aforesaid, that the Lord shall be our God, and we shall be His people, on the bare condition of the new Covenant, that He will give us another heart, and write His law within us.

"On the 1st. February this was written, and letters of exhortation to every one of them for putting them in remembrance. My soul this morning desired, for its own part, to rejoice before the Lord in trembling, and to consent unto this new oblation and Covenant ; and besought His Majesty for a blessing on it, and on all their souls that had consented to or were concerned in it."

A similar Family Fast and Confession of Sin took place at Brodie Castle on the 12th October 1656. This personal and family fasting and covenanting seems to have almost dropt out of modern *down-grade* religious life. When the "latter rain" comes to our land we may expect in connection therewith the fulfilment of the promise in Zechariah (xii. 10-14), a great mourning in the land "every family apart." May we not long and pray for a time when, as two hundred and fifty years ago, all classes of society should in profound penitence say : "Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten." (Jer. l. 5).

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## EVANGELISTIC WORK.

THE need of strenuous effort to reach the masses sunk in heathenism which are round about us, must be granted by all. If this nation is to be saved from moral shipwreck, they must be lifted out of their sensuality and vice. They form a blot on our civilisation, which, if allowed to grow, will ere long swamp it. The task is one which belongs peculiarly to the Christian Church. It has to put the leaven of Christian principle into this corrupt mass, and purify it. Is not this one of the main lessons taught us in the latest poem of our now octogenarian poet-laureate, "Locksley Hall Sixty Years After"? In the old "Locksley Hall" he looked for the golden age to dawn

through the passing of beneficent legislation, political changes, and scientific discoveries. The cry of his hot youthful spirit then was :

Forward, forward let us range  
Let the great world spin for ever down the ringing grooves of change.

But now, sixty years after, an old man—with the enemies he hated, the friends he loved, “the comrades of the bivouac and the battlefield,” and, above all, with the feeling that furnished inspiration of the old poem all gone—he looks around, and he sees that his dream is far far from being realised. Since the discoveries of science and legislation and political changes have thus failed to introduce a millennium, where are we now to look for help? The answer of the poem is that it is in such lives as those lived by his successful rival—lives of humble loving service towards our neighbours. To our thinking, the gospel of this later poem is incomparably superior to that of the earlier. It is by producing such lives in large numbers that the Church will make the deepest and most lasting impression upon those that are without—living without God and without hope in the world. The methods the Church adopts to reach this end do not always commend themselves as wise, and on some points are open to criticism. A type of evangelistic work, well known across the Atlantic, is being introduced among us, and it may be well for us to know what is thought of it by some who have for many years observed its operations. An eminent American minister, Dr. G. P. Hays, has recently been writing on the subject, and, while expressing sympathy with evangelistic work, points out some of its results as at present conducted. After speaking of work done by pastors and evangelists working under proper church supervision, he goes on to say :

“But this is not the kind of labour which generally passes under the name of evangelistic work. It generally refers to that form of labour which took its rise, in its modern acceptation, with Mr. Moody’s earlier visits to the larger cities. A big tabernacle, or the biggest hall in town, is to be rented, an assistant singer employed, a big choir organized, a corps of workers drilled and captained, and all pastors and churches of the various denominations are to assist in inviting the evangelist and ‘pushing the meetings.’ For the time being regular church work is to be subordinate to these special services, and newspaper notoriety and general fame furnished to the evangelist. This is the most conspicuous form of this type of ‘evangelistic work ;’ but in its humbler form it takes the shape of special services by professional evangelists in a given church. Not unfrequently this individual church sends invitations to all neighbouring churches to unite with them in this effort to reach the masses.

“By this description suspicion will probably be aroused that the writer intends to excite prejudice against everything of the kind by the form of the description. Let it be said here, therefore, that all that is intended by the whole article is to show that there are two sides to this question of the evangelistic work. Its advocates generally discuss it as if there was but one side, and that every minister, or private member, who hesitates about giving these movements

their unqualified indorsement, is some religious Pharisee that cares nothing for the progress of the Kingdom. It is a good thing, however, for all parties to take a square look at, both sides of every such question. The evils which will here be deprecated may not follow in every case; yet their frequent occurrence is sufficient to make wise church leaders careful to avoid them. Of course, neither the evangelists nor those who invite and support them intend the results which follow in these evil cases. But the implications and inferences may be so obvious that they will follow, whether intended or not.

"One of the most objectionable implications is that conversions are not generally to be expected in the use of the ordinary and regular means of grace. The evangelist is brought in because of the incapacity of the regular minister to do this important part of the work; and, without so saying it, a sentiment among the unconverted is developed, by which they assume that they are to wait until the professional evangelist comes before deciding for the Master. That minister has a hard task who has to preach the gospel to a 'burnt district.' The efforts of the evangelist to laud and push forward the pastor, oftentimes only intensifies the difficulty by implying that the regular pastor needs his patronizing commendation.

"Another difficulty which is almost inherent in the situation, is that the preaching and work of the evangelist build up in the minds of the Church and the general public a model of pulpit labour which is impossible as a permanency. That it is impossible as a permanency is evident from the fact that the very evangelists themselves have not been able to keep it up permanently in their own past fields. If they could have kept it up as a permanency in any one location, according to the success they desire, there would have been no motive for the present disposition to travel from place to place. It is not reasonable to expect that it should be acceptable to the public as permanent spiritual food. Poultry is generally put on the table as a special compliment to a pastor, as in visiting his people he dines with his congregation. But chicken gets to be a very tiresome diet when it has to be eaten every day, or two or three times a day. Ice cream is a pleasant occasional dessert; but it would be a hardship to have it for steady diet, to the exclusion of everything else. Intelligent Christians, and not less the intelligent general public, will prefer some 'strong meat' of the gospel from those who are to be their permanent ministers.

"As a result of the above, seasons of evangelistic work by professional evangelists are very often followed by numerous pastoral changes. If the evangelistic work is not accompanied by a revival, the fault is laid on the pastor and his officers. If a genuine revival does accompany the work, then, when the evangelist leaves, the fruit is expected to cease, and the comparative quiet which follows is laid to the inefficiency of the pastor and his officers. The standard and type of preaching furnished by the evangelist he could not himself maintain for a year at a time, as has been proven by experience over and over again. Yet the pastor is compared with that impracticable model, to his unjust disparagement. Complainers begin venting their

complaints, and the pastor's friends take up his defence. Agitation follows, and the pastor resigns. This complaining criticism and condemnation may not always come in such vigorous form as to so seriously wound the minister's self-respect as to constrain him to leave; and yet through the succeeding years he may be called to preach on in fruitlessness, made all the more humiliating by the temporary success of the stranger. If it is asserted that this picture is overdrawn, then whole cities can be cited where the deadness that followed these movements has been the sorrow of the laborious pastors who had to take the odium, and silently work away in the presence of unjust criticisms.

"So far nothing has been said concerning the support of these evangelists. They ought not to be expected to labour without sufficient income, for the support of themselves and their families. To furnish that income, the churches must pay double salaries. They pay first the running expenses of their own church, including pastor, sexton, and other expenses of their own building; and secondly, the compensation due the evangelist, the musician, and the building expenses of the hall and its care. A brother once told me that he felt 'called of God' to enter the evangelistic work, and this difficulty was faithfully set before him. Nevertheless he entered the work, and two years afterwards wrote again, pleading for a field where he could re-enter the regular pastorate. Churches able to pay double did not feel the need of such help, and those unable to pay double were glad to have him assist them, if he could do so for nothing.

"When regular pastors exchange labour, and help each other, almost all these difficulties are avoided. There is then no insinuation of incompetency or spiritual deadness against the regular pastor, or assumption of extraordinary genius, or special divine endowment, on the part of the stranger. They are mutual helps. The visiting pastor is supported by his own people. The permanency of his own work is given sustenance in the idea of permanent ministerial and pastoral work. All that is thus said has not involved any criticism of the theory, not often flatly avowed, but not unfrequently implicitly assumed, that those who are called to this 'evangelistic work' have by their own power or holiness secured of the Spirit a certain wonder-working gift. If any one doubts the real existence of that which is here alluded to, let them inquire of newspaper editors whether or not very remarkable reports of the labours of evangelists are not pressed upon them for publication. Let pastors themselves look around, and see if they had not had very peculiar letters of commendation of evangelists from various quarters. A noted evangelistic worker of one denomination asked liberty to hold afternoon Bible readings in the lecture-room of a church of a different denomination than that where he was for the time labouring. When the request was respectfully declined, the boast was made that he would force his way into that church against the coldness of its unconverted pastor. Of course, the officers of the church so declining were sharply criticised by over-zealous members of their own church; but, as usual, in due time the evangelist departed, the pastor of the church where he laboured

resigned, and went to another field; and the pastor, whose officers preferred that their pastor should do his work in his own way, stayed with his people in peace.

"Surely, in these matters, it is not best that everybody should think alike. Those pastors and congregations that desire evangelists should certainly be allowed to employ and enjoy their services without anybody's interference. But just as freely should those who differ from them be allowed to work on in their own way, without being assailed by the evangelist, or condemned by other people, or held responsible for the moral ruin of cities. Because they do not see their way clear to unite in the petition for the coming of an evangelist, which the evangelist insists must be signed by all the pastors and the official bodies of all the churches, they need not be denounced as opposing the salvation of the multitude. Let them assert their right to work on in their own way, and let them as cordially let others, evangelists and all, work on in their own way."

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LETTER OF THE LATE REV. JAMES SMELLIE, EDINBURGH.

BRIDGE OF ALLAN,  
29th March, 1873.

DEAR MR.—, I fear I have not sympathised enough with you and other sufferers in my flock, for the Lord has been pleased to lay the chastening rod on myself, to teach me a deeper and tenderer sympathy. He has shut me up, however, from showing my sympathy otherwise than by remembering you at a throne of grace, and by writing a few lines to you, as I now do, to let you know you are not forgotten.

I suppose you are still a prisoner. But it is comforting to think that you are a "prisoner of hope." Your frail body is shut up in the chamber of affliction, but your hope is not shut up there. It is entering into that within the veil, whither Christ the Forerunner hath already entered for such as you. I am sure you are saying, or at least trying to say:—

"O Lord, my hope and confidence  
Is fixed on thee alone,  
Then let thy servant never be  
Put to confusion."

Well, if you are, you never will be put to confusion. Your hope being fixed solely on Christ, the Rock of Ages is an anchor of the soul, both sure and stedfast.

You may be tossed up and down with doubts and perplexities, just as a vessel at anchor is heaved up and down with the swelling of the waves, but your anchor of hope will hold fast until the end ; for it takes hold of Jesus Christ, the same yesterday, to-day and for ever, and the cable of faith which fastens it to Him is wrought by the gracious Spirit, Who will not forsake the work of His own hand.

I am anxious, dear M——, that you should look less to your own fitful feelings and more to the promises, invitations, and offers of the Word. Your feelings vary with the state of your body and many other causes, but the Word is the sole warrant of your faith, and will continue unchangeably the same, whatever changes take place in you. It is long since it was said to you with power, "Fear not, I am with you ; be not dismayed, I am thy God ; I will strengthen thee ; yea, I will help thee ; yea, I will uphold thee with the right hand of my righteousness." Now, God who gave you that promise and helped you to take it as yours in Christ, may well be trusted to keep His own Word. "He remaineth faithful ; He cannot deny himself." Whatever He has been to you in your best and happiest moments, He is to you still, and will be to the end. "The mountains shall depart, and the hills be removed, but my loving kindness shall not depart, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee."

Excuse these few hurried lines. I may write you again. I am thankful to say I am gathering strength every day. Cheer up ! "The night is far spent ; the day is at hand."—I am,

Your affectionate Pastor,

JAMES SMELLIE.

### A WORD FOR THE SUFFERING.

THE following lines are taken from the "Sermon in the Hospital," a separately published part of a large poem, "The Disciples," by Harriet Eleanor Hamilton King. The whole sermon is most beautiful in conception and expression, and it struck us in reading this portion that it might help some suffering ones to bear their cross more patiently.

But if, impatient, thou let slip thy cross,  
 Thou wilt not find it in this world again,  
 Nor in another ; here, and here alone,  
 Is given thee to *suffer* for God's sake.  
 In other worlds we shall more perfectly  
 Serve Him and love Him, praise Him, work for Him,  
 Grow near and nearer Him with all delight ;



But then we shall not any more be called  
 To suffer, which is our appointment here.  
 Canst thou not suffer then one hour—or two?  
 If He should call thee from thy cross to-day,  
 Saying, It is finished!—That hard cross of thine  
 From which thou prayest for deliverance,  
 Thinkest thou not some passion of regret  
 Would overcome thee? Thou wouldst say, “So soon?  
 Let me go back, and suffer yet awhile  
 More patiently;—I have not yet praised God.”  
 And He might answer to thee,—“Never more:  
 All pain is done with.” Whensoever it comes,  
 That summons that we look for, it will seem  
 Soon, yea too soon. Let us take heed in time  
 That God may now be glorified in us;  
 And, while we suffer, let us set our souls  
 To suffer perfectly: since this alone,  
 The suffering, which is this world’s special grace,  
 May here be perfected and left behind.  
 —But in obedience and humility;—  
 Waiting on God’s hand, not forestalling it.  
 Seek not to snatch presumptuously the palm  
 By self-election; poison not thy wine  
 With bitter herbs if He has made it sweet;  
 Nor rob God’s treasures because the key  
 Is easy to be turned by mortal hands.  
 The gifts of birth, death, genius, suffering,  
 Are all for His hand only to bestow.  
 Receive thy portion, and be satisfied.  
 Who crowns himself a king is not the more  
 Royal; nor he who mars himself with stripes  
 The more partaker of the Cross of Christ.

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### The Mission Field.

#### OUR FOREIGN MISSION.

FROM recent communications received from Mr. Blakely we learn that one of the Orphan Boys, Philip Gordon, has expressed a strong desire to study for the medical profession. For this purpose he requires to take up his residence at Patua, which will involve some expense; but while under training he will receive several rupees monthly, the amount increasing year by year till his studies are completed. We are sure that all connected with the Church at home will feel interested in this young lad, and wish him success in his studies. Some of the boys in the Orphanage have been giving Mr.

Blakely considerable trouble by going down to the town in the evenings and staying out till a late hour without leave; but measures have been adopted to prevent this recurring, and to keep the boys under proper restraint. The older lads have been usefully employed during the holidays in repairing walls and fences about the Mission property, and they have done the work excellently and cheerfully. James Smellie, one of the oldest inmates of the Orphanage, was married recently to the daughter of a retired native officer. We expect to get details concerning this happy event; but, meanwhile, express the hope and prayer that the union which has been formed may prove beneficial to both parties, and that they may be long spared to enjoy each other's society and have the blessing of God ever resting upon them. We are glad to say that both Mr. and Mrs. Blakely have been in good health throughout the hot season, and are making satisfactory progress in acquiring the language of the people. They have so many things to attend to that it is difficult making much headway in the study of the language; but it is believed that they will soon possess considerable facility in using the speech most familiar to the natives.

It has now been arranged by the Perth and Aberdeen Presbytery that Mr. David Finlayson will be ordained as a Missionary for India on the evening of Tuesday the 29th October. The services will be conducted in the Rev. Mr. Stirling's church at Arbroath, with whose congregation Mr. Finlayson has been connected, and it is hoped that there will be a large attendance both of ministers and people. It will prove an interesting occasion to our friends in Arbroath, and should also awaken the interest and enlist the prayers of all throughout the Church. It is contemplated that Mr. Finlayson will leave for India about the beginning of November, and there is little doubt that his arrival at our Mission Station will be awaited with great pleasure by those who preceded him to Seoni last year.

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"*The Indian Standard*" of April 3rd of this year contains a very interesting account of farewell meetings held at Seoni in connection with the departure of Mr. and Mrs. Anderson. On Sabbath the 17th March twenty-one sat down to the Lord's table in the Mission Chapel, and amongst these twelve natives. On the forenoon of the 19th there was a spontaneous gathering composed of Christians, Mohammedans, and Hindoos, who met in the Victoria Library to give public expression of their gratitude to Mr. Anderson for his educational services. After the company had been photographed in a series of groups the chair was taken by Shujat-Ali Khan, son of the

Dewan Sahib, who is the recognised head of the native community. An address in Urdu was read from the students expressing their high esteem and affection for Mr. Anderson, and a copy of it, along with a handsome silver cup of local workmanship from masters and students, was presented to him. A purse containing 135 rupees, subscribed by friends among all sections of the community, was also handed to him as a small token of the esteem in which he was held. Testimony was borne by various speakers to the value of his labours. According to native custom garlands were then placed round the necks of Mr. and Mrs. Anderson, and amidst general expressions of regret good-byes were said, and the meeting broke up. There were from two to three hundred present at the meeting.

On the evening of this day a meeting of Christians gathered at the Mission House for a farewell service. It was opened by Mr. Blakely, and several of the older Christian boys and others spoke very touchingly of the missionary about to leave them and his labours among them. Several of those present engaged in prayer in English and Urdu, asking that God's blessing might rest on those that were leaving, and on those that were taking up their work.

When on the following morning Mr. and Mrs. Anderson with their children left, a large number of the native community, besides the Christians, assembled in the Mission Compound, and at various points of the road out of Seoni, to wish them a last good-bye.

It must have been very gratifying to Mr. Anderson to receive all these tokens of affection on leaving the scene where he has laboured for seventeen years, and gratifying to our readers to learn about them.

#### LETTER FROM MRS. BLAKELY.

THE following is the letter referred to in last number of the *Magazine* as having been sent by Mrs. Blakely in the end of April for the benefit of the young. We are sure that this letter will be read with great interest, and that similar communications from Mrs. Blakely will be gladly welcomed :—

“I am afraid some of you would be slightly shocked at my husband's description of the Orphanage. I must confess the first one I saw in India was quite a revelation to me ; but all the native houses are the same, indeed, many of them much worse. I am very fond of the girls. Poor things, they cannot get the same liberty as the boys. The boys are running about playing games in the compound, just like boys at home. The girls are all shut in with a high fence of matting, and unless the walk to school in company with the Bible-woman, they are never out, unless by permission. You must not think they are unhappy—quite the opposite—they are all lively and bright. The other night we went over to see Janet, who had had fever, and I am sure little

Scotch girls could not have been laughing more heartily than they were doing. They were evidently having a good romp before going to bed, as they were locked up for the night. They are busy little girls also, as they make all their own clothes and the boys' besides. I have not seen such a home-like scene since leaving home, as on Saturday. I went over to see them at work. There they were all on the floor, with a little pile of clothes beside each of them, putting on buttons, etc., on the clothes just come from the wash. I am sure the girls will be interested to know they have just finished making new dresses. They had them on for the first on Sabbath at church. Louisa and Margarett are sewing a small tray cloth in cross stitch. I mean to send it home to show what little black girls can do. Will you be shocked to hear the girls eat their food with their fingers also? You must understand even the educated natives do the same here. They are very fond of singing and most of them sing very sweetly; they even sing English hymns. The boys and girls come over on Sabbath evening and we have an hour's singing. It is getting quite popular, as last Sabbath most of the servants came in to hear. There is one of the boys who has a very strong voice. If you are near him you feel inclined to put your fingers in your ears. He was precentor on Sabbath in the vernacular service, and did remarkably well, his strong voice rising above that of every one else. One afternoon last week, a policeman brought a little girl to our door. If anyone had said she was a little monkey, I would have believed it just as readily. She was almost skin and bone and had no clothes on. She was only a year and a half old, and an orphan. She had been found by the police and taken to the Deputy Commissioner. There were several people wanting to get her, (not relations), but Mr. Redham did not like to trust her with any of them, so he sent her on to us. I was so glad we were able to take her. She was evidently starved and very weak. I am sure your hearts would have ached to see how greedily she drank some milk we gave her. We are giving her very little food at first in case we hurt her, but will gradually increase it. When we went over in the afternoon to see her, she was seated in the midst of the other girls' plates, and making great efforts to get hold of some beef. When her own dinner arrived (rice and milk) she started with her fingers to make it disappear, with such an air of determination, as much as to say, 'I can manage to take care of myself.' In spite of this, we are a little anxious whether she will live, but we are very hopeful as she has so much spirit. She is a great amusement to the other girls.

"Now, I want you to be interested in the girls' school as well as the Orphanage. I am already very fond of some of the little girls in school. I am sure you would laugh if you saw one of them. She wears a long pair of very tight trousers with a jacket and sari. She looks very comical. There is another funny little one. If you pass near her she always catches your hand and holds it softly in hers. Mr. Blakely has been giving them drill for a quarter of an hour every morning for the last two weeks. They are very naughty little girls and do not come to school at the proper time, so we thought to tempt them out with drill. As my husband introduces a great deal of clapping hands they like it very much. It is quite delightful to see their pleased faces. They show their pleasure in a very practical way also, as the morning before we began, at the same hour, there were only 17 and the following morning 37. One day we had 43, which was very good when you hear the time for drill is shortly after seven o'clock. Mr. Blakely gives his orders in English, and it is wonderful how quickly they learn. I was much

amused to see a little tiny girl standing straight up before some of her companions and shouting 'attention.'

"Just before closing let me remind all friends of the mission that my husband and I are in a very trying position at present. We have such an imperfect knowledge of the language, and besides all the people seem to be trying us, to see whether they are to have all their way, or if we are to have ours. Sometimes my husband is surrounded with people all talking rapid Hindi, and not being able to make out many words. We do need your prayers—pray that we may have special wisdom given us for our peculiar difficulties at present. We are both realising our own great weakness, may we lean on 'the Almighty strength.'"

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### LETTER FROM CHINA.

THE following letter is from a young lady who has devoted herself to the Lord's work in connection with the China Inland Mission to her mother. It was sent to us for perusal, and so pleased were we with the glimpse of mission work in that interesting land, that we requested and obtained liberty to use it in the *Magazine*. We are sure that our readers will thank us for doing so.  
—EDITOR.

My own precious Mother,—Here I am in my nice bright room flooded with sunshine, and the door into the Uenza wide open. It is Friday afternoon, and I've given myself a holiday to get my letters written as the mail is put up to-night. It is really wonderful how the weeks fly one after the other. I am nearly always occupied, and yet I don't seem to get much writing accomplished, but I am so thankful I've learnt not to worry about these things, and to be more willing, after committing my plans and work into our Master's hands at the commencement of the day, to take from His hands any hindrances He chooses to send; for I feel He knows all I want to do, and what is really most of all to His glory.

Since writing the above a number of women have been to see us, so I went to tell them the Gospel story as the other two sisters were writing letters. They were poor women from the Fan Chén or Rice Refuge—several immense places surrounded by mud walls, where hundreds of families who have been deprived of home and food by the late floods, have for the winter months been living huddled together in huts not larger than 2 to 3 yds. square, and receiving two meals a day consisting of a basin of gruel. In about a month they will close these places, and the poor people—men, old women, mothers and children—will return to their distant towns and villages to get a livelihood as best they can. The weather will then be getting quite warm and it will be easier to live, and they will be able to fish in the rivers and streams.

It is thought there will be—

Another set of dear women been and gone! It is delightful to see them coming, and get the opportunity of telling them of Jesus' love and what He is able to do for each one of them. But sometimes we feel very tired, they come in such numbers—the fan-chen makes all the difference—they come in crowds, sometimes about 100 in a day; poor things, they have yet to learn the blessing and comfort of cleanliness. There is often such a heavy strange smell about them that it soon becomes very oppressive; and the Chinese language tries the throat very much if spoken for a good length of time. But if you have some

dear interested ones eagerly looking into your face and repeating the words every now and again ; and a look of joy breaks over the face as some piece of good news is grasped for the first time—one's heart goes out in such yearning love, you forget all about time, feelings and surroundings ; oh ! how one longs one could gently lead them over the line of " Trust."

Every now and again my eyes fall upon the words of two texts I have hung opposite one another, and I feel how true they are—" Looking unto Jesus," " As thy days, so shall thy strength be."

Of course there are great differences. Sometimes you will get a group, on the whole, quiet, attentive and able to follow what you say. Sometimes, perhaps, none can understand your words ; and, at other times, one or two can follow, and if you carry on a conversation with them, you can manage to get the attention of the rest. One dear woman to-day said she had never been before. I was astonished how well she followed and seemed to understand. She said, " she would not forget, and come back and hear more." Another dear old woman told me she would trust Jesus, and kept folding her hands and repeating over and over again a simple little prayer I taught her, asking Jesus to forgive her sins, save her soul, give her peace, and day by day keep her from sinning. I cannot tell you in words how I felt as I saw such a beautiful light come into her dear old face. Please pray for her. God has been so good to me, giving me such joy and peace in my own heart. I asked Him at the beginning of the week to give me special help with the language this week, and He has been graciously helping me. The women coming in such numbers, I've been more with them than ever before, and day by day He is helping me. This is Friday evening, and Mr. C—, in passing, had heard me with the women and gave me quite an encouragement. Isn't this an answer to my prayer ? Join me in heartfelt thanks and in asking that I may be kept at the Master's feet in the place of blessing and fitting for service.

I did want to tell you our daily routine.

Lily and I study till about 12 a.m. After 1 o'clock dinner, our daily prayer meeting. Study in afternoon till 5 p.m., changing our time alternately each week with the teacher. In turns we relieve Mrs. C. with the women when they come in great numbers. In the evenings, after worship, we occasionally have reading and work, writing letters, or anything we have on hand. It is a treat to sit down to my treasured harmonium and have a hymn or two.

Mr. C. has a prayer meeting with the Christians every Wednesday, and once a month a missionary meeting. I think a splendid idea—he has been showing the natives that coloured diagram representing the prevailing religions all over the world and their proportionate numbers in comparison with Christianity. Next night is to be Africa, so Mr. C. asked me if I could copy some heads typical of the different tribes. I said I would make an attempt, but I really did not think I would manage it ; but I asked for help, and feel I have been answered. They give great satisfaction. Two in black crayon and two coloured negroes and one in the centre with scarlet turban. I have pasted them on to a large sheet of white calico. Mr. C. is doing a large rough coloured map of Africa, so I expect the natives will be even more interested than before ; may God lay heavily on their hearts their own responsibility to do all they can to live out and spread abroad the glorious gospel message which has brought gladness and peace to them.

Mrs. C. fears she will have to postpone her weekly visit across the river for a few weeks, also starting another, the crowds are so great. But it is the

Master's work and He will guide. The great numbers coming prevent me commencing my children's class when I hoped. But it is all right, the Master's time and ways are always the best. Pray much for us and join in thanks for His great goodness. In fondest love—

Your own Annie.

## Pages for the Young.

### BIBLE QUESTIONS.

THE holiday season has thinned a little the ranks of our classes, yet, we are glad to say, not to any great extent. The little folks are in great force with their most interesting answers about Abraham, and the seniors have turned out in large numbers with most admirable replies to the questions on Christ's Parables. In the middle class there is the greatest falling off, but the answers that have been sent in do credit to the young students. We hope that when the sea-side season is over, they who have dropped off will re-appear. We are now more than half-way through the year, and we feel it to be very gratifying that so large a company has been led to spend some little time in the study of some interesting portions of Scripture.

The answers on Abraham we give are those of "Onward," Ayr.

1. On one of the mountains in the land of Moriah.
2. "My father: behold the fire and the wood; but where is the lamb for a burnt offering?"
3. "My son, God will provide himself a lamb for a burnt offering?"
4. Because he had told him to kill Isaac to try his faith, not because he really wanted Isaac killed.
5. Jehovah—jireh—the Lord will see or provide.

Good answers have been received from: Aberdeen—Primrose; Ayr—Mayflower, Sunrise, Obedience, Truth; Birsay—Hope; Coupar-Angus—Maggie, Den, (one without any motto); Dundee—Snowdrop; Edinburgh—Youth, Olive Leaf; Glasgow—Perseverance; Kirkcaldy—Try; Kirkintilloch—Lily, Mountain Ash; Perth—Peace, Excelsior, Violet; Stranraer—Hope, Boyd, Gentleness.

Excelsior, Stranraer, in last number should have been Excelsior, Perth.

The answers on Life of Moses we give are those of "Hopeful," Carnoustie.

1. The Moral Law as summed up in the Ten Commandments.
2. His morning prayer was, "Rise up, Lord, and let thine enemies be scattered." His evening prayer was, "Return, O Lord, unto the many thousands of Israel," (Num. x., 33-36).
3. His wife and two sons, his brother Aaron, his sister Miriam, his father-in-law Jethro, and his brother-in-law Hobab. Aaron was his spokesman to the people, and filled the priestly office. Jethro advised him to get help in judging the people. Hobab was to him as eyes, giving him information about the places they passed through. Aaron hindered him by making the golden calf at Sinai. He and Miriam were once jealous of his higher position and sought to lessen his influence, slighting him for marrying an Ethiopian woman.

## 4. Meekness.

5. At Meribah. He was not allowed to lead Israel into the Promised Land, nor to enter it himself.

Good answers have been received from: Aberdeen—Meekness; Ayr—Upward; Birsay—Fidelity; Carluke—Violet; Coupar Angus—Annie; Dundee—Spes; Glasgow—Hope; Kinkintilloch—Snow-drop; Perth—A little one; Stranraer—Fides, Mona, Noiram, Maggie.

The answers on the Parables of Christ which we give are those of "Matthew vi. 33," Mains Street, Glasgow.

1. The Pharisees were marked by their attachment to the Ceremonial Law, their frequent washings, fastings, prayings, their public alms-deeds, scrupulous things, affected gravity of dress, gesture, and mortified looks. They neglected mercy, charity, justice, and humility. They hated and oppressed our Saviour, did all they could to entrap Him, and were severely rebuked by Him.

2. The publicans were collectors of the Roman tribute, and were accounted oppressive thieves and pick-pockets. They were detested by the Jews. Our Lord showed a compassionate regard to them. Some of them became His disciples.

3. The Pharisee's prayer contains no petitions, but is principally a self complacent thanksgiving.

4. A sense of his own sinfulness, and the mercy of God, were the uppermost feelings in the publican's heart.

3. Job xxii., 29. Psalm cxlvii., 6. Matthew xxiii., 12. Luke xiv., 11. James iv., 6. 1 Peter v. 5-6.

Capital answers have come from: Aberdeen—Fidelity; Ayr—Excelsior, My Helper, Ecolier, Daily Improving; Birsay—Consider the Lilies; Carluke—W. J.; Toberdoney—Recinus Communis; Dundee—Qui vivra verra, Love, Labor vincit omnia; Edinburgh—Lamb, Teach Me; Glasgow—Mains' Street—Veritas; Hamilton—For Christ's Crown and Covenant; Kirkcaldy—Domine da lucem; Orlig—Daisy, Spes, Thought Employed; Perth—Zuru-shaddai; Stranraer—Deus est Amor, Love, God is Love.

The following are the questions you are next asked to answer. Replies addressed to O.S. Magazine, The Rev. R. Morton, 23 James Street, Perth; should be to hand before the 1st of October.

## UNDER 10.

Write in your own words the story of Cain and Abel. Be sure to put in the following things.

1. What were their occupations?
2. Describe their offerings.
3. What did God say to Cain after he had killed his brother, and what was Cain's reply?
4. What was Cain's punishment?
5. What was the sin that led Cain to kill Abel?

## UNDER 13.

1. What is meant by Jehovah-nissi, and where did Moses build an altar of that name?

2. Write a short account of the worship of the golden calf, and, if you can, tell why the people made their idol in the form of a calf.



3. What was the tent called in which the Israelites worshipped God in the wilderness? How was it divided?

4. Tell where examples may be found of Moses praising God for His goodness to the Israelites.

5. Give two examples of Moses pleading very earnestly that God would forgive the Israelites.

#### OVER 13.

1. Write out a list of the Parables.

2. Which one do you like best? Give your reasons for preferring it.

3. Name some of Christ's parables that show that His Kingdom will grow greater.

4. Name some that show His Kingdom to be precious.

5. Name some parables that show that there is joy in heaven when sinners repent and turn to God.

### COMPANIONS TO THE HEAVENLY WORLD.

“FAITH, HOPE, LOVE.”—1 Cor. xiii. 13.

We come now to consider the last mentioned of these companions—in various respects the best and greatest. It is the one, the more of whose spirit we catch, it will make us likest to God. Among the many beautiful descriptions of God in the Divine Word, He is never said to be faith or hope, but He is said to be love—“God is love.” This is the companion whose friendship is felt to be the warmest, sunniest, winsomest. It bears into our hearts the pure and warm glow of a heavenly affection, casts brightest sunshine around our path, and surrounds us with loving kindnesses. Many nice and beautiful things can be said of this companion, but our remarks are to be in the line of love's characteristic. If faith is the receiving grace, and hope is the expecting grace, love is the giving grace. If faith brings us something, and hope keeps us up,

#### LOVE TEACHES US TO GIVE.

This is one reason love is so like God. He is the giving God. From Him cometh down every good and perfect gift. Each day of our lives He opens His hand and satisfies the needs of His creatures. On this account too, love is like the sun which daily pours down its rays to warm, brighten, and beautify mankind and nature. Thus, *love is the companion which teaches us to think of others.* It is most unselfish. If faith and hope lead us to think a good deal about ourselves, love leads away from self to others. Is not this the Saviour's very likeness and spirit as presented in the Gospel? “He went about doing good.” His thoughts were mainly of others. So self-forgetful was He of His own earthly comfort and enjoyment that He seemed to live the life of a homeless wanderer. From His own lips there come those touching words: “The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head.” Yet He never was forgetful of others. It is a human failing, due to the presence of sin in our nature, which we have to unlearn by degrees—thinking of ourselves so as to forget the needs and claims of others. We cannot put before you a finer example of unselfishness than what

we have in the Saviour. A nobler mind, a truer and warmer heart, and a manlier spirit never appeared among the children of men than what we have pourtrayed in the life of our Lord. What love there was in Him. If we make love our companion it will lead us to forget self and go out in kindest thought to others.

The first it teaches us to think of, and chiefly, is the Lord Jesus. And what does it teach us to give Him? *It teaches us to give ourselves to Jesus.* Have we yielded this gift to the Saviour—our love, our trust, our reverence, our obedience, our worship, our devotion? He has given us Himself, ought we not all to give Him ourselves in return? If Christian love becomes our companion this is the gift we will make. There shall well up in our hearts feelings which will find fitting expression only in such beautiful words as those of Frances Ridley Havergal :

" Take myself, and I will be  
Ever, only, all for Thee."

*Love teaches also to share our money with Jesus.* I do not care to speak much to grown-up people about money, for one is in danger of making them angry or of being misunderstood ; but I think I may speak freely with young people. Girls and boys, learn to share your money with Jesus. Next to one's self I suppose people universally learn to value money. For, if we have money we can get fine clothes, property, many enjoyments, and travel over the country, the continent, and the world, as many are doing in these days. But if we learn to spend more on our own enjoyment than we give to the Saviour, I think we make a mistake. Should you grow up hard, grumbling over what you give to the cause of religion, while it may be you are at the same time putting money in the bank, religion will never be such a beautiful thing in your life, and certainly you will not be listening to the voice of love which says, share your money with Jesus. Some people are always grumbling about what they give to the cause of religion. That tells they are not much under the influence of love's companionship, for love likes to give and teaches to share with the Saviour. A boy one day received from his uncle a gold coin. "Now, you must keep that," said his uncle. "I will halve it first," said the boy, adding, "Maybe I'll keep my half." "What! it is all yours," said his uncle. "No," replied the little fellow, "it is not all mine; I always go halves with God." "But God owns the world, the gold and the silver are His." The boy was puzzled for a moment, then he said: "Any way God always goes halves with me, don't you think I ought to give Him back a part?" This boy had evidently love for his companion. May it be similar with us. Do not grow up selfish girls and boys. There is something terribly mean in a selfish character. Listen to the teaching of love and you will learn to be unselfish. A lady writer says, "love not only purifies, beautifies and softens, moulding all in its elevating influence, but it utterly subdues self. If it does not, doubt what you feel—doubt what is poured out to you—it is not real love. The utter abnegation of self is the touchstone of love."

It is part of love's teaching, further, *to be ready if necessary to yield up our life to Jesus.* Many have actually done this. The Apostle Paul, on one occasion when Christian brethren sought to dissuade him from going up to Jerusalem because of the danger to his life, said to them: "What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." That life he yielded up

for his Master's sake. Tradition says he was beheaded. Very many too have out of love to Christ suffered imprisonment, banishment, burning at the stake, thereby yielding up their life to the Saviour, counting it not theirs but His. Another touching illustration of this readiness was recently given in the "Sword and Trowel." At a conference of 500 ministers an earnest appeal was made for missionaries to the Congo in Africa. Standing next to Mr. Spurgeon was a young man named John Maynard, who had been brought up in the Stockwell Orphanage. "John," said Mr. Spurgeon, "are you willing to go to the Congo for service?" "Yes, sir," was the quick reply, "I am ready now." "But you may die before you get there." "No matter," said John, "I am ready now." "You may take fever and die as soon as you arrive." Still the answer was the same, "I am ready now." On leaving the platform he turned to his college companions and said: "I would be ashamed of myself if I was not ready to die for Jesus. It was Jesus Christ who clothed me, housed me, fed me, and saved me when a lad in the Stockwell Orphanage. He taught me and blessed me in the Pastor's College; and therefore, I feel I must do or die at His pleasure." John Maynard went to the mission field, and his life early fell a sacrifice in the cause of Christ. What led to that sacrifice? It was love. Love taught him his readiness to yield himself up to Christ. You may not be called to go to prison or to the stake for Jesus; but supposing the Saviour should ask you, like John Maynard, to die soon, would you be ready to lay down your life at His will? But a few months ago, I was by the bedside of a young friend whose life was just bursting into womanhood. The Master, however, was clearly asking her to yield up her life with all its earthly prospects to Him. When I spoke of readiness to go away, if necessary, at His call, she answered: "I'm willing to go or willing to stay just as He pleases." What produced this willingness? Don't you think it was love's companionship? Love teaches us we are not our own but His, redeemed with His precious blood.

Once more, *Love teaches us to give to others who come within the sphere of our influence all the helpfulness we can.* Girls and boys who love their father and mother, brothers and sisters will help them and even deny themselves for their sakes. What will we not do for those we ardently love? As some say, "we would run on the ice to serve them:" that is, we would run risks and greatly deny ourselves to do them good. What happier homes there would be if all brothers and sisters were influenced by love's companionship to be kind, forgiving and helpful. When the Saviour was a boy we are sure this was one striking feature in His character; and if we would be like Him we must think much of others and help them all we can. "Love is of God, and every one that loveth is born of God, and knoweth God." May we all have these choice companions—faith, hope and love—with us each day of life, then life will be sweeter and happier than it could otherwise be, and eternal life will be to us a glorious reality.

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### THE BEST TREASURE.

A SERMON TO THE CHILDREN AFTER A COMMUNION SABBATH.

"He is precious."—1 Peter ii. 7.

Last Sabbath, dear children, was our Communion Sabbath. Perhaps you would like to know why we keep this holy feast—why the table is spread, and the bread and wine are handed from guest to guest. The text gives you the answer. We keep the feast in remembrance of Christ our Saviour and Lord.

We keep it because He is very precious to us, and because we do not want ever to forget Him.

I might tell you of many things which make Him precious to all who sit down in the right spirit at His table. It is difficult to sum up His perfections and His mercies ; they are like the sand on the seashore innumerable. But I shall choose out only three.

## I.

He is precious, because He gives us rest from the burden of our sin.

"I saw in my dream," John Bunyan says, "that, just as Christian came up with the cross, his burden loosed from off his shoulders, and fell from off his back, and began to tumble, and so continued to do till it came to the mouth of the sepulchre, when it fell in, and I saw it no more." That burden under which the poor pilgrim groaned was his sin. He had come to know how very evil he had been, and how God was angry with him. He had an aching conscience. He felt himself a guilty and heavy-laden man. But the cross of Christ brought him deliverance ; his burden disappeared there ; neither he nor the dreamer who was watching him so earnestly saw it any more. That is Bunyan's way of telling us that Jesus only, Jesus who died on the cross instead of sinners, can free us from our load : from the burning memories and bitter accusations and stinging reproaches that haunt us, from the wrath of God that lies in front of us. The old Greeks had a fable about a river called Lethe, the river of forgetfulness. They said that the dead were always trying to find it out and to taste its waters, in order that they might forget their sin and misery and might enter into rest. So you and I try in many ways to forget our sin and misery. But it is no use until we come to Christ. His blood is the true Lethe, the fountain of forgetfulness, the river whose streams bring us peace and make us glad.

No one has put this more sweetly than that good man whom God took to Himself a few days ago, Dr. Horatius Bonar. Some of you will remember his words ; I should like you all to know them.

"I heard the voice of Jesus say,  
 'Come unto Me and rest,  
 Lay down, thou weary one, lay down  
 Thy head upon My breast.'  
 I came to Jesus as I was,  
 Weary and worn and sad ;  
 I found in Him a resting-place,  
 And He hath made me glad."

Christ will be very precious to you, if He has freed you from the burden of your sin.

## II.

He is precious, too, because He is a Portion that satisfies our hearts.

It is wonderful, it is pitiful, with how many things men and women have tried to fill their hearts. There was Eve ; she thought that the love of her child would make her happy ; when Cain was born, she said, "I have gotten a man from the Lord." There was Lot ; he thought that there could be nothing better than flocks and herds, and vineyards and oliveyards, and silver and gold ; he chose him all the plain of Jordan, which was well watered everywhere. There was Solomon ; he fancied that to be wise and learned was to find the secret of perfect blessedness. And there was the poor prodigal ; "My heart will be bright and joyous," he told himself, "if only I eat and drink and

be merry." But they were all disappointed—Eve and Lot and Solomon and the foolish prodigal; they were all sadly and terribly disappointed. They found no real and lasting pleasure in those things which they had chosen. There was some speck within the garnered fruit that spoiled it all. There was a little rift within the lute that widened and grew until the music was wrecked and destroyed. It is just a picture of how nothing on earth can satisfy our hearts. The whole world itself could not do it, if it were ours. "The world can never fill the heart of man," an old writer has said very quaintly and very truly, "because the heart is three-cornered and the world is round." There will always be some corner unoccupied, you see, some place vacant and empty. But Jesus can meet our largest desires. If it is wealth we want, He can make us rich toward God. If it is knowledge, He can teach us the true wisdom. If it is happiness, He can give us the peace which passeth all understanding. If it is love, His love is strong as death.

Shall we go on with Dr. Bonar's hymn?—

"I heard the voice of Jesus say,  
 'Behold, I freely give  
 The living water; thirsty one,  
 Stoop down, and drink, and live.'  
 I came to Jesus, and I drank  
 Of that life-giving stream;  
 My thirst was quenched, my soul revived,  
 And now I live in Him."

Christ will indeed be precious to you, if you have found in Him so glorious a Portion.

### III.

He is precious, last of all, because He is the best Guide for our lives.

So long as we are in the world, we are walking through the midst of dangers. And the sad thing is that we are both ignorant and weak—so ignorant that we do not know the way to take in order to escape the dangers; so weak that we are quite powerless to overcome them. We are like men climbing the Alps, with their slippery glaciers, and treacherous crevasses, and dizzy precipices, over which so many have stumbled to their destruction. Or we are like travellers pushing through a tropical forest, such as that which Mr. Stanley and his companions crossed lately in the heart of Africa. What a forest it was! For 160 days they marched on, with the marshy ground underneath, with the great trees overhead, with wild beasts and wilder men dogging their steps, with fever and dysentery playing havoc among them: for 160 days, until at last they came to the Grass-land, out of the shadows into the sun, out of hunger and disease and unseen risks and horrible fears into a place of plenty and beauty and rest. Equally perilous is our march. We need nothing so much as a sure and trusty Guide. And lo! here is Jesus waiting to give us direction. He will speak to us, if only we are willing to listen, through the commandments and the promises of His Word, through the daily events of our lives, through the voice of His Holy Spirit within our hearts. He will make us wise to understand where the dangers lie, and strong to conquer them when they meet us face to face. He will keep us from all harm. He will lead us on and up, homeward and heavenward, by the right way, the way of the Pilgrims; and we shall reach the Celestial City at last.

This is what the closing verse of the hymn speaks about:

“ I heard the voice of Jesus say,  
 ‘ I am this dark world’s light ;  
 Look unto Me ; thy morn shall rise,  
 And all thy day be bright.’  
 I looked to Jesus, and I found  
 In Him my Star, my Sun ;  
 And in that Light of life I’ll walk  
 Till travelling days are done.”

Dear children, if Christ have given you rest from your load of sin ; if He have satisfied all the longings of your hearts ; if you have taken Him to be your Leader and Guide through life and death and eternity ; you understand His value and His glory. He is your Dearest and your Best. Unto you which believe He is precious.

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### Literature.

THE triumphs of modern science seem the more marvellous the more intimately one becomes acquainted with them. They have opened up a new world, lying round about us, which was unknown to our fathers. They have put new meaning and emphasis upon that question that has come “down forty centuries.” “Who can by searching find out God? Who can find out the Almighty unto perfection? It is high as heaven, what canst thou do? It is deeper than hell, what canst thou know? The measure thereof is longer than the earth and broader than the sea.” They have shown us not only the almost illimitable vastness of God’s universe, but they have unveiled wonders in common objects around us and beneath us which previously lay hid. They have opened our eyes to behold the wonders which God has written in the page of nature. The history of the discovery of some of these wonders, and of their application to the improvement of the conditions of life, reads like a romance. With this interesting and fruitful subject the first volume we take up, deals. It is entitled *Tales of Science*, and is written by the Rev. J. G. M’Pherson, minister of Ruthven. (James Gemmel, George IV. Bridge, Edinburgh, 1889.) It consists of a series of popular scientific papers which were contributed to some of the monthly magazines, and which, at the request of friends—scientific and unscientific—the author has put together in this more permanent form. He has done well in this, for the information contained in the papers is most useful, and is imparted in language, free, as much as possible, from the hard technicalities that prove, in scientific treatises, serious stumbling-blocks to the general reader. It is mostly the revelations which one special department of science—that connected with chemistry and meteorology—has brought to light, that are described, but if the author receives approval for what he has already done he intends to continue his work, and traverse other fields. It is impossible even to mention all the matters touched on, and about which the results of the latest

scientific investigations are clearly placed before us. A better way to give an accurate idea of the volume will be to take one subject and show how it is treated. Let us take what may seem at first the unpromising one of "Dust and Fogs." The first piece of information given is that without the dust we sometimes feel to be so troublesome there would be no mist, no cloud, and probably no rain. "There would only be dew on the grass and road. In certain conditions of the weather—when we now have rain—our bodies would be always wet. Instead of the diligent housekeeper losing her temper over the continually annoying dust in her rooms, she would be ten times more worried at seeing the walls dripping and the floor always wet; for that would be the result of having no dust in the air." If we have difficulty in believing this, a very simple experiment will abundantly convince us. Let common air be forced through a filter of cotton wool—in which all the dust particles will be retained—into a glass receiver. Also let a glass receiver, filled with common air that has not passed through any such filter, be placed beside it. Then let both be connected with a boiler by means of pipes, and steam allowed to pass into both, and "a very strange sight will meet the eye. In the vessel containing the common air the steam will be seen, as soon as it enters, rising in a dense cloud: thus a beautiful white foggy cloud will be formed, so dense, that it cannot be seen through; but in the vessel containing the filtered air the steam is not seen at all; the eyes may be strained but no appearance of steam is to be detected; there is not the slightest appearance of cloudiness, though it is as full of water-vapour as the other receiver. In the one case, where there was ordinary atmospheric dust, fog at once appeared; in the other case, where there was no dust in suspension, the air remained clear, and destitute of fog. Invisible dust, then, is necessary in the air for the formation of fogs, clouds and rain." The fine particles of dust in the air act as *free-surfaces*, on which the water-vapour condenses into fog, and according to the proportion in which these fine dust-particles and the water-vapour exist in the atmosphere will be the fog, light or heavy, or the falling mist and rain. The reason why fogs are so prevalent in our large towns is found in the particles of burnt sulphur that are sent into the atmosphere from its many chimneys. The most active of all surfaces as a fog-producer is this burnt sulphur, and the quantity sent into the atmosphere over such a city as London is enormous. "Seven and a half millions of tons of coal are annually consumed in London. Now the average amount of sulphur in English coal is  $1\frac{1}{4}$  per cent. That would give no less than 93,750 tons of sulphur burned every year in London fires. If we consider that on an average twice the quantity of coal is there consumed on a winter day that is consumed on a summer day, no less than 347 tons of the products of the combustion of sulphur (in extremely fine particles) are thrown into the London atmosphere every winter day. This is an enormous quantity, quite sufficient to account for the density of fogs in that city."

But even the fogs have their uses. "Would it be advisable to

diminish the escape of sulphur from the chimneys? We must consider the advantages of the presence of sulphur before we answer. Now it is well known that sulphur has powerful deodorising and antiseptic properties. It checks to a great extent the effects of the death-laden and sickness-bearing germs, which are constantly exhaling from the lungs, and sewers and lanes of the city. Deadly germs are being vomited into the air from the pestilential hot-beds of the lowest slums. If the sulphur were checked, these germs would have more baneful influence. Better surely to bear the inconvenience of fogs than be now and again subjected to the terrors of pestilence."

This is an outline of the manner in which one of the many themes discussed in this volume, is treated. Many of the other chapters are as full of interest and instruction. The uses to which the unsavoury coal-tar is put, the latest being that of producing saccharine, a substance said to be 230 times sweeter than sugar, suggests to the author a new application of Samson's ancient riddle. They who have discovered this substance in coal-tar "might ask a riddle more paradoxical than that of Samson's, 'Out of the strong came forth sweetness,' and none but he who had gone through the wearisome process, could give the answer. 'What smells stronger than coal-tar, and what tastes sweeter than saccharine?'" In these pages we have a definite idea given to us of the wondrous results which have been reached in different directions by recent painstaking scientific investigation. God's works, looked at anew in the light of these investigations, may well breed admiration in our hearts.

We are glad to find that a demand for the late Dr. Hugh Martin's well-known work on *The Prophet Jonah, his Character and Mission to Nineveh*, has led to a new issue (James Gemmell, Edinburgh, 1889). It has established its place as among the most suggestive commentaries on this interesting book of Scripture, and has proved very helpful to many students. For a discussion of the critical questions circling around the person, mission, and prophecy of Jonah, we must go elsewhere; but laying these aside one could not desire an exponent of Scripture with deeper insight and penetration or with more power of forcible expression. The lessons taught us by Jonah's character and work, with the results of it, are admirably and lucidly stated. We notice with pleasure that a re-issue of his "Shadow of Calvary" is to follow this, and we cordially wish both a wide circulation.

The little booklet entitled *Our Children for Christ* has, it seems, been out of print for some time, and in compliance with many urgent requests, the author—the Rev. Samuel M'Naughton, M.A.—has had it reprinted and issued (James Gemmell, Edinburgh, 1889). It was highly commended in these pages when it first appeared, and we bid it God-speed when again sent forth, "as a messenger of truth to be a guide to those who are desirous of knowing the true teaching of Scripture on the subject of Baptism." The subject is a most im-



portant one—the relation in which our children stand to the Church and the covenant of God, and it is treated, by no means exhaustively, but very ably and satisfactorily. The position, that the children of professing Christian parents are entitled, by the divine law, to Church membership is supported by a clear exhibition of Bible teaching on this matter. It is shown that in every covenant God has entered into with man the children have been embraced in it. The sign and seal of the covenant—circumcision under the old, baptism under the new—ought to be administered to them. This is their right as embraced in the covenant, and they who would deny it to them set aside a divine law. As to the mode of baptism—which is the second main subject discussed, but which really is very secondary—it is shown that our practice of sprinkling is quite Scriptural. There is only one thing we feel inclined to ask,—Is the phrase, *admitted* to the membership of the Church by baptism, quite accurate as applied to the children of believing parents? Is it not rather a recognition of their standing within the visible Church, and a means of grace which through the faith of the parents may bring rich blessings to them?

The preparation of a commentary on Exodus for the excellent series of Handbooks for Bible Classes (T. & T. Clark, Edinburgh, 1889) was entrusted to Dr. James Macgregor, late of the New College, Edinburgh, and now of Omaru, New Zealand. It has recently been issued, but cannot be spoken of so highly as some others in the series. It does not fail in quantity, for it extends over two volumes, but in quality it does come short. The Introduction contains a great deal of interesting and important matter, but it is too diffuse and fails to give a definite idea of the book and its contents. The critical questions which have been raised in connection with it, and which may bring trouble even to students in Bible classes, are very much ignored. The Commentary has its usefulness marred with the same diffuseness and want of point. There is abundance of comments, and some of them very interesting and valuable, but oftentimes the very things on which we earnestly desire information are passed over very lightly. The value of the work as a guide to the youthful wide-awake inquiring student would have been much enhanced had it been reduced in size, and greater attention paid to critical, historical and geographical points.

This is an inventive age, and the newest thing out ever attracts a good deal of attention. Some think that if we are not ahead of the Athenians in the constant craving for some newer thing, we are certainly ahead of them in the power of gratifying it. A new idea has struck a probationer of the Church of Scotland, and it is, that along with the certificates that are sometimes sent to vacant charges, he might furnish them with some printed specimens of his handiwork. As a result of this he has published a small volume of *Sermons* (James Gemmell, Edinburgh, 1889) in the hope that they may fall into the hands of election committees of vacant charges and pave

the way for their seeking him as their minister. He is quite willing to preach a sermon on any text any Committee may prescribe to him six clear days beforehand, and suggests this as a test that might with advantage be applied more widely. A doubt crossed our mind about his seriousness in all this, but an examination of the sermons reveals no traces of the liveliness and wit we would associate with one who was poking fun. The sermons have their good qualities, but are by no means brilliant or very effective productions. It is next to impossible to tell the author's exact theological standpoint from a perusal of them, but perhaps this may be reckoned a virtue in some quarters. The first discourse is on "Election," but whatever be his theological belief on this well-worn theme, it does not appear from beginning to end of it. 'The message he has to deliver from our Lord's words, "No man can come to me except it were given him of my Father," seems to be summed up in such words as these: "To the simplest and most untaught mind it must appear to be probable, and to be expected, that if we do that which is well-pleasing unto God we shall receive better of Him, to whom belongs all power in heaven and in earth, than if we neglect and despise His ways and precepts, and if we seek after Him we shall indeed find Him. God is not unjust. To him that asketh it shall be given; he that seeketh findeth; and to him that knocketh it shall be opened. All that we are, and presently have, or ever can have, we must owe to God. And no man *can* come to Christ except—but that, *that* also, be given him of God, who giveth to all men liberally and upbraideth not." The young probationer may advance to more definite opinions, but we do not think that a new prophet has appeared in this volume.

The current number of the *Presbyterian Review* (T. & T. Clark, Edinburgh) contains some capital articles. The one on Dr. Shedd's "Dogmatic Theology" is ably written, and cannot be read without profit. What churchmen can say in defence of the connection between Church and State in England is well put by Canon Knox Little in a paper that will command a wide and interested audience. Dr. William Taylor's contribution on "The Heroic Spirit in the Christian Ministry" is most excellent, bringing out a side of the Gospel that is apt to be overlooked. A short account is given of the proceedings both at the Synod of the English Presbyterian Church at London in May last, and at the General Assembly of the Presbyterian Church of the United States held recently in the City of New York. It was the centennial meeting of the last Assembly, and as with ourselves the question of the Church's relation to the Westminster Confession is being discussed. Referring to the idea of revising the Confession to meet the objections made to it, Dr. Briggs, who furnishes the narrative, has these pertinent remarks among others:

"What is the objection that these brethren have with the Westminster symbols but their Calvinism? They are either Semi-Arminians or else real Arminians, and they desire to get the historical Calvinism out of the Standards, for it is

to this that they find it difficult to subscribe. In objection to this course of procedure I would state : (1) That the statements of the Calvinistic system in the Westminster symbols are the most cautious, firm, and carefully guarded that can be found, and I would not trust any set of divines now living to revise them or improve them. (2) Many of the objections to them—such, for instance, as the charge of *fatalism* by the Cumberland Presbyterian Church—are not valid as against the Standards themselves interpreted in their historic sense, but only against certain scholastic text-books on theology that have put a false construction upon them. These scholastic systems of theology should be discarded, and the Westminster Standards should be studied in their historic meaning. (3) Those who hold to the historic Calvinism cannot consent to the removal of that Calvinism from our Standards. We certainly cannot consent to the introduction of Arminian or even Semi-Arminian, views into the Standards, as the Cumberland Presbyterian Church has done in its revision. We cannot consent to omit all reference to these great questions that have ever distinguished the Reformed Churches from all others. We have never heard of any theologian who was able to give a definition of these mooted questions in which the different parties can agree. If we could attain such a statement the long strife would come to an end. But it is vain to look for such a thing in this transitive period of theology."

It is also pointed out that if the Standards be revised to suit the Arminians, others such as the Premillenarians will put forward as strong a claim on behalf of their doctrines. Dr. Briggs is in favour of amending the formula of subscription rather than revision, though as far as he is concerned personally he does not feel any need of either.

A bundle of smaller books and pamphlets wait for notice, but we can do little more than mention them. The sermons preached in the Buccleuch Free Church of Edinburgh on the death of the late esteemed Professor Smeaton, by the Rev. Robert Gordon and the Rev. Professor Thomas Smith, have been published at the request of the Kirk Session (T. & T. Clark, 38 George Street, Edinburgh, 1889). They contain along with an earnest exhibition of Gospel truths, appreciative estimates of the character and work of the late Professor. Like many others who have done eminent service in the Church of Christ, he was, it seems, devoted to the Lord from his birth by a pious mother. That mother, contrary to her own expectation, and that of others, survived his birth, and in her heart consecrated him to God, and resolved to train him for the work of the ministry. When, as he grew up, he came to know and understand this, he cordially acquiesced in it. The Scottish Reformation Society (17 George IV. Bridge, Edinburgh) has issued a little pamphlet containing half-a-dozen lectures on the popish question in relation to civil and religious liberty. It has for its title "*Protestant Freedom or Romish Despotism,*" and when we mention that the Lectures are by such men as the late Drs. Guthrie, Hetherington, Cunningham, Begg, and by the veteran champion of Protestantism, Dr. Wylie, who is still in vigour spared to us, the ability and thoroughness with which the

various points taken up are discussed is guaranteed. While the price is threepence, copies for distribution may be obtained at two and sixpence per dozen. They who have the means could not use them in a better way than in putting such a pamphlet into extensive circulation. Dr. Marcus Dods' now almost historical paper read at the last meeting of the Pan-Presbyterian Council is subjected to a very trenchant criticism in the "*Church and Scepticism*," by the Rev. James Scott, D.D., L.L.D., (James Gemmell, Edinburgh). The whole view of revelation and inspiration that finds expression in this paper and in other works, is searchingly examined and its fatal defects clearly pointed out. The booklet is a very seasonable one and worthy of careful study. The Sabbath School Magazine issued by the Glasgow Sabbath School Union (John M'Callum, 177 to 181 Buchanan Street, Glasgow) holds on its way, and gives many admirable expositions of the Scripture Lessons in the scheme adopted by the Union. In "*Answers to Bible Questions for Mr. Cuthbert's Sabbath Class. Session 1888-89*," a large amount of useful Bible instruction is imparted in a very interesting way. It is well fitted to give guidance to those who are engaged in the important work of teaching large Bible Classes.

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### Notes by the Way.

"A PROTESTER" has written to us, calling attention to a statement made in last number, in our review of recent Synods and Assemblies, asserting the right of the Church to revise her doctrinal symbols. He does not, if we understand him, call in question this right in the abstract—this would be to give humanly-constructed symbols dominion over the Church—but he expresses the opinion that the history of the Reformed Church of Scotland, and its historic relation to the Westminster Confession of Faith, binds it to continued adherence to this venerable and valuable document forever without the liberty of altering it in any way, or making any addition to it. He refers to the Act of the General Assembly of the Church of Scotland in 1647 in which, according to him, the Confession was adopted "*in its entirety*, (1) As the *chiefest* point in that uniformity in religion which those who had sworn and subscribed 'The Solemn League and Covenant' were bound to 'endeavour.' (2) As *most agreeable* to the Word of God, and *in nothing contrary* to the received doctrine, worship, discipline, and government of the Kirk of Scotland. (3) As a common Confession of Faith for the three kingdoms." After this he refers to various Acts of the Church of Scotland, and of the civil authorities, reduplicating upon this, and then alludes to the fact that the Secession Church took up and maintained the covenanted platform, on which the Church of Scotland took its stand at the era of the Second Reformation. He thinks that in view of these facts we owe it to our readers that we should place before them the grounds on which we

base what he is pleased to call "your claim of right to revise your Church's Confession of Faith." We may say, in reply, that in face of all these facts, of which "Protester" must not think that he monopolises the knowledge, we abide by the sentiment already expressed in these pages. We will yield to no one in admiration of the Westminster Standards, distinguished for their moderation, as well as for their precision, their clearness and their comprehensiveness, but we venture to think that to exalt them to a position of lordship over the Church is rather a dangerous proceeding. Is it not the Protestant principle that this position must be reserved for Christ alone speaking through His inspired and infallible Word? If the Church made the creed, surely it stands to reason that, if in the course of the Lord's leading and teaching it sees fit to alter it or to add to it, it has a very sacred right to do so. It will not do to ignore the fact that the Westminster Confession is not the only creed the Christian Church has ever had, not even the only creed the Scottish Reformed Church has ever had. There was a creed dear to the early Reformers in Scotland, and which in their hands had accomplished much, laid aside when the Westminster one was adopted. If the Church had the right to do that then, why not now? My friend points to legislation about the Westminster Confession, both on the part of the ecclesiastical and civil authorities in Scotland at the time of the Second Reformation and subsequently. The ideal sought in that legislation was one Presbyterian Church for the three kingdoms with this for its doctrinal symbol, and the Covenants were designed to further its realisation. This, indeed, was the express and avowed object of the Solemn League and Covenant. We heartily acknowledge the obligation still resting upon us to seek this ideal, and feel that no grander one has since been devised to fire the hearts of British Protestants. But "Protester" conveniently passes by the fact that the Westminster Confession was accepted by the Church of Scotland with certain qualifications, not without important bearing on this very point at issue. It received the Confession as embodying the same evangelical doctrine as was exhibited in its former symbol, and was thus careful to preserve its own historic continuity. And it guarded itself against a possible application of its teaching in relation to the duty of the civil magistrate *circa sacra*, and asserted the principle of the Church's spiritual independence. It is not then quite inaccordance with historic fact to say, as "Protester" does, that it was accepted "*in its entirety*." The Church in this Act did not put itself in subjection to the Westminster Confession, but freely and with some qualifications, cordially accepted it as substantially expressing its faith, and as a bond of union between the Churches of England and Scotland. And all subsequent legislation is based upon this Act. The formula of subscription which came into the Secession from the Church of Scotland looks back to it, and binds to the acceptance of it as it was then "received and approved." It certainly binds the Church to maintain the doctrines of the Confession in their entirety, but to view it as binding it to the very letter of the Con-

fession, and depriving it of the right to make any alteration or addition of any kind, is utterly to mistake the aims and objects of our noble reforming ancestors. They were too wise and far-seeing to do what "Protester" seems to think they did. But while asserting the inherent right of the Church to revise its doctrinal symbols, we need not repeat that modern movements which are entirely away from the position of the Westminster Standards have neither our approval nor our sympathy.

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Our esteemed contributor Mr. D. H. Fleming, St. Andrews, has been busy for some time preparing for the Scottish History Society "The Register of the Kirk Session of St. Andrews, 1559—1600." The first volume was issued in the spring and we had expected in this issue a review of it from a competent hand, but it will not appear until our next. The volume is the fruit of great and long-sustained labour, and it has, as was anticipated, been very thoroughly and ably done. One in the daily press speaks of it in these terms:

"The volume is somewhat late, but the time has been well spent, since it has allowed the editor, Mr. David Hay Fleming, to take the greater care in the collation of the proofs with the manuscript. The Register is written in a foolscap folio of 300 leaves, and the penmanship is, of course, of the most varied kind. At the first blush, such a reprint suggests only Dry-as-dust and his kin. But there could be no greater mistake. The volume is full of living interest from cover to cover. It brings us, as no formal history can, into direct contact with our ancestors at one of the most remarkable epochs of the country's history. The time covered by the Register is the transition period from the old faith to the new, after the one had gone down like a house of cards, and before the other had fully entered upon its heritage. The picture presented is a most remarkable one. We have the spectacle of a rude and ignorant people, often licentious in habits, and coarse in language, but with such inherent respect for law and order that they submitted to the most humiliating punishments and to the most irksome restraints, imposed by a body which had not even the sanction of antiquity to give weight to its decrees. Kirk-sessions took cognisance of offences of the most varied kinds. Their methods of dealing with breaches of the moral law are well known, and the Session of St. Andrews, in these early days of the Kirk, seems to have had its hands pretty full of cases of the kind. The records also contain much curious information about the old custom of handfasting; much about dealings with Sabbath-breakers and drunkards, with "flyting" wives and stubborn Papists, with witches, actors, and those who indulged in the wicked amusements of "cairtis and dyce." Besides transcribing and editing the manuscript, Mr. Fleming has contributed a most valuable preface and very full notes."

Mr. Fleming is now busily engaged preparing the Second Volume, which will ere long be issued.

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PRINCIPAL CAIRNS was preacher at a recent celebration of the Ter-Jubilee of the Border Seceders at Gatheshaw Brae. His sermon was based upon the words found in 1 Kings viii. 57, 58—"The Lord our God be with us, as He was with our fathers: let Him not leave us nor forsake us, that He may incline our hearts unto Him, to walk in all His ways, and to keep His commandments, and His statutes, and judgments, which He commanded our fathers." From the circumstances in which they were met, and from the history of the Secession Church, he drew, first, *a lesson of thankfulness*. "The whole living Church has reason for thankfulness in what was done by the Secession fathers.

"The first reason for thankfulness is found in the banner which they raised for pure and Scriptural Christian doctrine. In this part of the country there had come to be a denial of the doctrine of the Trinity. The fall was first into Arianism, and then into Unitarianism. There was also a denial of the doctrines of grace. Our fathers raised a protest, and though they had no wish at that time to separate from the Church of Scotland, they felt that there was no remedy but in separation.

"The second reason for thankfulness is found in the stand which they made on behalf of Christian discipline. They set up a standard of purity of life in themselves which we would do well to follow.

"The third and last reason for thankfulness is the service they rendered to the Scriptural rights of the Church of Christ. There was the system of patronage. But our fathers taught that all should have equal rights in the election of ministers. They infused a largeness into the society they founded that the Church might be, what she is said to be, the freest society in the world.

"There were, then, three reasons for thankfulness in that they sought *truth, purity and liberty*."

Another lesson was *encouragement to Hope*. "In 1736 Bishop Butler wrote this sentence in the preface to his Analogy: 'It is come, I know not how, to be taken for granted by many persons, that Christianity is not so much a subject of inquiry, but that it is now at length discovered to be fictitious.' Such was the sad and depressing language of this bishop in England. How gloomy and dark the prospect! Methodism was beginning its agonies of new birth, but had not had time to influence the country largely. Our fathers in Scotland might have been pardoned if their heart had failed them. Here was the twilight which seemed to betoken the fall of total darkness. These were the circumstances in which our fathers began. They had not a supply of Bibles such as we have. There was no new book coming out from time to time arousing thought and inquiry. Where were the writers of juvenile literature? Where was the Sabbath-school? The Sabbath-school was not an institution in our country before the close of last century.

"In spite of these discouragements our fathers worked away till they saw the name of Christ again writ large in Scotland. What do we want? Faith. 'According to your faith so be it unto you.'

Yet it is not according to any fixed proportion. For we read, 'How should one chase a thousand and two put ten thousand to flight.'

The last lesson was a *call to prayer*. "Solomon felt that all the triumphs behind him were due to the presence of the God of Israel, and that without that presence these triumphs would become defeats. What will avail if the God of salvation be not with us in such sanctuaries as we can now rear, so different from those of our fathers? All so-called refinements will not avail if we have not the dropped mantle of prayer. Where is the Lord God of Elijah?"

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## Ecclesiastical Intelligence.

### SEMI-JUBILEE OF REV. WILLIAM B. GARDINER'S MINISTRY.

A few months ago the Original Secession Congregation of Pollokshaws met—Mr. Robert Howie, preses, in the chair, when it was resolved to celebrate the semi-Jubilee of their Minister's pastorate in some befitting manner, and to present him with a testimonial as an expression of their gratitude for his long-continued labours among them, and his self-denying efforts for the benefit of the community and the Church at large. A numerous and influential Committee was appointed to superintend the arrangements and uplift subscriptions, and the result has been most gratifying to all concerned. Mr. Gardiner was ordained to the pastoral office towards the end of July 1864, and it was resolved to have special services in the Church on the last Sabbath of July, and a social meeting on the Tuesday evening following. Accordingly on Sabbath the 28th July, the Rev. Robert Morton, Perth, preached in the forenoon from Ecclesiastes iii. 15, "God requireth that which is past." At the close of the discourse, Mr. Morton referred to the interesting occasion on which they were met and made allusion to Mr. Gardiner's ministry in Pollokshaws and his manifold duties in connection with the Synod, reminding the people of their responsibility and the need of diligently improving the Gospel privileges enjoyed. Mr. Morton also preached in the evening, from Acts iii., 13, "The God of our fathers." In the afternoon Mr. Gardiner delivered a discourse from the words in Acts xx., 20 and 24 verses. "I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house . . . so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God." At the conclusion of the discourse, which was listened to by an audience which nearly filled the church, Mr. Gardiner gave the following sketch of his ministry in Pollokshaws:—

Before closing the services I will advert to the interesting circumstances in which we meet together this day, and this I do with mingled feelings. For



the period of 25 years the Lord has been pleased to maintain unbroken the relationship in which we stand to each other as pastor and people, and to permit me, however unworthy, to carry on His work in this portion of the vineyard during that lengthened period; and surely, brethren, we have good cause, when reviewing all His dealings with us as a congregation, to erect a new stone of remembrance, and say with gladdened hearts "Hitherto hath the Lord helped us." On Thursday, the 28<sup>th</sup> day of July, 1864, I was solemnly set apart to the ministerial office and the pastoral inspection of this congregation by the Glasgow Presbytery, and of the eight ministers who took part in the proceedings of that day only four now survive. My ministry was commenced on the last Sabbath of that month, when I preached the words "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." The language points out the honourable position occupied by the servant of Christ, and the spirit and manner in which he is to discharge the duties of his office. How far I have been able to act according to the high ideal of the Apostle Paul, it is not for me to say: but this I can honestly affirm that during the whole course of my ministry I have aimed at acting as the herald, the servant and the ambassador of my heavenly Master, whose word I have endeavoured faithfully to proclaim, whose commands and laws I have sought to make known, and whose wonderful love and compassion for souls I have tried to disclose. The great aim of my ministerial labours has been to awaken in the careless a desire after Christ, to draw sinners to the Saviour, and to edify the Lord's people—thus striving to extend and prosper the Kingdom of the Lord Jesus Christ. In the discharge of my pulpit duties I have delivered no fewer than 2,208 discourses on an almost endless variety of subjects, and have tried to lead you into many of the "green pastures" of the word, where rest and refreshment could be enjoyed, and where every one might have his portion of meat in due season. Following the good custom prevailing in the Secession Church in her best days, and still adopted by most of our ministers, I have usually lectured consecutively on some selected portion of Scripture on the morning of each Lord's day, and in this way I have conducted you through the following portions of the Old Testament—the Book of Nehemiah, the Book of Esther, the Book of Daniel, many of the Psalms, the opening chapters of the Book of Proverbs, the lives of the Prophets Elijah and Elisha and the blessing of the twelve tribes by the Patriarch Jacob: while in the New Testament I have expounded the Gospel according to Mark, several chapters in the Gospel according to John, the parables of our Lord and many of His miracles, the most of the Acts of the Apostles, the second Epistle of Paul to the Corinthians, the Epistles to the Ephesians and Philippians, the first Epistle to the Thessalonians, the Epistle to the Hebrews, the first Epistle of Peter, the first Epistle General of John, and several chapters in the Book of Revelation. The subjects taken up and discoursed on in the afternoon have been of a very varied kind, sometimes biographical and at other times historical: some days purely doctrinal, and on other days more thoroughly practical. On every occasion I have sought my message from the Lord and have delivered it in the belief that it has been specially designed for some of my audience. In the earlier years of my ministry, when a monthly evening service was conducted, I gave a series of discourses bearing on the different parts of public worship, lectured through the Book of Jonah, gave a number of sermons on the parable of the Prodigal Son, took up a number of Scripture characters, and delivered an annual Sabbath evening Sermon for the special benefit of the young.

In addition to all this I have given expository and practical lectures at the Tuesday evening Prayer Meeting, beginning with the 119th Psalm and going right on to the end of the Psalter, then the life of Jacob, the life of Moses and the history of the Hebrew Commonwealth, the life of Joshua and the conquest of Canaan, the story of Ruth the Moabitess, the life of Samuel the Prophet, the words of the Royal Preacher as contained in the Book of Ecclesiastes, the prophecies of Zechariah, the writings of Malachi, the first Epistle of Paul to the Corinthians, a portion of the General Epistle of James, the Prayer Meetings mentioned in the New Testament, and the different questions of the Shorter Catechism in regular order.

Fully twelve years ago I considered it my duty to try and interest the young in the services of the Sanctuary by preaching a brief sermon on a short text once a month, specially designed for the children, and in this way I have delivered no fewer than 150 short sermons addressed particularly to the lambs of the flock.

Now from this statement you will readily perceive that a considerable portion of the Word of God has been expounded and brought to bear on the heart and conscience during the past part of my ministry, and that much of the precious seed of the Kingdom has been sown. And yet, although I have been engaged in this work for a quarter of a century, how much of the sacred volume still remains unexplored, and how much has still to be told concerning the matchless love of God, the redeeming work of Christ, the regenerating and sanctifying operations of the Holy Spirit, the efficacious nature of Divine grace, the sinner's wants, and the Saviour's remedy? What long and patient study will be required to consider, master, and intelligently expound what yet remains of the Scriptures of Truth. Indeed in the lifetime of no minister can the whole Word of God be overtaken, and hence the longer one lives, and the greater variety of subjects he can bring before his people, the more he finds still untouched in that wonderful Book which resembles an inexhaustible mine, and a rich store-house of choice treasure which can never be emptied.

When I began my ministry here there were 142 names on the Communion Roll—134 of whom had signed my call—and of the whole number only 32 are now members with us in full communion, and these reside in 26 different households. A few of the original number left us to take up their residence in other parts of the country, several emigrated to America and New Zealand, but by far the greatest portion of those whose names have been deleted from the roll have gone the way of all the earth.

At the commencement of my pastoral work, the Session consisted of 7 elders, and many pleasant and profitable meetings we had, for they were men eminently qualified to advise, encourage, and assist a young minister. Of my first session, only one now remains actively engaged in the duties of the eldership. The first break in the session was occasioned by the death in August 1868, of Robert Biggar, a man whom every one esteemed and honoured, and his removal was quickly followed by one after another within the succeeding 8 years. While we greatly missed their counsel and co-operation, we cannot be sufficiently thankful that the Lord has raised up others time after time to be invested with office in His house and take the spiritual oversight of His people. With my present Session it is a pleasure to be associated, for our meetings verify the words of the Psalmist, "Behold, how good and how pleasant it is for brethren to dwell together in unity."

The earliest list of managers in my possession contains the names of 10

members, and of that number only 3 continue their connection with us, and these are now members of Session.

As for the membership, it has to be said to the praise of the Lord that it has increased greatly during my ministry, notwithstanding the numerous changes that have taken place among the people constituting the congregation. To the original 142 members on the Communion Roll, no fewer than 866 names have been added, making in all 1,008, but, oh! what ravages have been made by death, and what numbers have left us from time to time to seek more lucrative employment in foreign lands. Then many have been obliged to leave us through dulness of trade, and consequent removal to other parts of our country, and not a few through marriage and otherwise; while some it is sad to say have lapsed, and have grown forgetful of their God and forsakers of His Sanctuary. Still at the present time we have a Communion Roll numbering 419 members, and for this we cannot be sufficiently grateful to the great King and Head of Zion.

During the course of my pastorate I have administered the ordinance of Baptism to 759 children and 33 adults, making a total of 792 who have been baptized in connection with the congregation. The Sacrament of the Lord's Supper has been dispensed 54 times, and on every occasion I have been enabled to take part in dispensing that sacred ordinance.

The deaths that have occurred in connection with the families belonging to the congregation number 401, and I have followed to the grave no fewer than 1,126—the most of whom have found their last earthly resting place in the two cemeteries within this parish.

Bible classes for young people of various ages and stages of advancement have been conducted on a week night ever since I commenced my ministry, and many hundreds of young persons connected with the congregation, and many outside of it, have attended these classes, and, I trust, have derived benefit therefrom.

A Literary Society for young men was in existence for a few sessions, and was carried on with vigour and success; but through the removal of some of its members, and other causes, it came to a close and has not yet been resuscitated.

An Association for prayer and brotherly fellowship was commenced a few years ago on Sabbath mornings with considerable zeal, and still continues to flourish; and this Association, I know, has been very helpful to not a few of the young men, and must, under the Divine blessing, prove a valuable help to the congregation—fostering habits of study and devotion of a most beneficial kind.

A Temperance Society was organised a few years since, and was at first designed for the members and adherents of the congregation exclusively. After having a somewhat struggling existence for a time, it has latterly assumed the form of a Band of Hope, and has been open to all comers. Although not countenanced as I would like to see it by the members of the congregation, it was in the height of its popularity last session, and I trust will long continue to prosper.

Our Sabbath School was but meagrely attended 25 years ago, having about 10 teachers with comparatively few scholars; but it has gradually grown into a school of considerable dimensions, having at the present time about 40 teachers with about 250 scholars regularly receiving religious instruction. These teachers are rendering valuable assistance in the religious training of the young, and their self-denying service to the Church deserves to be thus publicly acknowledged.

Due attention has been given to our Congregational Psalmody, and well-attended classes have been taught, with considerable success, year after year by those who have been appointed to lead our praises in the services of the Sanctuary.

While carrying on the work of the congregation, the Session has not been forgetful of those outside the pale of the Church. For several years different missionaries laboured in connection with the congregation, visiting the houses of many in different localities, who were unconnected with any place of worship and conducting meetings in various places both on Sabbath evenings and on week nights; and their efforts to promote the good of men and the welfare of the congregation were not without fruit of a satisfactory kind. While no agent has been employed for some time in this special work, the members of Session have for several winters carried on meetings in different districts and their labours have proved highly beneficial.

The pastoral visitation of the congregation has been regularly attended to, and the office-bearers have been careful in visiting their respective districts time after time, and in paying special attention to the sick, the infirm, the dying, and the bereaved.

Such is a brief outline of work attempted and accomplished by us as pastor, elders and people during the past quarter of a century, and at the close of it all we would be found, amid all our unworthiness, cherishing a deep sense of our dependence on God and hope in His mercy, remembering that "Except the Lord build the house, they labour in vain that build it; except the Lord keep the city, the watchman waketh but in vain."

A feeling of deep gratitude should surely fill our minds and hearts this day when we reflect on the past, and ours should be the resolution to give due praise unto that God who has preserved, sustained and directed us, giving us the ability and the willingness to do work for Him, and keeping us faithful in our adherence to His truth and cause in these days of abounding formalism, ecclesiastical laxity and widespread error. We are connected with a section of the Church which took its rise in the Secession of 1733, when for conscience sake the Fathers of the Secession left the Church of Scotland, believing that loyalty to Christ and opposition to Erastian tyranny warranted them to separate themselves from a Church in which they had been trained and which they loved so well. We adhere to the doctrinal standards, laws, and constitution of the Church of Scotland in her purest days—and exhibit a Testimony for the truths of Christ; while by our Solemn Covenants we are pledged to seek the overthrow of Popery, Prelacy, and all manner of evil in our land. At the same time we are bound to promote union and religious uniformity among the sound Protestants of Scotland, England and Ireland on the basis of the Westminster Standards. We have *distinctive principles*, otherwise there would be no occasion for separation from Christian brethren in other churches; but our principles being what we consider Scriptural cannot be pronounced *peculiar*. The Church to which we have the honour to belong may be numerically small and possessing but little influence in the country; but we are greatly mistaken if we do not find many yet associating themselves with us who have a regard to the maintenance of the truth, the purity of worship, the welfare of this covenanted land, the honour of Christ and the glory of God. The words of the dying martyr Guthrie may soon be verified when "The covenants! the covenants! shall yet be Scotland's reviving." Meanwhile let us abide at the post of duty and earnestly and faithfully do the work to which the Lord calls us; and while He permits us to tarry here, let us look to the Lord Himself for

all needed grace and strength. And unto Him that is able to keep us from falling, and to present us faultless before the presence of His glory with exceeding joy ; to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

On Tuesday evening, 30th July, a social meeting was held in the Church, when the building, which accommodates about 700, was crowded to overflowing, and many who desired to be present failed to procure admission. Mr. William Kyle, Session-clerk, occupied the chair, and was supported by the Pastor of the congregation and Messrs. Sproull, Arbuckle, Hart, Mitchell, Howie, Macfarlane, Wilkie, Currie and Urie, elders. There were also on the platform the Rev. John Robertson, Ayr ; Rev. John Ritchie, Shottsburn ; Rev. Professor Aitken, M. A., Glasgow ; Rev. Professor Spence, Auchinleck ; Rev. Thomas Hobart, M.A., Carluke ; Rev. John M'Kay, Glasgow ; Rev. John Sturrock, Edinburgh ; Rev. James Patrick, Carnoustie ; Rev. Alexander Stirling, Arbroath ; Rev. Robert Morton, Perth ; Rev. Andrew Miller, Kirkintilloch ; Rev. Thomas Matthew, Kilwinning ; Rev. Alex. J. Yuill, Glasgow ; Rev. Alex. Smellie, M.A., Stranraer ; Rev. Ebenezer Ritchie, Paisley ; Rev. G. R. Heughan, U.P. Church, Pollokshaws ; Rev. James Mackie, Eastwood ; Dr. Sewell, Pollok Academy ; Ex-Provoost Cameron, Treasurer M'Dougall, Councillor Hall, and Mr. Dunlop, Clydesdale Bank. Messrs. S. Walker, B.A., David Finlayson, and James Young, Probationers ; and Mr. James Patrick, M.A., B. Sc., Divinity Student, were also present. The Rev. John Ritchie having asked a blessing, tea was speedily served by a large staff of young people connected with the congregation, and the company thereafter joined in singing the opening verses of the 103rd Psalm. The Chairman gave an interesting history of the Congregation from its formation, and then called on Mr. Robert Sproull, senior elder, to make the presentation. In a most felicitous address, Mr. Sproull referred to Mr. Gardiner's ministry of 25 years, and then presented him with a cheque for £160 in name of numerous subscribers both in the Congregation and outside of it. Mr. Sproull also presented Mrs. Gardiner with a silver salver bearing an appropriate inscription, along with a cake basket, a biscuit-box, and two cruets. Mr. Gardiner replied in a suitable manner, and heartily thanked the donors for their handsome gifts, both to himself and his wife. Later on in the evening's proceedings, the Chairman presented Mr. Gardiner with an illuminated address, handsomely bound in morocco, and signed by the fourteen elders who constitute the Kirk-Session, while Mr. William J. Isbister of Mains Street Congregation, Glasgow, presented Mr. Gardiner with a cheque for £15 in name of that Congregation for services rendered during the illness of Professor Aitken. These additional gifts were acknowledged in a feeling manner by Mr. Gardiner. The following is the full text of the address "To the Reverend William Bisset Gardiner, Minister of the Original Secession Congregation, Pollokshaws.

" Dear Sir :—As you have now in the good providence of God completed the

twenty-fifth year of your pastorate of this Congregation, we, as Office-bearers and representatives of the members and adherents, heartily congratulate you on the occasion, and express our high appreciation of your ministry, and the warm affection and esteem we have for you personally. We are deeply sensible of the kindness and Christian courtesy so characteristic of all your intercourse with us, individually, and in connection with our various agencies, and impressed with the sympathy you always manifest with every earnest effort to further the spiritual and temporal interests of the Congregation.

“Especially do we value your services in the cause of moral and intellectual progress, and particularly your labours in the religious instruction of the young of your charge, and those in the Schools under the Board of which you are a member.

“Your method of conducting public worship commends itself to our sense of propriety. Your lucid and fervent discourses so instruct, encourage and comfort us in the truth, that we feel them to be the production of one with a mind and heart desirous to minister to the spiritual necessities of his hearers. Whilst your pulpit ministrations are eminently practical, we rejoice that your great theme is the Gospel, ‘Jesus Christ and Him crucified.’

“We also testify that you have borne faithful witness to the principles which are distinctive of that section of the Reformed and Covenanted Church of Scotland, with which we are connected.

“And as you have been called to prominent service in the Courts of our Denomination, may the living and exalted Redeemer, the great Head of the Church, give you His Holy Spirit increasingly and in rich measure as the Spirit of wisdom and understanding, so that you may be guided and strengthened in the discharge of all your onerous duties of a public kind, besides those of a minister of the Gospel.

“That the rich bounties of Providence and the richer blessings of the Saviour’s grace may rest and abide on you and your family, and that you all may long enjoy the society and mutual love of each other, is our earnest prayer.

“Sitting under your faithful ministry, enjoying its benign influence, and being associated together for the maintenance of Christ’s cause and extension of His Kingdom, we regard as privileges which cannot be too highly valued.

“May the Lord grant that your spirit may be often refreshed with seeing the fruits of your abundant labours, that the pastoral tie which binds you and us together may be firmer than ever, and that minister and people may be knit together in love, in the unity of the Spirit, and in the bond of peace.”

Pollokshaws, 30th July, 1889.

Interesting and appropriate addresses were delivered by the Rev. John Robertson, Rev. Professor Aitken, Rev. James Patrick, Rev. John Sturrock, Rev. Thomas Hobart, Rev. Robert Morton, Rev. Alexander Smellie, and Rev. George R. Heughan. Mr. Andrew Macfarlane read a statement showing the financial condition of the Congregation, past and present. The singing class, under the leadership of Mr. Walter Roy, precentor, rendered some pieces of music, which tended to enliven the meeting. Votes of thanks to the speakers, Committee, Singing class and Chairman were enthusiastically given on the proposal of Dr. Sewell, Ex-Provost Cameron, Councillor Hall, and Mr. Dunlop. The meeting, “one of the most memorable that has been held in Pollokshaws for many years,” was

closed with the singing of Psalm 133rd, and the Benediction pronounced by the Rev. James Mackie, assistant minister of Eastwood.

**CLOSE OF THE HALL.**—The current session of the Hall was closed on the 30th of July last. Besides the professors, students and members of the Hall Committee, a number of other brethren were present at the closing services. The Rev. John Robertson opened the public meeting with prayer. The professors reported that the students had been regular in their attendance, diligent in their studies, and that they had performed all the prescribed exercises in a highly creditable manner. It was reported that Mr. James Young, who had finished his fourth session, was to be licensed at the close of the Hall services. As Mr. James Patrick had finished his third session, the Perth and Aberdeen Presbytery was requested to prescribe trials to him for licence, with the view of having the public part of them over before the next meeting of the Hall. The Rev. Thomas Hobart delivered the valedictory address. On the motion of Mr. Gardiner, Mr. Hobart received a vote of thanks for his able address. The Rev. Peter M'Vicar, Moderator of Synod, closed the meeting with prayer.

**INTIMATION.**—Intimation is hereby given to all students in Divinity or Arts, under the inspection of the Synod, that the usual competition in bursaries will be held in Mains Street Church, Glasgow, on Tuesday the 15th Oct. next, at eleven o'clock. "The History of the Kingdom of God as recorded in the Bible from the death of Saul till the captivity of Judah," is the subject on which competitors will be examined. Writing materials supplied. Intending competitors who have not already done so, are requested to send in their names to Rev. Thomas Hobart, Carluke, on or before the 12th Oct.

THOMAS HOBART, *Convener.*

### Obituary.

#### MR. WILLIAM M'CONAGHY, TOBERDONEY.

It has been omitted to record the death of this most faithful elder; and, as many of his friends who knew him, both in Scotland and in Ireland, may not have heard of his decease, it is thought fitting here to mention his death, and at the same time bear testimony to his honourable life and character. While writing of his many good qualities, we confess ourselves indebted to the testimonies of many who knew him.

Turning to his early days, we find that he was brought up in an abode of piety, and trained in good religious principles and habits. His mother appears to have been a very pious woman, of fragrant memory; and, as often happens, a good mother had a good son. Coming further on, we find him as a young man taking an active interest in all religious matters. In his case, early training and early piety led to early usefulness. Nowadays, many of our young men seem afraid to identify themselves with Christ in any public manner, altogether forgetting the promise: "Them that honour Me, I will honour." Not so with Mr. M'Conaghy. He early became a member of the Church; and, when a young man of 20 years, he seems to

have formed the good habit of attending the district societies or prayer meetings, and to have taken a prominent part in all the exercises. This he continued to do, being present at the very last meeting of the Toberdoney society that was held before his death. It was in this society that the departed was seen at his best. Being a man of strong intellectual powers, he derived great delight and benefit from the discussion of the hard theological problems that sometimes came before the society. Here we might mention what was a peculiar feature in Mr. M'Conaghy's character. While conversing on doctrinal points, he invariably made use of what may be called the *Socratic* method. In other words, he obtained and imparted his knowledge, through the putting of questions. Nor was the deceased's interest in the affairs of the Church of Christ confined to society meeting. For we find him acting as a member of the Congregational Committee as far back as 1837; and on the 14th Feb. 1842, he was ordained to the office of elder, along with his brother Robert, and Mr. James Colvin. In both of these offices he acquitted himself to the satisfaction of all with whom he had to deal.

The deceased elder took a keen interest in the welfare of the Secession Church, and never more so than on the occasion of the Disruption of Synod. At that time the minister and a minority of the congregation joined the Free Church of Scotland, and claimed the church buildings. After a long and expensive lawsuit, engaged in by Mr. M'Conaghy and his brethren in office, they got possession of their meeting-house, to be used for the maintenance of the Secession testimony in behalf of the Covenanted Reformation in Britain and Ireland. Never should the members of Toberdoney Congregation forget the memory of those men who freely and willingly gave up their time, labour and means, in the interests of the Congregation.

Mr. M'Conaghy's private life was the life of the godly man. Needless is it for us to say that he truly loved Zion, and partook regularly of Zion's provision. On the last occasion that he attended ordinances, he was so weak that he had to rest two or three times during the short walk from his place of residence to the meeting-house. How zealously he performed his duties as the priest of the family, may be seen from the fact that he regularly conducted family worship up to, and on the night of his death. And we can see what was the habitual frame of his mind, and how he was ripening for glory-land, from this other touching little incident. On the last evening of his life, as he was taking tea with his family, he put the 37th question of the Shorter Catechism to one of his daughters. On her answering—"The souls of believers are at their death made perfect in holiness, and do immediately pass into glory; and their bodies, being still united to Christ, do rest in their graves till the resurrection"—he said, "Will that be long?" referring to his own death. On that evening, the 9th of August, 1888, he died in peace, at the age of 78. As he had lived the life of the righteous, he died the death of the righteous.

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ERRATUM—In May number, page 170, line 27 from top, for Louden read London.



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WORDS FOR THE CHRISTIAN LIFE.

I.—ABOUT THE CONSOLATIONS OF GOD.

“Are the consolations of God small with thee?”—Job xv. 10.

ELIPHAZ, who asked this question, was the oldest and the wisest of the three friends of Job. He spoke more thoughtfully and more considerately than either Bildad or Zophar did. But his spirit was hot within him too. He wondered why Job should have derided so contemptuously the opinions of those who were anxious to counsel and direct him, and why he should have claimed with such confidence to be the possessor of a higher wisdom than they. He wondered still more at the irreverence and the impiety, for so he reckoned them, of Job's beliefs and language. He and his companions had been trying to prove to him that God's providence must and did, even in this present life, measure out to every man the due reward of his deeds, good to the good, and evil to the evil; and that, as Job was suffering the punishment proper to guilt, he must of necessity be chargeable with sin, which might be hidden from men, but which was well-known to God. But in his replies to them Job had called their argument in question, and had passionately denied the inference they drew from it, asserting his perfect innocence of all the charges which they insinuated against him. They could not understand this; they were deeply hurt; they thought themselves most unworthily treated. And when Eliphaz begins to speak afresh, he gives utterance to the feelings that rankled in his own breast and in those of his two associates. He rebukes Job's disregard of them, and his assumption of superior knowledge, and his irreverent thoughts and words. Was he the Adam of the race, the first-born of men, that he should be en-

dowed with transcendent wisdom? Had he a place in the councils of God, where he could listen to the secrets of the Almighty? Was he better than the fathers, the sages, who had gone before him? And were the consolations of God too small for him, beneath his deserts and notice: those assurances which they had been giving him in the name of the Lord, ever since they came to see him in his desolateness and misery: those admonitions which were comforting words to all who received them in the right spirit, and which had surely been conveyed to him with temperance and gentleness? So Eliphaz plied the poor sorrow-stricken Job with sharp questions, speaking to the hurt of one whom God had wounded.

“The consolations of God.” Job did stand in need of them; he would not have despised them; they were what he wanted most of all in his time of trouble and deep distress. There had been a period in his history when he had not thought much of God as the Consoler, the Comforter, the Binder-up of broken hearts, the Helper of the weary. He had been rich and increased with goods—the richest man in all the East. He was righteous and godly. It was his joy to serve the Lord, and to succour needy men. He delivered the poor that cried and the fatherless; the blessing of him that was ready to perish came upon him, and he caused the widow’s heart to leap for joy. Then he had thought of God as his glorious Master, who gave him great tasks to do, and for whom it became him to labour with his whole heart. Then it had been a delight to him to be active and diligent in obeying God, and a pleasure to lay down all his possessions on His altar. His feet had gone readily wherever the Lord had sent him; his hands had ministered generously to those whom God had bidden him consider and relieve. But everything was utterly changed now. He was a man stricken and afflicted. He had lost his money, his children, his health. His friends rebuked him, and the very outcasts disdained him, and the little children laughed and mocked at him. His own heart tempted him, and it was hard for him to put away resolutely and determinedly the idea that God was unjust and tyrannical and pitiless in His dealings towards him. Yes, what Job required more than anything else was the strong and tender consolation of the Lord his God: not to think of Him any more in the meantime as the great and gracious Prince and Ruler and Sovereign, but as the Comforter of the sorrowful, and the Physician of the sick, and the Father who pities His children when they are in trouble. But those “consolations of God,” which his friends had imparted, were not such as could do him good. They had promised him deliverance from his misery and restoration to happiness, if he should first confess and renounce his great and inexcusable guilt. They did not

understand that the Lord may chasten those whom He loves for their profit—those who are not His enemies at all but His dearest friends. And so their words had failed to touch and soothe and strengthen the sad-hearted man.

There is none of us, I suppose, who does not need the consolations of God. We have all our distresses, of body or of mind or of spirit: those which arise from within ourselves, or those which are caused by the sins and sorrows of others: those of which it is possible for us to speak to our neighbours, and those which cannot be uttered to anyone, the "deeper griefs," the "tears which at the fountain freeze." If there be any class amongst us that might be pronounced free from care and pain, it would be the children. But I have no doubt that even they have their trials which are very real to them. And thus we must all be glad to think that God is not only the God of the happy and the strong, who can do great things for Him, and who walk at liberty in the path of His commandments, but the God of patience and consolation, the Lord so mighty and so tender who healeth our diseases, and forgiveth our iniquities, and redeemeth our life from destruction, and removeth our transgressions from us as far as the East is from the West. It is just as if a traveller, who has been moving all day through pleasant scenery and under the brightest skies, should be overtaken at nightfall, when he is about to enter on a dangerous part of the road, by a storm of wind and rain. How much he is rejoiced if, at the critical moment, a friendly door is opened to him, and he is taken in from the tempest to cheerfulness and warmth and safety! God is that door to all who are in trouble, an open door which no man can shut: a very present help in the time of need. Yet we find it hard to believe that He is so. We faint in the day of adversity; and His song is not with us in the prison and the night. We imagine that no one has ever been tried as we are tried, that we are forsaken by the Lord, that all these things are against us. And so it may do us good to think of some of His consolations: consolations more true and helpful than those of which Job's friends reminded him, and which ought not to be small with us.

The difficulty is to know where to begin and where to end—the comforts of the Lord are so many; like the sand which is on the seashore innumerable. I can only point you to a few of them, and one or two sentences about each of these must suffice. The others that I leave untouched you must call to memory for yourselves.

## I.

Are the consolations of God small with thee? Hast thou forgotten His name?

The names of God are the revelation of His character, some of the more awful side of His character, others of the brighter and more winning side, all of them disclosures of His excellent glory and perfection; through His names we read His inmost soul, His surpassing beauty, His infinite majesty. And this is the name by which He loves most to make Himself known: Father, our Father in Heaven. The child of an earthly father, who deserves in any measure that blessed title, knows the meaning of the word. To him it means for one thing a strong arm, and for another a tender and considerate heart. He can trust his father's power and his father's love, even when the difficulties in his path look to him overwhelming, and even when the father's dealings are dark and sore to his young flesh and blood. He will almost question his own existence, before he will doubt the strength and the mercifulness of one who bears such a sweet and glorious name. But the child of God has a Father greater in power and more wonderful in love. Nothing can stand before Him: no enemy, no obstacle, no darkness, no sorrow, no sin. Nothing can exceed His sympathy and His grace; the truest fatherliness prompts His treatment of everyone of His sons and daughters. Art thou unmindful of this, thou whose strength is small in adversity, thou whose heart is utterly downcast and broken? Hast thou ceased to remember the name, so musical, so pregnant, so comforting, which thy God bears? Art thou a child in the family, and yet art dubious and uncertain about the might and the mercy of thy Father? Surely these things ought not so to be.

## II.

But I have another enquiry to make. Dost thou believe in God's knowledge of thee?

He could not be God unless He were possessed of a knowledge both universal and particular; as wide in extent as the universe, and yet singling out each man and woman and child; embracing all things in heaven and earth and hell within its grasp and sweep, and yet knowing every one of us by name, and the enemies we battle with, and the troubles that afflict our souls. There are two ways in which you can look out on the world of nature. You may station yourself on some lofty hill, and take in a great expanse: the green fields, and the dark woods, and the river running through the meadows, and the

sea to which it is making its way. Or you may select some little corner, as a recent naturalist has told us we must do if we are to understand rightly the wonders of the world, and you may examine every insect and flower and blade of grass, until you have grown perfectly familiar with them and with all their beauty. God does both. He has the knowledge that includes in its province the world and life and death, things present and things to come; but He has the other knowledge too which takes note of every separate heart, every separate life, the burden that each carries, the crook in the lot of the youngest and weakest of us all. Not a sparrow falls to the ground without His being well aware of it, and much more is He afflicted in the affliction of His children. There should be consolation in that thought—the thought that our distress is not overlooked by God; that He is conversant with everything that vexes and grieves us; that we do not bear our load without His understanding its exact weight, and the precise nature of the trouble which it occasions, and the weariness which comes over us sometimes as we bow to the yoke. Hast thou forgotten this, O my soul, when thou art so cast down and disquieted within me?

## III.

And there is far more than that. Art thou putting out of sight this strange and blessed truth that thy God has a personal experience of thy pains and griefs?

His acquaintance with them is not that of One who scrutinizes them from the outside; He has passed through them. Let us consider the Apostle and High Priest of our profession, Jesus Christ. He was tried in all points as we are, with this difference only, that His trials were many times severer in their intensity. Hunger and thirst and homelessness; poverty and hardship; the misunderstanding of friends, the hostility of foes, the sorrow that bereavement brings, the anguish of being rejected by those whom one is trying to help and save, the dark, dark night when the love of God itself cannot be felt: He was familiar with them all, He understood them all. And He was one with God; He was God; God knew and experienced whatever He knew and experienced: Father and Son are so closely and mysteriously united that the One rejoices with the Other in His joy, and weeps with the Other in His pain and woe. Jesus, then, bore our griefs and carried our sicknesses: Jesus, whose thoughts are God's thoughts and whose ways are God's ways; and thus God Himself has been in our wildernesses before we set foot on the barren rocks and burning sands. You must know, many of you,

those very touching lines in which Cowper compares himself to a stricken deer that had left the herd, mortally wounded by the cruel huntsmen, and seeking only some quiet shadow where he might die in peace ; but there, he says, "there was I found by One who had Himself been hurt by the archers ; in His side He bore, and in His hands and feet the cruel scars"—One who drew forth the darts, and healed, and bade him live. There should be strong consolation here, in the remembrance that our God is not only the ever-blessed God, in whose presence is fulness of joy, and at whose right hand are pleasures for evermore, but the God who was tempted as we are, tossed with tempest, afflicted and not comforted. Art thou unmindful of Gethsemane and Calvary ? Does it not quiet thy fevered heart to feel that thou art not alone : that God is with thee even in the midnight and the storm, able to succour thee, because He understands thy needs so well, because He has drunk to its dregs thy bitter cup ?

## IV.

But why should His consolations be small with thee ? Hast thou considered His past dealings with others and with thyself ? Hast thou not learned the comfortable lessons these are fitted to teach ?

History—the history of Christian men and women from the beginning—is one of the books in which we are meant to read the character and grace of God. He has revealed Himself not only in the world outside, nor yet exclusively in the law and the Gospel, but in the careers and lives of His people through all time. They have been written for our admonition and for our encouragement too. And what do we find inscribed in these living epistles ? Why, the record is for the most part a record of trouble followed by deliverance, of storm succeeded by calm, of sorrow swallowed up in joy. We fancy that no one has ever been so tried as we are ; we count ourselves the most grievously afflicted among the children of men. Let us cast our eyes back over the past, and we shall be disabused of the notion. The people of God have never lived an easy life ; the Church has always been an anvil smitten by the hammer ; the bush has burned on age after age. Often the tempest was terrible in its violence. "They were stoned, they were sawn asunder, were tempted, were slain with the sword ; they wandered about in sheepskins and goatskins, being destitute, afflicted, tormented." That is the one side ; but there is another and a different one. Their sorest distresses were blessed to them. Their God sustained them under them, and brought them out from them wiser and holier. "Through faith they stopped the mouths of lions, quenched the violence of fire,

escaped the edge of the sword, out of weakness were made strong, wared valiant in fight, turned to flight the armies of the aliens." They would not have missed their most painful experiences for the wealth of the world: they found out thou better than at any other time the power and the mercy of God. And all this is told us for our learning, that we may have patience and comfort and hope when our hearts are in perplexity. Yes, and surely our own history has a similar message for us, if we will but consider it. God has brought you and me out of six troubles, and He will not fail us in the seventh. He has before now led us to be thankful for our heaviest crosses. He has more than once shown us the incalculable value of His discipline of our souls. Hast thou lost sight of this, O weary and desponding heart? Dost thou not believe in the God who has been a safe stronghold to all His people, though their distresses were greater than thine, and who has already done thee good in the furnace? Bless Him, and forget not all His benefits.

## v.

I ask you to go on to another point. Assuredly God's consolations ought not to be small with thee: He speaks to thee, and thou mayest speak with Him.

He has glorious words, words great and precious, for thee: the words we call His promises. They meet every necessity in which we can be placed; they are a medicine for every sickness; they are a rod and a staff in all our times of frailty and fear. Over against each of our troubles God has put one of His good and comfortable words, and if we look for the special promise that suits our case we shall find it without fail; "His gracious thoughts to us-ward far above all thoughts are gone." The Bible is like the midnight sky studded with all the stars; just as bright and cheering and numberless are its assurances of peace and not of evil. A good writer of to-day tells us that he walked out once in the dark with his little daughter, and she said to him that she was going to count the stars; and by-and-bye he heard the child whispering, "Two hundred and twenty-one, two hundred and twenty-two, two hundred and twenty-three." But soon the confession came: "Father, I never thought they were so many," and the brave effort was given up in despair. Just as impossible would any attempt of ours be to count the promises of God; they are beyond our reckoning; they are meant to conquer and heal our manifold necessities. And if He speaks to us so graciously, we can speak to Him in return, crying out of our depths. We can take His words and make them our words, pleading for the ful-

filment of His own declarations, asking Him for evidence of their truth that our souls will not be able to gainsay nor resist. We can do what Luther tells us the Syrophenician mother did with Christ; we can "snare" God in the meshes of His promises: God who is infinitely willing to be thus snared and captured. He will not repudiate His engagements; nothing pleases Him more than our seizing fast hold of them, and resting on them utterly, and looking for their performance. So, because He speaks to thee and thou canst speak with Him, thou hast much comfort, and His consolations should not be small with thee.

## VI.

I have not done yet. Why lose heart and hope? He sends no trouble on thee without sending many alleviations along with it.

The cloud has always a silver lining; in the gloomiest night some star appears.

" No darkness is so deep, but white  
 Wings of the angels through can pierce;  
 Nor any chain such heaps lies in  
 But God's own hand can hold it light;  
 Nor is there any flame so fierce  
 But Christ Himself can stand therein."

Shall we think of some of these streams in the hot and dreary wilderness, some of God's methods of lightening our distresses? "He giveth His beloved sleep," the Psalm says; and how much the quiet rest of sleep does for the sick body and the troubled mind! To get rid of the consciousness of the burden for a few hours every night, to awaken refreshed and more cheerful, to feel that all the time we were steeped in forgetfulness God sat by us and watched and considered what would be for our good—the God to whom darkness and light are both alike, who keepeth Israel and neither slumbers nor sleeps: have we ever been sufficiently thankful for this alleviation of our sorrows? Or, suppose that we are distressed on account of the indifference and sin of others, of someone whom we are anxious to lead to the gate of the kingdom. Well, but he is not always so careless, or so satisfied with the world, or so hot and hasty in his pursuit of unholiness. He has moments, they come to every man, when his soul is impressed by higher things, and there is a far-away look in his eyes, and we see that he is willing to listen to the truth of God which brings life and peace. That is an opportunity our Lord has sent us; He has given us this chance of accomplishing that on which our hearts have been set so long and so earnestly; if we take ad-



vantage of it, it is impossible to tell what we may do through Christ who strengtheneth us. That is another of God's alleviations. And then there is the sympathy of true and loving friends, those who understand something of God's secret, those whom He has comforted in their own tribulations that they may be able to comfort them who are in any trouble. Eliphaz and Bildad and Zophar, who spoke to Job's hurt rather than to his healing, may have their representatives still; but the world is full of Christians of a different stamp, tender-hearted, bearing one another's burdens and so fulfilling the law of Christ. It helps us to have the grasp of their hand, and to listen to their words, however falteringly they may be spoken, and to kneel down with them in united and fervent prayer. These are but samples of the way in which God relieves the distresses of His people. He suffers none of them to be banished to the blackness of darkness. And if this be so, why shouldest thou write bitter things against Him?

## VII.

Let me turn to one other consideration. Hast thou learned the end which God has set before Him in afflicting thee, the purpose which He wishes to fulfil?

It is a twofold end. He means to do thee good, and He means to glorify Himself in the eyes of the world. It may be difficult for His people to believe that He is planning and bringing about their good when He compels them to pass through fire and frost, "the rock-waste and the river"—difficult in the extreme. Or, if they do believe it, they fancy that the lessons mastered in the school of sorrow, and the results gained, and the harvest reaped, will only be understood in eternity, when the present life is over and done, in that future world which seems so distant from the world where they live and move. But God's intention is that their blessedness should be promoted and enlarged, and that the glorious purpose should be achieved on this side of the grave and before heaven is reached and entered. He means trouble to rescue us from the undue love of earthly things, and to teach us to seek our all in Him, and to chasten us into meekness, and to make us more holy and therefore more happy; He means it to fulfil a hundred gracious ends in our experience. If we cherished a simpler trust in Him and His wisdom and love, we should glory in tribulations also, knowing that tribulation worketh patience, and patience experience, and experience hope; and hope maketh not ashamed. And then, through the crosses of His people, God's glory is to be spread abroad in the world. He desires that men and women, who care for none of these things, should see

how He supports us in our trials and makes His grace sufficient for us, how He keeps us cheerful in the midst of distresses that would crush them to the earth, how He gives us the victory over every enemy and evil : should see this, and be impressed, and be led to glorify our Father who is in heaven. If that end is to be gained, He must not afflict us above what we are able to bear ; His hand must not be laid so heavily on us that the world will find in us those who are heart-broken and hopeless ; we have a guarantee and assurance here that our God will chasten us in measure and not unduly. But, if we are to advance His honour, a duty is imposed on us too—the duty of watching against querulousness and unbelief and murmuring, of receiving well whatever He may send. It would ill become us to give the world a wrong idea of Him, to picture Him as a hard taskmaster, to bring up a false report of His good land. In joy and in sorrow, at noonday and at midnight, in life and in death, let us magnify Him before men. If thou wouldst but remember, O my soul, the ends God has in view in chastening thee, thy highest good and His own glory, thou wouldst find abundant consolation in the chastening. Thou wouldst sing the song of the old prophet : “Though the fig-tree shall not blossom, and there be no fruit in the vines ; though the labour of the olive fail, and the fields yield no meat ; though the flock be cut off from the fold, and there is no herd in the stalls ; yet will I rejoice in God, I will joy in the God of my salvation.”

These are some, by no means all, of the consolations of God. They pertain to His own people ; they are meant for them. But He desires to include us all in that number. He calls us in the Gospel by the love of Christ. He calls us within our own hearts by His Holy Spirit. He calls us individually and earnestly. And if to some the call is not effectual, whose fault is that ? Not His, certainly. He addresses it in perfect faith to everyone. Do let us take Him for our God, our Guide even unto death. Then about our life, from its beginning to its end, we may say what He said about creation, when it had just passed sinless and beautiful from His hands : “Behold, it is all very good.”

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## THE SERAPHIM AND THEIR SERVICE.

(AN INDUCTION ADDRESS DELIVERED AT KILWINNING, MAY, 1889.

BY THE REV. PROFESSOR J. SPENCE, AUCHINLECK.)

MY DEAR BROTHER,—The duty has been laid upon me by the Presbytery of addressing to you a few words of exhortation on this interesting, and to you and the congregation here, most solemn occasion. Now, in addressing myself to the performance of this duty, I feel myself placed, in your case, in a position of peculiar difficulty. Had you been a young soldier of the Cross just buckling his armour on—a young minister of Christ just setting out on his great life-mission, and entering on his great life-work, it would have been comparatively easy for me to have uttered words, which might have proved helpful to you, in the way of pointing out how the great life-battle was to be fought, and the great life-work done. Very different from this, however, is the position you and I to-day occupy in relation to each other. You have been actively engaged in the holy war almost as long as I myself have been ; you therefore know, as well as I can possibly do, the foes you have to fight, the weapons you have to wield, the Captain under whom you have to serve, and the cause for whose advancement and triumph you have to strive. You have already been for a long series of years a minister of Jesus Christ, and consequently you are intimately acquainted, not from theory alone, but from a lengthened practical experience, with the high duties and paramount claims of your holy office. You know better than I can tell you how to perform the one, and how to respond to and meet the other. You know, as well as I can possibly do, how to preach the Gospel, how to instruct the young, how to visit the sick, how to take the oversight of souls, and how to perform “all the parts of the ministerial office to the edification of the body of Christ.” You are well acquainted, too, with the peculiar difficulties and discouragements of a minister’s life ; for I have no doubt that in the course of your ministry you have had often personally to encounter and face them. You know also the grand encouragements, the high and holy joys of the faithful servant of Jesus, for I believe that in your inmost soul you have had a blessed experience of them all. I cannot expect, therefore, to say anything in connection with your office and work with which you are not already quite familiar. All that I can hope to do is just to stir up your pure mind by way of remembrance, although you know these things already, and are established in the present truth ; and instead of attempting to give you detailed directions as to the various duties which will fall to be discharged by you as pastor of the congregation here, as this in your case would be quite

superfluous, I think it will be better on the present occasion to make my remarks somewhat more general, and simply to say a few words to you, and at the same time to myself, as to the spirit in which it becomes the minister of Christ to discharge his duties—the spirit in which he should ever strive to do his work.

What, then, is the spirit in which the servant of Christ should endeavour to discharge his duties and do his work? To this I would reply that he should ever strive to discharge his duties in an angelic spirit, to do his work in the same spirit in which the angels do theirs. Among the many honourable and significant names given to ministers of the Gospel in the New Testament there is none more honourable, none more significant, than this: they are called “the angels of the Churches;” that is to say, they are to be in the churches to which they minister what the angels are, to live and act as the angels do, to serve God, to serve Christ, to serve their brethren of mankind even as the angels serve them. You remember how the angels place themselves alongside of us who are the ministers of Christ, and claim to occupy precisely the same position and the same relation to Christ that we do. “I,” said the angel to John in Patmos, “am a fellow-servant with thee, and with thy brethren the prophets, that hold the testimony of Jesus; worship God.” (*See Rev. xix. 10, and xxii. 9, R. V.*) Angels in heaven and ministers of Christ here on earth are thus fellow-servants of the one Master, called to spend their existence in the service of the same Lord; and this being so, it surely must be eminently becoming that we should strive to imitate our fellow-servants the angels in the manner and spirit of their service. Yea, should not our highest aim and holiest ambition be to make our service here on earth, as far as that is possible and attainable, a copy and a counterpart of the pure and perfect service of heaven? This at least is what Christ would have us to pray for and strive after, that we may do the will of our Father even as it is done by the angels who are in heaven.

Now, while it is not customary in such addresses as this formally to take a text, perhaps you will bear with me if on the present occasion I practically do this; for there is one passage in Old Testament Scripture which, I think, brings before us very forcibly and very fully, the angels in the character, the spirit, the mode of their service, and which, therefore, sets before us very forcibly and very fully what the character and spirit of our service ought to be. The passage to which I refer is that in which Isaiah describes the vision of Jehovah in His glory which he had when first called to be a prophet of the Lord. He first of all describes the great Monarch of the universe, and the glorious high throne on which He sat, where high the heavenly temple

stands. "I saw the Lord sitting upon a throne high and lifted up, and his train filled the temple" (Isa. vi. 1.) Having thus brought before us the King in His regal majesty seated on His throne, he next describes His royal retinue, the attendants that surround His throne. "Above Him (or beside Him) stood the seraphim. Each one had six wings; with twain he covered his face, with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of Hosts; the whole earth is full of His glory. And the foundations of the thresholds were moved at the voice of him that cried, and the house was filled with smoke. . . . Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar; and he touched my mouth with it, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged" (v. 2-4, 6.) These seraphim are, to some extent, ideal figures, but they may be safely taken by us to represent the highest creaturely life of the universe in its relation both to God and man, to represent the loftiest created intelligences, the highest of created beings, in their attitude to God, their character, their worship, their work; and thus they set before us what our attitude to God, our character, our worship, our work as ministers of Christ, ought to be.

Notice, in the first place, the name by which these lofty intelligences are called. It is a very striking and significant one. They are called the *seraphim*. Now, this term is derived from a Hebrew verb *saraph*, which means *to burn*, and so denotes the burning or fiery ones. This name, the seraphim or fiery ones, no doubt describes the appearance they presented to the prophet's vision; but it may also be taken as descriptive of the inner nature and character of the beings it is used to designate. They are beings whose nature is all on fire, whose hearts are all aglow; they are the beings with the burning souls, with the fiery hearts. Among all their countless hosts there is not one cold, indifferent soul, not one cold or lukewarm heart. No, on the altar of every seraph's soul there burns with a bright and brilliant flame, there burns for ever, the holy fire.

Now, is not this just what we, as ministers of Christ, should earnestly aspire and aim to be—seraphim, men whose natures are all aglow, men whose lips and whose hearts have been touched, whose moral and spiritual being has been pervaded and penetrated with the heavenly fire. In this world in which we dwell there are many strange anomalies and great absurdities, but among them all there is surely no anomaly so strange, no absurdity so great, as that of a minister of the Gospel, a servant of that God who is love, of that

Jesus who poured out His heart's blood for man's salvation, with a cold or lukewarm heart,—a minister of Christ, on the altar of whose soul there burns not at all, or burns but faintly and feebly and fitfully the holy fire.

Now, what is the fire that burns in the seraph's soul, that flames on the altar of the seraph's heart? It is, for one thing, the holy fire of hatred to sin. In every seraph's heart there burns with a bright and brilliant flame the sacred fire of hatred to sin, of aversion and hostility to moral evil in every form. Themselves perfectly holy, they hate with a burning hate all that is unlike themselves in the characters and lives of God's intelligent creatures; loving God with an ardent love, they hate with a burning hate everything that is unlike God or antagonistic to God in the universe He has made. They know what sin is, and what sin has done, and therefore they hate it with an intense and burning hate. This appears from the very fact that it is the holiness of God, His implacable enmity to moral evil, His unchanging, everlasting hatred to sin, which they specially adore. They cry one to another, Holy, holy, holy, is the Lord of Hosts. Now, the energy and intensity of their hatred of moral evil may be measured and gauged by the intensity and earnestness of their adoration of God's holiness. And how intense and earnest that was we learn from the prophet's narrative. With such burning ardour, with such intense earnestness did they throw themselves into the adoration of God's holiness, that we are told they cried one to another, and as they uttered the words of adoration the very pillars and door-posts of the heavenly temple shook and trembled, and the house was filled with smoke. How brightly, then, must burn on the altar of their hearts the holy fire of hatred to sin.

Now, if you and I are to be worthy and efficient servants of the great Master, Christ, we must imitate the seraphim in this; we must strive to be seraphim in our abhorrence of moral evil; there must burn always brightly on the altar of our hearts the holy fire of hatred to sin. "Behold the Son of God goes forth to war," and you are called not only to follow in His train, but to take an active part, a foremost place, in the holy strife. Now, as in the ages past, He who hath on His vesture the name written, King of Kings and Lord of Lords, is engaged in internecine conflict with moral evil, in a holy war which has for its object and end the utter overthrow and destruction of sin, and you, as one of those who are called and chosen and faithful, are summoned to take your place in the very forefront of the fight. Now, surely if you would take an honourable and successful part in this holy warfare, you must have in your heart not only an ardent love to the great Captain under whose banner you

fight, but also a burning hatred to that fell enemy of God and man it is your life-mission to fight with and overthrow. It is well for every minister of Christ to cherish to the uttermost this sublime passion of hatred to evil, for he may rest assured that the more thoroughly he does this, the more completely his whole spiritual being is possessed by this passion of hatred to sin, the more successful will he be as a soldier of the Cross, the deadlier will be the blows which he aims at the great enemy, the grander will be the victories which he wins for goodness and for God.

But there burns in the seraph's bosom also another, though a kindred fire, and that is the fire of holy love, the fire of love for goodness, love for God, and love for man. Repelled by the utter ugliness and deformity of moral evil, they hate it with a burning hate; but attracted by the surpassing beauty of holiness, smitten with the transcendent loveliness of moral goodness, they love it with a burning love. Dwelling evermore in His immediate presence, gazing unceasingly on His infinite beauty and loveliness, living in the sunshine of His smile, they love God with an ardent and whole-hearted love. Looking down with an eye of heavenly pity and compassion on earth, with its sorrows and its sins, with all the love of their large hearts they love and long to bless and save the souls of men. In their heavenly home they live in, and breathe habitually, the very atmosphere of love. The fire of love is a fire which pervades and penetrates their entire spiritual being; love is the grand motive principle and power of their celestial lives. Theirs is a love which burns, and which burns on always and for ever; theirs is a love the flame of which never grows dim, the fervour of which never waxes cold, but fed ever anew from the central fire, it burns ever on with a steady and perpetual glow.

Now, surely if there is any one thing more than another in which the minister of Christ should seek to be like the seraphim, it is in this: one thing above all others he should earnestly aim at and strive after, to have his heart filled, his entire spiritual being penetrated by the fire of holy love, to have, as the controlling factor in his spiritual character and life, a burning love for holiness, a fervent love to God, an ardent love to the souls of men. Of all the equipments and qualifications for the ministerial office, there is, perhaps, none which is of such paramount importance, none so absolutely essential to success in its highest forms, as this. A healthy body, an eloquent tongue, a clear intellect, a comprehensive knowledge in the region of things human and things divine,—all these are excellent gifts, earnestly to be coveted, and, as far as that is possible, diligently to be cultivated by the minister of Christ; but incomparably better and more to be

desired than any or all of these is the loving heart—the heart that is all aglow with love to Jesus, that is all on fire with love to the perishing souls of men. “Though I could speak,” says Paul, “with the tongues of men and angels, but have not love, it profiteth me nothing.” To speak not only with a man’s but an angel’s tongue, to be able to tell the story of redeeming love, and entreat men to be reconciled to God, with all the magic charm and persuasive eloquence of an angel’s speech,—would not that be something devoutly to be wished, earnestly to be desired by those whose hearts are set on winning souls for the kingdom of God? And yet, after all, what would it avail us to be masters of the eloquence that falls from the seraph’s lips if we were wholly destitute of the love to God and man that burns in the seraph’s heart? “If,” says Paul again, “I have the gift of prophecy, and understand all mysteries and all knowledge, but have not love, I am nothing.” To understand all mysteries, to comprehend and possess all knowledge, what a grand and glorious thing would that be! Yes, there be some among us deep down in whose hearts there is an earnest desire to know, an insatiable craving to know all that can be known, whether human or divine, to understand all the mysteries of God and man, of heaven and earth, of the present and the future life. But, my brother, though this craving of our souls to know were gratified to its uttermost extent, though we possessed and could call our own all the vast treasures of knowledge that are stored in a seraph’s mind, what would it all avail us if we were wholly destitute of the holy fire of love that burns so brightly in the seraph’s heart? A thousand times more to be desired by the minister of Christ than the seraph’s eloquent tongue, or than the seraph’s commanding intellect, is the seraph’s loving heart. Let us, then, as ministers of Jesus Christ, covet earnestly, and cultivate with all diligence and zeal, the best and highest gifts; but more earnestly and zealously still let us covet and cultivate, as the crown and consummation of them all, the heavenly, the seraphic, the divine affection of love. While not neglecting the careful education of the intellect, let us above all devote ourselves assiduously to what is more important still—the education of the heart; for there is a profound truth in the often-quoted maxim of the great Neander, *Pectus est quod theologum facit*. It is the heart—the heart more than the head, that makes the theologian; it is the loving heart more than the lofty intellect that makes a man an efficient and successful minister of Jesus Christ.

I might also have mentioned, as elements in the fiery character of the seraphim, their burning zeal and ardent devotion. There burns brightly on the altar of their hearts the fire of holy zeal for



the honour and glory of God, of ardent devotion to the service of God, to the welfare of man, to the cause of holiness and truth the whole universe over. And if you and I would be good and faithful servants of Jesus Christ, there must be in us also something of the same ardent zeal for the glory of God; the same holy fire of fervent devotion, of entire and whole-hearted consecration to the highest and holiest of all causes must burn on the altar of our hearts. In a word, the more that you as a minister of Christ are a *seraph*, a burning one, the more brightly the holy fire of love and zeal and devotion burns on the altar of your heart, the more completely it pervades and penetrates your spiritual being, the more it breathes from and gives a tone to all your words and deeds, the more intensely active, the more blessed, the more powerful and successful will your ministry become. The more intensely active—for the fire of love and zeal burning brightly in your soul will not suffer you to rest or to remain inactive, but will stir you up to the highest activity and diligence of which your nature is capable in the service of God and man. The more blessed—for the fire of holy love to God and the souls of men will make the hardest labour light, the heaviest burden easy to bear; it will make your work for God and man, however arduous and difficult in itself, a pleasure and a joy. The more powerful and successful—for love and zeal and devotion are the mightiest forces in all the universe; there is in them a power such as nothing else possesses, to win souls to goodness and to God, and to gain men for the kingdom of heaven. Let the fire of holy zeal and love and devotion burn in your soul, breathe from your words, pervade your work, and your ministry cannot fail to tell for good on the immortal souls committed to your care. Be all aglow yourself with holy zeal, be all on fire with love and devotion, and other souls will catch the sacred flame, other hearts than yours will have enkindled within them the holy fire, and begin to glow with love and zeal and devotion. And what could you desire more than this, to be the medium of communicating to other souls a fire of zeal and devotion, the means of enkindling in other hearts a flame of love akin to that which burns in the breasts of the seraphim beside the throne?

Notice next the attitude of these seraphim, the position which they occupy in relation to the throne and to the King who sits upon it. "Above it," rather "above Him," or as the words of the original might be rendered, "Beside Him were standing the seraphim." "Possessed apparently of human form, and in an erect posture, they stood in a double choir about the throne, each with two of his wings seeming to support himself upon the air."<sup>1</sup> They stand in the very

<sup>1</sup> Driver, Isaiah, p. 17.

presence chamber of the King; they stand before the Lord. Now throughout the Bible, to stand before the Lord just means to be a servant of the Lord. This is what is meant when it is said of the Levites that they were separated to stand before the Lord (Deut. x. 8), what Elijah meant when he said before Ahab "As the Lord God of Israel liveth before whom I stand" (1 Kings xvii. 1), and Gabriel when he said to Zacharias, "I am Gabriel, who stand in the presence of God." Standing before the Lord is thus the attitude of service, the attitude of those who know and feel themselves to be servants of the sovereign Lord. Such was the attitude of the seraphim on the present occasion; they occupy the position befitting those who are servants of the King. This they are, and this they count it their highest glory and honour to be; there is no position in all the universe they would exchange for this; no title which could be conferred upon them would they consider so noble as this, to be designated servants of the most High God.

Such is the attitude and such the position of the seraphim before the throne. And, precisely similar, my brother, is the position you are called upon to occupy, that of a servant of God, yea, a bond-servant, a slave of Jesus Christ. And surely there is no position in all the world so truly honourable and noble, none so earnestly to be coveted and desired as this,—to be a servant of God, a slave of Jesus Christ. "Who would be a traitor knave, who so base as be a slave," asks our great national poet, and truly to be the slave of a fellow-man is base; it is degrading to the God-given manhood that is in us all. But to be the bond-servant of God, to be the slave of Jesus Christ, to resign ourselves to Him in absolute property and possession, to employ every faculty, every energy, every power in absolute submission and service to Him, is not ignoble or base. Such slavery as this is the most perfect freedom; such slavery as this is the highest glory and dignity of man. Paul, I am sure, would not have regarded it as any great thing, or as a thing to be much elated about, even though he had been able to write over against his name, King of Judea, or even Emperor of Rome, but he did count it a grand and glorious thing—a thing which he regarded as his crowning distinction and privilege—that he could write himself down Πάυλος δούλος Ἰησοῦ Χριστοῦ, Paul the bondman of Jesus Christ. And you too, my brother, if you have imbibed aught of the spirit of the great apostle, will count it your highest honour to be a servant of God—a willing slave of that Saviour who loved you and bought you with his blood. You would not exchange the proud position you occupy for all the dignities of earth; yea, would you not be what seraphs and apostles glory to be—a servant of God—rather than monarch of the mightiest kingdom, or autocrat of all the world?

But the attitude of the seraphim not only suggests to us the idea of the service they have to render to God, but also reveals to us something as to the nature and character of their service. Thus it sets before us the readiness and promptitude with which their service is ever performed. They stand in the presence of the King, with wings outspread, waiting for His commission and command, ready at the slightest expression of His will to go wherever He may send them, to do whatever He may bid them do. Until the command is issued, the seraph stands before the King in the attitude of patient expectancy, but no sooner does the command go forth than the seraph is off—speeds away without a moment's delay to do the thing the King commands. What the thing is, whether it be a great thing or a little thing, matters not at all to him; if he is bidden do it, he does it at once without a cavil or a question. It has been strikingly said that if two angels were commanded by God—the one to govern a great empire, and the other to sweep a street crossing in its capital city—they would not exchange occupations. The one would not complain of his task as too great, nor the other of his commission as too mean and low, but without a moment's hesitation or question the one would go off to govern his empire, the other to sweep his street crossing, each recognising in the command he had received the sovereign will of his Lord. Now it is in the same spirit of prompt and ready obedience that we, as ministers of the gospel, should seek evermore to stand in the presence of our King, ready to go wherever He may send us, to do anything that He may command us to do. If he gives us some great thing to do for Him, let us endeavour, in humble dependence on His promised grace, to do it. But if it is His will to give us only little things to do, little services to perform, let us strive to do these little things, and perform these little services faithfully and well. John Newton was wont to say that he regarded every knock that came to his study door as a call and a commission from Christ. Here was a new opportunity of doing something, however small—of performing some service, however slight, for the Master whom he loved and served. That is the spirit of the seraphim who stand before the throne, and should also be the spirit of every true and faithful minister of Christ.

The seraphim stand before the throne in the immediate presence of the King. They habitually realise the presence of the great God; they are constantly conscious of being in the presence of the thrice Holy One. They live and act, therefore, evermore under His eye, and everything they do they do as unto Him. And would it not be well for us, as ministers of Christ, if we could be more like the seraphim in this, habitually realising the presence of the great Jehovah, think-

ing and speaking and acting evermore as in His presence, doing everything as "under the great Taskmaster's eye?" Would it not tend to exercise an elevating, solemnising, sanctifying influence upon us, and give a high and heavenly tone to our prayers, to our preaching, to our intercourse with men, if we could only keep habitually before our minds the thought that all we say and do is said and done in the immediate presence of the All-holy One?

The seraphim have this thought habitually present to their minds, and notice the effect which it has upon them; observe the influence which the realisation that they are in the presence of the All-holy One exerts upon them. They stand before the King, and as they do so, "with two of their wings they cover their face, and with two they cover their feet." With twain they cover their face, in holy reverence and awe; they feel that, as creatures, they may not dare to look with open face on the glory of the Holy One, and so, in reverence and awe and holy fear, they cover their faces as they stand before Him. And with twain they covered their feet, in profound humility and lowliness of mind. Realising the measureless distance that separates them, as creatures, from the great Creator, feeling that they are not worthy to have the eye of God resting on them, they, in deep humility, cover their feet with their wings, to screen themselves from the awful gaze. "Each seraph, with two of his wings, covers his face in reverence, that he might not gaze directly upon the Divine glory; and with two his own person in humility, not daring to meet directly the Divine glance."<sup>1</sup> Now, surely, as ministers of Christ, it well becomes us, as those who stand in the presence of the holy God, to cherish, like the seraphim, a spirit of holy reverence and profound humility. Does it not become us well to perform our every duty in a deeply reverential spirit, to have upon us, in all our ministrations, a reverential awe and holy fear of God, solemnising and sanctifying all our work? And with the spirit of reverence and awe should ever be combined a spirit of profoundest humility. Realising how unworthy in ourselves we are of the high position which we have been called to occupy, remembering our many deficiencies and imperfections, our multiplied shortcomings and sins, it becomes us well to be clothed with humility, knowing that God resisteth the proud, but giveth grace to the humble. In any man spiritual pride is a hateful and loathsome thing, but in none is it more hateful and loathsome than in a minister of Christ. That humility which becomes the seraphim so well, and forms the crowning adornment of their service, is equally becoming and beautiful when it graces the character and adorns the service of a minister of Jesus Christ.

<sup>1</sup> Driver, Isaiah, p. 17.

Whatsoever the seraphim do they do as unto the Lord, as an act of service directly and consciously done to God. Now, the comfort and success of our ministerial life will largely depend upon this—on our being servants of God in everything, on our doing everything that we do as unto the Lord. Whatever it may be you are called upon to do, strive ever to do it as unto the Lord Jesus, look upon it as something done directly to Christ. Let it be what it may, the composition of a sermon in your study or the preaching it from the pulpit, the teaching of the young in Sabbath School or Bible Class, the visiting the sick, or speaking a word of comfort to the sorrowful or bereaved, presiding at a meeting of Session, or attending a meeting of Presbytery or Synod, or whatever the work may be, endeavour to realise in regard to it, This is something done for God, this is a service rendered to Christ; strive to feel that it is such, seek consciously to do it as such. Oh, how much brighter and more blessed would our lives as ministers be, what a higher meaning and purpose would be given to all our ministrations, if we performed them all more entirely in this spirit, were we to do them all not as a matter of mere routine, or as things we know we have to do and are expected to do, but as acts of service done to our great Master, Christ! As Paul puts it, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus; whatsoever ye do, do it heartily, as unto the Lord and not to men, for ye are not the servants of men, but the servants of the Lord Jesus Christ."

Notice, again, with reference to these seraphim, that they are not merely servants, they are winged servants of God. Each of them had six wings, and with two of these wings he did fly. These wings were meant to help and further them in their great life-mission of serving God. They made the seraphim free of God's universe; with them they could fly from heaven to earth, and rise again from earth to heaven. Here below, on some mission of mercy and love, they could, whenever they willed to do so, rise above the earth and soar aloft into the region of the heavenly and divine. These wings of the seraphim, therefore, may typify to us the upward tendencies, the heavenward, Godward aspirations of the soul. Faith, hope, love, holy desire, everything that raises it above the earth, and lifts it into the region of the heavenly and the divine, may be said to constitute the wings of the soul. The great Greek philosopher, Plato, in one of the grandest passages of his writings, has very beautifully and effectively employed this image. He says that "the function of a wing is to lift the heavy body up, and to bear it aloft to those upper regions in which the gods have their abode. Of all material things, therefore, the wing is that which is most akin to the spiritual and divine. Now

the wings of the soul are fostered and strengthened by heavenly contemplation, by the contemplation of the ideal beauty, the heavenly wisdom, the divine purity. So long, therefore, as the soul continues fixed in the contemplation of heavenly things, so long do her wings continue strong, and she rises higher and higher into the region of the divine. But if the soul withdraw her gaze from the contemplation of heavenly things, and fix her eyes exclusively on the opposites of these, then her plumage begins to droop, her wings fall off, and she sinks downward, ever downward, to the earth." This thought, so beautifully expressed by the greatest of the Greek sages, is the very same thought which is also expressed by the sublimest of the Hebrew prophets: "They who wait upon the Lord shall renew their strength, they shall mount up on wings as eagles." They that wait upon the Lord, they who live near to God, shall rise above the world into the upper empyrean, they shall mount as on eagles' wings into the higher, holier atmosphere of heaven. Now, surely, my brother, it becomes us, as ministers of Christ, to have the wings of our souls strong and ready for the loftiest and most daring flights. In other words, would it not be well for us to cherish and cultivate to the utmost every upward tendency, every Godward, heavenward aspiration of our souls, to foster and cherish everything within us that would raise us higher up, that would lift us nearer God, and bring us nearer heaven than now we are. Let us aspire frequently, yea, habitually, to breathe the purer, heavenly atmosphere, to live even here the higher, heavenly life; for we may be well assured of this, that the less of earth and the more of heaven there is about us, the more unworldly, the more unearthly, the more heavenly our characters and lives are felt and seen to be, the more powerful for good and the richer in blessing will our ministry become. Goldsmith says of his village pastor that he lured his flock to brighter worlds and led the way; and if we would lure men to heaven, we must ourselves lead the way; if we would raise others up into the higher regions of the spiritual and heavenly life, we must ourselves mount up as on eagles' wings, we must ourselves breathe the higher atmosphere and live the heavenly life.

Notice next that each of these seraphim had six wings, and observe also the different purposes for which these wings were used. Four are used for purposes of worship, and two are used for purposes of active service and work. As Dr. Goulburn, in his "Thoughts on Personal Religion," well puts it, "With twain he did cover his face, and with twain he did cover his feet, this is the seraph's life of devotion; and with twain he did fly, this is his life of active service." The whole life of the seraph is a life of service; evermore and always he is a servant of God, but his holy service may be said to be broken

up, as it were, into two parts, to have in it two distinct constituent elements—worship rendered to God and work done for God. Sometimes it is the seraph's task to worship in the heavenly temple, to stand before the throne, and, in rapt adoration, to cry, "Holy, holy, holy, is the Lord of hosts, the whole earth is full of his glory." But at other times it is his duty to leave his position of worshipper before the throne, and it may be to fly to earth, and as God's messenger, to touch the lips of some sinful mortal of earth with the live coal from the altar, and say to him, "Thine iniquity is taken away, and thy sin purged." "The seraph himself," says the writer just quoted, "though the spirit of devotion is on him always, is not always engaged in direct acts of praise." With twain of his wings he doth fly—speeds forth on the errands God sends him—goes forth to do the work God bids him. His life is not all worship, nor yet is it all work, but a life of worship *and* of work both harmoniously combined.

Now as it is with the servants in the upper sanctuary, so is it also meant to be with us who serve God in the ministry here below. If our service is to be in any measure a copy and a counterpart of that of the seraphim, these two elements must enter into and combine to constitute it. There must be in it the elements of worship, adoration, thanksgiving, prayer,—intense, fervent, believing, importunate prayer,—devout and earnest meditation on divine things, the communion of the soul with God; but there must be also in it the element of active service—of earnest, devoted, persevering Christian work. A life all worship, though to a spiritually-minded man it might be a very pleasant and enjoyable life, would be a very selfish and unprofitable and un-Christlike life—a life very unlike that of the seraphim before the throne. On the other hand, a life all work without worship, without prayer, would be a very dull, barren, unproductive life—a life of effort and toil which would come to nothing—which would leave behind them no beneficent results. The comfort and success of your ministry, therefore, will in a large measure depend on the way in which you succeed in blending and harmoniously combining in your life these two elements of devotion and active service—of worship and work. Be it yours each day to feed your soul in the pastures of devotion, to gather fresh spiritual strength and energy from earnest prayer, and close fellowship with God; and when your enfeebled energies have thus been recruited with the bread of heaven—when you have got through prayer and communion with the Unseen the strength you need—then use the strength you have received from on high, and throw yourself with ardour and earnestness into the battle with sin, into the work you have to do for God and for the souls of men. Praying without

working, and working without praying will accomplish little or nothing; but praying and working, or as John Eliot put it, "Prayer and pains, with the blessing of God, will accomplish anything."

The seraphim have not only worship to render, homage to pay, they have also work to do; and notice what the special work was, which, on the present occasion, was given to one of these seraphim to do. He was sent forth and commanded, in God's name, to convey a message of forgiveness to a sin-laden, but penitent, mortal of earth, to touch his lips with the heavenly fire, so that they might be purged from the taint of sin, and fitted to speak burning prophetic words, that he, pardoned and purified and touched with the fire from heaven, might be fitted for his great life mission—prepared when the Divine call came to him, "Whom shall we send, and who shall go for us?" with a glad heart to respond and say, "Here am I, send me."

And is not this the very mission on which you too are sent, the very message with which you are charged, the very work which you are commissioned to do? Like the seraph, you have assigned you, as your high task, to go to sin-laden men, and to tell them that God is love, and that there is forgiveness with Him, to say to every one, who unfeignedly repents and believes the Gospel of Christ, "Thine iniquity is taken away, and thy sin purged." You do not claim any priestly power to bestow the pardon or impart the cleansing; you put in no priestly claim, any more than the seraph did, to be the mediator by which alone God's pardoning mercy and cleansing grace can reach the sinful soul. Just as the seraph was not himself the author of the forgiveness or cleansing, but simply the messenger sent to tell the prophet that he was forgiven and cleansed by God, the medium by which the fire of *God's* altar was brought into contact with the prophet's sin-stained lips and life; so you claim to be nothing more than this—the messenger of God's love, of God's pardon, of God's salvation; the instrument, if God so will it, of conveying the fire of His altar to the lips and hearts of men. But what vocation can be higher and holier, what life-work more noble and blessed than this, to tell to your fellow-mortals the glorious tidings of God's redeeming love, to tell the guilty of freedom, the polluted of cleansing, the enslaved of liberty, the lost of salvation, to thrill the hearts of sin-burdened ones with the great joy of forgiveness, and then by bringing them into contact with the fire that burns on the altar before the throne, to fit them for the service of the King, and make them glad with their whole hearts to respond to the call of a three-one-God, and to say each one, "Here am I, send me."

Such was the seraph's task, and to a being such as he, whose whole nature was aglow with love to God and man, the task must



have been a most congenial one—a task into which he would enter *con amore*, into which he would throw himself with all his heart and soul. And if you have caught anything at all of the seraph's fire, this will be to you also a most congenial task—a task in which you will find the highest joy of your existence, the most perfect satisfaction of your spiritual life.

I believe that to this very hour it is a source of gladness and joy to that seraph that he was permitted long ago to do such a signal service to the sin-burdened prophet, as to bring the joy of forgiveness and cleansing into his heart. And I am sure that the prophet has never forgotten what he did, and that to this hour he feels grateful to the seraph for the service he rendered and the joy he caused him, and will continue to do so for ever. And if you are permitted to do this signal service and bring this holy joy to any of your fellow-men, he will never forget it; he will feel thankful to you for it for ever. Every soul that you are the means of filling with the joy of pardon, every soul you are the means of gaining for the kingdom of heaven and fitting for the service of the King, shall be to you a crown of rejoicing in the day of the Lord Jesus—shall be to you in very deed a joy for ever.

And now, my brother, what more can I say to you than just this—try to become more and more seraphic. Seek in entering upon a new stage in your life work to get a fresh baptism of the heavenly fire, to have your lips and your heart anew touched by Him, “who touched Isaiah's hallowed lips with fire;” and thus equipped, to go forth with new vigour and energy and zeal to the great work to which you have devoted your life. Feed the flock of God committed to your charge, do for it faithfully and lovingly the shepherd's office, that so when the Chief Shepherd shall appear, you may receive the crown of glory that shall never fade away. Go, work to-day in the vineyard of the Lord; work diligently, earnestly, faithfully until the shadows of evening fall—until the hour shall come when the Master shall say to you, “Come up higher,” and shall bid you exchange the lower service of earth for the higher, the nobler, the everlasting service of heaven.

“Think not of rest; though dreams be sweet,  
Start up, and ply your heavenward feet.  
Is not God's oath upon your head,  
Ne'er to sink back on slothful bed,  
Never again your loins untie,  
Nor let your torches waste and die,  
Till, when the shadows thickest fall,  
You hear the Master's midnight call?  
Angel He calls you, be this your strife,  
To live on earth the angel's life.”

## THE GLORIOUS RETURN.

ABOUT six weeks ago a remarkable scene was witnessed in the North of Italy. Men from many lands and of every condition in life flocked to a quiet spot among the mountains. Men from Scotland were there; others came all the way from South America; and the King of Italy sent a representative. An eloquent preacher addressed the assembled people from the same text that another pastor had preached from on that day two hundred years before. When the sermon was over, five thousand people held up their right hands and swore a solemn oath to God to stand by one another in defence of truth and of their country. So solemn was the scene that many who were present wept tears of joy. What was the meaning of it all? What was the meaning of those old and tattered banners which some carried so reverently and watched with such jealous care lest one more fragment of them should be lost? They had gathered to celebrate "*La Rentrée Glorieuse*,"—the Glorious Return of the Waldenses to their native valleys two hundred years ago. From the earliest days of Christianity there has lived among the Alps a sturdy race of Protestants who could not be crushed out. They were cursed by Pope after Pope; army after army swept through their valleys; cruelties, the mere name of which would make your blood run cold, were inflicted upon them, but still they clung to their religion and their liberty. These simple herdsmen and vine-dressers have a history such as Scotland itself cannot show. Sometimes they were reduced in numbers to a few hundred, and all hope had gone, when suddenly, as if by a miracle, deliverance came. For centuries they struggled on amidst persecutions the like of which you never heard of. In Christmas of the year 1400 an army entered one of their valleys, and next day fifty young children were found dead among the snow, some lying on the bare ice, others locked in the arms of dead mothers. On another occasion three thousand took refuge in a cave; wood was piled up at the entrance and set on fire. All the inmates perished—smothered by the thick smoke. Four hundred infants were found in the cave in cradles or in their mothers' arms. At other times these brave Waldenses suffered death by burning, or by drowning, or by terrible tortures. Hugo Chiamps had his entrails torn from his living body. Peter Geymarali had his entrails torn out and a fierce cat thrust in to torture him. Maria Romano and Magdalen Foulano were buried alive. Susan Michelini was bound hand and foot and left to perish of cold and hunger. Bartholomew Faché, gashed with sabres, had the wounds filled up with quick-lime and perished thus in agony. Daniel Michelini had his tongue torn out for praising God.

James Baridari perished covered with sulphurous matches which had been forced into his flesh under the nails, in the nostrils, in the lips, and all over the body, and then lighted. Daniel Revelli had his mouth filled with gunpowder, which, being lighted, blew his head to pieces. Maria Monnen had the flesh torn from her chin and cheek-bones so that her jaw was left bare and she was thus left to perish. Paul Garnier and Susan Jaquin were slowly sliced to pieces. Anne Charbonnier was impaled and carried on a pike as a standard. Daniel Rambaud had his nails torn off and was asked to abjure the Gospel. He refused. Then his fingers, feet, hands, arms and legs were separately cut off, and each time he was asked to abjure the Gospel. Cruelties, worse even than these, and which cannot be described in words were inflicted upon the poor Waldenses. Still they struggled on. Catalan Girard cried from amid the flames, "Bring me two stones." The bystanders, curious to know what he intended to do came nearer. "You think," said he, "to extinguish our poor churches by your persecutions. You can no more do so than I, with my feeble hands can crush these stones." Another addressed the multitude who gathered round the fire that was consuming him, in such a way as to make them weep. Then raising his voice he sang aloud till death ended his song. Mountains seem to have been meant by God for the protection of His people. Climbing far up among the grand old Alps by paths which they afterwards shuddered to look at, these heroic people were able to keep whole armies at bay with a handful of men. On one occasion six men withstood a whole army. They bravely took up their position in a narrow pass between two huge rocks. Two knelt in front and fired, two stood behind shooting over their heads, and the remaining two stood behind loading the empty rifles. At one time their army was reduced to five hundred, but though the enemy's was nearly twenty thousand strong, they battled on for the glorious truth. "The people that know their God shall be strong and do exploits," says the Bible; and a man who lived at that time said, "I had always considered the Waldenses to be *men*, but I found them *lions*." Their faith never failed. They seldom had peace, and when they had, they had to dress their vines with their weapons of war beside them. Louis XIV. of France whom the whole world feared, was about to die. He asked the priest who acted as his confessor how he might get the pardon of his sins. The priest told him that he could atone for all his past sins by rooting out the Protestants.

An army of 15,000 was forthwith sent to conquer the indomitable Waldenses. In the first battle this large army was beaten back with a loss of five hundred, though the Waldenses only lost two men.

But the French army at length managed by deceit what they had so often vainly tried by force. In every valley they told the people that all the other valleys had yielded, and it was hopeless to resist. They believed the lie, and submitted. Three thousand were immediately massacred. The rest of the little nation—12,000 or 15,000 in number—were shut up in various prisons and fortresses throughout Italy. The Waldensian valleys were empty. If ever the great white Alps seemed lonely, they did so now. No smoke rose from the stone-weighted roofs in the valleys to cheer the weary traveller with hope of shelter and refreshment. No psalm was sung when in the morning and evening the sun-light tipped the snowy peaks with red. The pastures were forsaken. The vines were untrained, and the grapes grew wild. The woodman's axe was not heard in the chestnut groves. The nation was in prison, and in the dungeons how terrible were their sufferings! The bread was bad. They had putrid water to drink. They were exposed to the sun by day, and to the cold by night. They were compelled to sleep upon the bare pavement, or on straw so full of vermin that the stone floor was preferable. Disease broke out, and many died. Of the 15,000 hardy mountaineers who entered these terrible dungeons, only 3000 wretched beings came out alive. The 3000 were set free—but not to return to their homes among the hills. They must be driven, hungry and weary as they were, across the hills into exile in another land. Their enemies would not give them time to recover their strength, or to wait till the tempests of December were over. One hundred and fifty died during the first march. Eighty-six perished in the whirling snow next day. For three weeks that ever-thinning procession travelled on over the mountain-passes to Geneva where they were kindly welcomed. Way-worn, sick and faint, frost-bitten, so that they could not shake the friendly hands extended to them; with tongues swollen so that they could not speak, they reached the city. Some fell dead at its threshold. For three years the Waldenses lived in exile, but longer they could not stay. Oh, how they longed to be once more among their native mountains. When they prayed to God, they turned their longing eyes towards the snowy peaks that were so dear to them. Determined to see once more their native valleys or perish in the attempt, eight hundred survivors set out. In the starlight, they sailed across the lake, after bidding their Geneva friends a loving and grateful farewell. Led by Henri Arnaud, who was both general and pastor, they encountered many difficulties, suffered terrible hardships, gained almost incredible victories, till at length they reached the only church that was still standing. All the others were in ruins. The

building was too small to hold the seven hundred men that now composed the heroic band. The little church was filled. Those who could not get in stood outside. Henri Arnaud stood on a table in the porch and preached to them. The service was begun by their singing, "Oh God why hast thou cast us off?" and then they listened to a sermon from the words, "Many a time have they afflicted me from my youth may Israel now say." Then the seven hundred warriors sang the psalm, and you can hardly wonder if their voices sometimes trembled as they sang. This was the Glorious Return, and well it deserves the name.

The enemy now came in such numbers, that the little band was hemmed in on every side. Determined never to yield again, they began gradually to ascend a lofty mountain called La Balsiglia, and entrenched themselves far up on one of its lofty peaks. Winter was near, provisions and ammunition were scarce, but they still determined to hope in God. There was only one way by which the enemy could come up the hill to attack them, and it was carefully watched and strongly defended. For a whole winter the four hundred—for that was the number of the survivors now—held their position, and morning and evening prayer and praise ascended from their strange fortress which seemed more like an eagle's nest than a human habitation. Twenty-two thousand troops surrounded the hill. Five hundred picked men came up to attack them one day, but only twenty went down alive. Not a defender was killed. Cannon were at last brought to bear upon the fortress, and the sounds of artillery echoed among the hills. All hope of escape seemed now gone, but even at the eleventh hour, help came in an unexpected and wonderful manner. Down came a rolling mist, lower and lower, till it covered the camp and completely obscured everything. A bold mountaineer offered to lead the remnant of the army down by a dangerous path known only to himself if they would follow him. They did follow him right gladly. What was the astonishment of the enemy next day when they prepared for the storming of the rocky fort, to see it entirely deserted! The four hundred Waldenses reached Pra del Tor, and great was their joy and amazement to be told that peace had come to them at last. Germany, Britain, Holland and Spain, had united to crush the power of Louis XIV. so that the French army would have to leave the valleys of Italy immediately. Can you wonder that such a glorious history should be commemorated by an assembled multitude taking a solemn oath to maintain their dear-bought liberties? And need you wonder if the hearts of the covenanters of our own small Church in Scotland feel refreshed and delighted to hear of such a solemn covenant being renewed?

## "POWER FROM ON HIGH."

PAPER READ AT MEETING OF U.O.S. SYNOD—EDINBURGH, MAY,  
1889.

BY THE REV. EBENEZER RITCHIE, PAISLEY.

(*Concluded.*)

THE disciples had also the power of setting great and good example. On them was imprinted the likeness of their Master, trained with Him they had caught some of His Spirit, baptized by Him through the sending of the Spirit they became eminently qualified for witnessing by their lives. They had the power of untiring zeal. Never did they declare they had done enough for Christ or were unfit to do more for Him. They were true, faithful and zealous right on to the end, many of them sealing their witness with their blood. They became living sacrifices—passing through perils of all sorts and sufferings untold, yet their zeal burned within them. Not till God's work for them on earth was done did He take from them that immortality which He gives unto His own while He needs them on earth, and even then, they did not cease to labour and witness because their zeal had failed, but because God's work for them on earth was done and their zeal was needful for the praises and the service of another world.

Power such as this we require, and it we may expect when we wait for the promise of the Father. The discouragements which rise before us, and the difficulties which surround us in witnessing for Christ are not more terrible than those which surrounded the followers of the Lord when they, a little band of faithful and devoted ones, first set out to win the world for Christ, relying on the word, "Not by might nor by power, but by My Spirit."

If they accomplished much for Christ why may not we? if they were those who earned at last "Well done" for their well doing, why may may not we? If they were faithful witnesses in the midst of a perverse generation, why may not we, who serve the same Master, do the same work and have promise of the same power? The fact is that the world is to be won for Christ according to that arrangement which He himself has planned, viz., that they who would witness for Him be first of all consecrated to Him and filled with His Spirit. A holy church is a conquering church. A faithful witness is—must be—a successful witness, even though to the eyes of the world the reverse may appear. "And he that reapeth receiveth wages and gathereth fruit unto eternal life that both he that soweth and he that reapeth may rejoice together." (John iv. 36, 37.)

"Whate'er may die or be forgot,  
Work done for God, it dieth not.

Let us rejoice that it is so, and humbly thank God that He Whose the Church is, Whose the truth is, and Whose the world is, has so arranged matters that in no way but His own can His work ever be

accomplished. This divine arrangement, and certainty of accomplishment of the Divine purpose, is not to circumscribe or supersede our own exertions. The gracious influences of the Spirit and His power descend not to make us idle any more than the breeze blows to send the sailor to his hammock, or rock him in the cradle of the deep. The freshening breeze rouses the seaman's activity, makes him shake out every yard of canvas, and crowd all sail upon the bending mast, that he may gain the full advantage of the propitious gale. *It ought to be so with us.* The Lord grant it *may* be so. The fuller the promise of blessing and power the busier we ought to be, diligent in the use of all those means which the Head of the Church has promised to bless for the furtherance of His Work. This does not mean that we are to be tied down in our efforts to the ordinary routine work—shall I say “rut” work of others. If there be room for the exercise of individuality in every other sphere, there must be the same—nay, more—in the sphere of Christian activity. Do not misunderstand me—I do not mean that all zeal is wise, that all manner of service pleasing to us must be pleasing to the Most High, yet I hold that there must be room for individual action and sanctified energy for God. In Science the greatest discoveries have not been made by the investigations of learned societies, but by an individual devotion to some one object—every part of the person's being devoted to its attainment. The greatest works that have ever been done have been the work of individuals. It is the units—the single individuals that are the power and might. Take any church, even numbering its hundreds or thousands, and it will be found that a few individuals do the whole work—and the remainder form bulk. The whole history of God's Church and people goes to prove this, that individual effort is the grand thing. Separate men—Davids—with sling and stones, have done what armies could not accomplish. If there had been more earnest desire amongst all those called Christians—and members of the Church—to do something for Christ, we cannot doubt but that the Gospel long ere this had been brought to every people under heaven.

It is often painful in the extreme to hear people cry, “My leanness, my leanness,” when all the time their cry should be, “My laziness, my laziness.”

If there were more wrestling with God and pleading with Him on the part of individuals in the Church, less of that fashionable religion which bows its head while the minister prays, caring little for what is asked, and less whether it be received, more waiting for the power from on high, more consecration of power and talent already given by God, there would be more fatness in our souls, in our congregations, and in the whole Church of God.

Oh that we *ministers, elders, members, and adherents* of the Church—for I would speak to ourselves—would learn how great things God can do by those who are wholly surrendered to Him and who evidence their surrender by the earnestness which God implanted, burns within them to do,

“ Before High Heaven the best they can  
For the great reward and the good of man,  
For the Kingdom and Crown of God.”

III. The Consequence. “Ye shall be witnesses unto me.” There is evidence of deadness even midst all the activity of present-day Christianity, because so many who in the pulpit and pew ought to witness unto Christ, are witnesses of almost anything rather than Christ. The grand doctrine of the Atonement, the Story of the Cross, the account of Christ’s work as the Representative and Substitute of His people, the priest, and the sacrifice in the room and stead of sinners, the need of the regenerating influences of the Holy Spirit—all this is too much ignored if not altogether disbelieved. Or again even in many cases there is an endless talking about the name Jesus which seems to have an awfully deadening effect. We hear sermons about the Saviour, and after service is over we go from church out into the world, and what do we find? That there is a reality about all in the world which we do not find in the statements to which we had been listening about Jesus Christ. How real we say, the world, its bustle, cares, and unending wants of every moment! And how much of a sham and unreality has the service seemed to be, if not been! Why so? Either because the Jesus of whom we heard was only a name, not a living present Saviour to him who spoke of Him, or because he knew not that the Gospel must be presented as a living power to give strength for daily conflict. If religion is to have any power at all it is by its being a testimony unto Christ, and we, witnesses unto Him, as the Apostles were. Then how real a presence is that of the Lord Jesus—Yes real, the only unchanging reality in the world’s unreality.

It is the work of the Holy Spirit to reveal Jesus Christ unto us exactly as we need to know Him, and our work when filled with the Spirit, must be to witness unto Christ, telling of Him as God’s greatest gift to the world. We are to go forth, and through us the Spirit is to reveal the gift, and all its excellencies. To this end we have ourselves been brought to a knowledge of the truth, that through us the world may know the things that are freely given us of God. For this work it is not splendid gifts that are needed, but the unreserved surrender of ourselves to this purpose, and the baptism of the Holy Spirit to accomplish it. In all our work as Christian ministers and ambassadors for Christ, we ought to remember that we are errand bearers, not inventors, and are sent with a very definite and precise message; and if we would deliver that message, we must first comprehend what it is, who sent it, for whom it is intended, to what end it is sent, and in what tone and spirit it must be proclaimed.

Never can we explain all that is involved in the Cross of Christ—the Atonement—or exhaust its fulness, and whenever any man feels that he can say no more about the Cross of Christ, it is his bounden duty to leave the pulp t of Christ.

The cry of to-day, within the Church at least, is for originality—“preaching to the times” (advanced, of course, and broad), sensa-



tionalism, and intellectualism. What are the times? and who is he that preaches to the times? Is it he who can say the smartest things to provoke laughter, and as one of the leading Roman Catholic "Fathers" has said, make his pulpit into a theatrical stage because he has nothing definite to bring before the people? Is it he who can tell us all about the last fledged heresy, or write the most severe criticism upon any part of God's word, causing many to say "Have we any Word of God?" Is it he who can lead his hearers into the labyrinthic mazes of science and philosophy? We maintain it is not. He alone keeps abreast of the age or preaches to the times who preaches for eternity—that covers all times—who speaks to broken and burdened hearts. He is the preacher for all time who comes with Christ's words on his lips, "Come unto me all ye that labour and are heavy laden and I will give you rest," preaching to sin-burdened, perishing ones, bringing the remedy for all sin, anxiety, weariness, bereavement, loneliness and sorrow, bringing in short a panacea for a world's woes. Witnessing for Christ is the very widest sphere in which we can move, and to preach as we have indicated is not "to harp on one string," for there is nothing so wide as the love of God, and no need in any heart whatsoever which the love of God will not satisfy.

I have no desire to be fault-finding or censorious, but is there not reason to fear that the Church of Christ is being swallowed up of Infidelity, Rationalism, Intellectualism, Pharisaism and Laodiceanism? We should like to see the more earnest ministers in all the churches deal with this. Some do speak out manfully, and at least give their testimony against prevailing corruptions, but many by their silence condone evils which in their hearts they must deplore. The result is that those who call for a return to Scriptural lines are judged as disturbers of the peace, obstructionists, and unwelcome fault-finders. But when God needs more witnesses for His truth, if men will be silent the very stones will cry out.

Even amongst those who are seeking to witness faithfully for Christ, is there not a vast amount of abominable selfishness, which makes them too little solicitous about the spiritual and eternal well-being of others who are perishing around them? I have known men who have been so very selfish that because they had the pure Gospel made known to them were absolutely unwilling to move hand or foot to take it to or provide for it being taken to others. I speak this to the shame of those who calling themselves witnesses for Christ manifest too little of His self-sacrificing love, sympathy and compassion for them that are out of the way.

Idolatry of talent is working sad havoc within the Church, making the Cross of Christ of none effect. Can it be otherwise if minister and people alike turn aside from Him to philosophy and eloquence about Him? "Of all destruction it is surely the worst to destroy the Gospel by preaching it." And what is it but doing this when we cannot see the Christ for the preacher, the treasure for the carving and the polish on the vessel? Christ is hidden, the Cross is made of none effect.

Never should we be afraid to trust the simplicity of the Gospel, but rather preach it not with wisdom of words lest the Cross be made of none effect. But let us not make it powerless by want of wisdom, for though souls are to be won by the foolishness of preaching, yet not by foolish preaching. We must not suppose that there is no room for the exercise of all talent and intellectual power in Christianity. It invites and consecrates every talent, every gift of God to man. Nowhere can talent find "so sublime an inspiration" as in Christ's service, nor eloquence such room for expression as in speaking of Christ. Yet not in the consciousness of talent possessed, but in the consecration of all to God, being sanctified by the Holy Spirit, lies the secret of availing power. Without the power of the Holy Spirit applying the Word effectually our preaching is vain.

Many a humble follower of God, desirous of witnessing for Christ, has groaned deeply in spirit, when (all too well aware of the fact) some one has mocked or laughed with covert sneer at his want of genius, and slowness of intellect, and the groan has burst itself with the expression, "Would to God I had been clever!" To God that groan was music's sweetest strain. It was confession of inability and at the needed time the needed power was given—*power*, I say, not talent. Does not He who has ascended up on high and received gifts for men know what gifts are ever required? Whenever the Spirit of God thrusts any one forth with burning desire to witness for Christ and to save souls, depend upon it, there is work for that one to do. The wisdom of the world must be prepared to stand aside for the foolishness of the Word—the power of God unto salvation, that our faith may not stand in the wisdom of man, but in the power of God.

But we err if we think of all those upon whom the power came acting as preachers, or as even doing very definite work. Yet all were acting as witnesses for Christ. The world was to be won for Christ by Christ-like living, and Christianity is surely Christ-likeness, or it is nothing better than vile Pharisaism. How are we to meet all the evil in the world if it be not by those called Christians setting themselves resolutely, for His sake, by whose name they are called to be Christ-like, striving ever to let men see the reality of their religion, and the beauty of Jesus Christ, knowing that the power to accomplish this is promised to those who will accept of it?

This keeps religion alive at the present day, for the life of every believer is a constant testimony to the value and efficacy of the atoning blood of the Redeemer; a voice against the evil reigning in the world, and an evidence of the power that can make men what they ought to be—witnesses unto Christ. If our religion fail in this it is a failure. The very end of our redemption is that we may be "conformed to the image of His dear Son." If we have not His Spirit we are none of His, all our pretensions to religion are empty and vain, and our doom will at last be, "Ye have not been witnesses unto Me, I never knew you." Our religion is a mockery if we do not resemble in some measure, at least, Him, "who being Incarnate God was incarnate goodness." Happy would it be for us, and for the

world, if, like that bold scientist who with too much zeal in his investigations looked upon the sun with his naked eye and had its impression so made upon his sight that everywhere he turned was sun, brilliant sun, we would but turn our eyes more full upon Christ and wait until by the pouring of His Spirit upon us, the glory of the Sun of Righteousness were impressed upon our eye of faith that we never again could forget Him. Ever seeing Him we should ever love Him, and so ever witness unto Him. With Paul we would joyfully exclaim, "The love of Christ constraineth us, because we thus judge that if one died for all then were all dead, and that He died for all, that they who live should not henceforth live unto themselves but unto Him who died for them and rose again!"

As a parting word let me urge the advantage and need of improving to the utmost every season of Divine presence and blessing. What more fitting—to man's eye at least—than that we should go from this assembly endued with power from on High, baptized with the Holy Ghost, and under its influence become the channels of Divine blessing to our congregations, and they in turn unto the world. It is not for us to know times and seasons, nor to command the influences of heaven, but it is ours to wait for and expect the promised Divine assistance and power; ours to use the gentle gales of the Divine Spirit when they blow; to embrace every opportunity of doing good and witnessing unto Christ. Whatsoever our hand finds to do doing it with our might; ours to be too active to stagnate, too busy to freeze; ours to strike the iron not only when 'tis hot, but to make it hot by striking; ours to be like the dying missionary, who said, "If there be happiness on earth it is in labouring in the service of Christ," like the blessed Redeemer whose meat and drink it was to do His Father's will; ours to be faithful in the discharge of present duty even though to the eye of man we be not successful in bringing back many souls to Christ; ours to be witnesses unto Christ, and to preach Him not of strife, of contention, of envy but of love; ours to glory in the Cross of the Lord Jesus Christ; to look for the promised blessing upon work conscientiously done unto the Lord, to pray for the outpouring of the Holy Spirit upon ourselves and others, that they and we receiving power may be witnesses unto Christ. To Him be all the glory and the honour as we work and pray, and ours will be the reward.

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## THE RELIGION OF THE HIGHLANDS.

BY A HIGHLAND MINISTER.

### XIII.

RETURNING to the "Brodie Diary," we find soon after the Lethen Fast the Diarist recording: "19th April 1655. The Laird of Park (John Hay of Park and Lochloy, brother-in-law of Thomas Hog), came to me, and spent this afternoon with me to my great refreshment. He

made some acknowledgment of his soul's condition, and prayed. I did stir up and exhort, as the Lord gave utterance, and he resolved to engage and give up himself wholly to the Lord, both soul and body, and to bind himself to be the Lord's to his last breath. Oh! that the Lord may accept, and seal his acceptance on the soul of his poor creature.

"1st May, 1655. O Lord! be Thou my witness and my help, that this day I have made it my earnest, humble, sincere request and prayer that Thou wouldst guard me against that sin specially of covetousness and desire of riches; that Thou wouldst grant a moderate, sober, contented mind, and a right use of what Thou givest; that I may die to the world and have unholy desires mortified. Now O Lord! put me not back: these desires and thoughts will break in upon me even like water and overwhelm.

"I spoke this afternoon to my son. I examined, and asked him whether would he choose to have his heart torn out at his side, or be separated from God, and sin willingly against Him. He said it were better to endure the pulling out of his heart. I desired him to examine if that was the answer of his heart, or the tongue only, and advised him to compare that answer with his conversation, and see how they agreed. I warned him that if he would not serve the Lord, God would cast him out of this place that we dwell in. I had seen men flourish like a green tree, and lo! I looked and in a moment the place could not be seen where they were. 'All they that forsake him shall perish.' I assured him, in the name of the Lord, there were many sad afflictions before him. His corruption would draw sore strokes from God sometime or other, unless He purposed to destroy him. I therefore exhorted him to meet the Lord and repent."

On the following Sabbath he writes: "O! my heart was much distempered in the evening secret prayer with many vain thoughts. I never found the actual working of sinful imaginations more strongly than at this time, and desired to be humbled under it. I wondered not to see the men of the world taken away with projects, covetous, ambitious, vain, carnal designs, affections, and enterprises, for no heart or head is more full of them than mine." Then in his distress he wrestles with God for deliverance. He appeals to him as His love, joy, happiness, wealth, children, his all in all. "Then do not forsake, nor let me forsake Thee. Let no idol or fancy creep in, or be entertained, lodged, or embraced. None but Christ and His word and law to lie betwixt my breasts; to be written on my forehead; to call, command, and guide my spirit, will, and inclinations. Even so be it, Oh Lord! So be it to me!"

There are many entries in this year (1655) regarding a poor married woman, Catherine Hendrie, who lived, it would seem, in the neighbourhood of Brodie Castle, and who was in sore soul distress and temptation bordering on distraction. Lord Brodie had passed through deep valleys of sore spiritual conflict himself, and was ever ready to bear the burdens of others similarly exercised. In Hendrie's afflicted case he took a deep interest. One day she calls, and he

notes down : "The poor woman, Catherine, was with me this afternoon. She spoke and prayed, and I catechised and prayed with her." A fortnight after there is the entry : "I was much puzzled with the poor woman, Catherine Hendrie, her disquiet ; and could not know the causes of it. That her mind should be burdened with sin, and grieved and dejected is no marvel to me, but matter of hope and joy, and supplication and praise. Only the apprehensions of external violence which she feels ; sometimes of a fowl on her breast, sometimes of a hound at her back, a hand, and words uttered to persuade her to blaspheme. I desired to inquire and consider what may be from ordinary natural causes, or what may be from extraordinary, unknown, spiritual causes ; what is from a troubled imagination, fancy, and melancholy ; or what may be external from Satan. Whatever it be, I have desired to lay it before the Lord, to teach her, and to teach us . . . She prayed, and I did concur and join with her in prayer with all my heart." On another occasion, soon after, he writes : "I conferred with the poor woman, C. Hendrie, and made supplication with her to God ; and observed that the Lord had rid her for some days past of the external exercise she apprehended of violence ; only now groaned under an apprehension of fear and God's anger, and want of Christ in the heart, and desertion . . . That she found it easier to win to repentance than to win to faith ; and found a greater want of the one than of the other. This I cannot say of myself ; for sound repentance and due sense of sin is that which I miss oftenest and can least be without." Catherine continues in tribulation more or less severe throughout the summer and autumn. Occasionally there are hints of "the Lord's dealing more comfortably and kindly with her," with darkness succeeding. Then there is the following interesting entry : "1st November, 1655 — Was appointed to be a solemn day of humiliation at Brodie, on behalf of the poor afflicted woman Catherine Hendrie. We spent this day in making prayer and supplication to God for ourselves, and for that poor woman and her husband. They engaged themselves to the Lord this day, and disowned Satan and all his works, and desired to resign themselves to be the Lord's, and to be gathered in among them that believed on the Lord Jesus, rather than to be freed of their trouble. After Mr. Harry, Mr. Joseph, Mr. Thomas Hog, Mr. John M'Killigan, and Mr. William Ross had exercised, I found myself cold in all, only in Mr. William Ross' prayer the heart joined most."

What a conference of pious divines ! Mr. Harry Forbes had just been called from Wick to Auldearn to the great joy of Lord Brodie, His uncle, Mr. Joseph Brodie, now approaching the end of an honoured ministry, had come from Forres. Of Messrs. Hog & M'Killigan and their skill in cases of conscience, no further notice is necessary. Mr. William Ross was a worthy Highland probationer, acting as chaplain or tutor in the district. He is often honourably mentioned by Brodie, who, along with Samuel Rutherford, was anxious at this time that he should accept a call to Islay. Two years before this he had signed the following covenant which is preserved in the Diary : "This night Mr. William Ross, after serious consideration of the

necessity and usefulness of the duty, did freely desire to renounce himself, and to give up himself, soul, mind, body, spirit, parts, abilities, learning, and all he had or should attain unto, to the Lord; and consecrated, vowed, and bound himself to the Lord for all his lifetime; and in the faith of the Lord's strength and grace, did roll over his case on God, and besought the Lord only to accept, and to put to His seal, and to become his God, his all-sufficient God; and did take the Lord witness hereof before me, and subscribed this with his heart and hand."

Three weeks after, Brodie purposed to afflict and humble his soul before the Lord on behalf of William Innes, Christian Russel, and Catherine Hendrie, as being under extraordinary assaults of Satan. On the 3rd Jan., 1656, he goes to Auldearn, and mentions to Mr. Harry and Mr. Joseph the distressed state of Catherine Hendrie and her husband. "Satan took advantage of their fearfulness and timorousness." This is the last reference to the sorely "afflicted and terrified woman," so that we conclude her case was an illustration of "Satan raging because he knoweth that he hath but a short time." After such cries from "the depths," the Hendries were brought to sing of "plenteous redemption."

Brodie's parish minister, Mr. William Falconer of Dyke, is frequently and unfavourably mentioned. His long, unfruitful, and time-serving ministry was a sore trial to the Diarist. On returning from church, one Sabbath, he writes: "Oh! I found how mean a gift of edifying Mr. William (Falconer) had on Matth. xix., and I thought it my duty to confer with him, and to warn and admonish him, and stir him up: 1. That he would labour rather to work on the affections of this people than on their judgments. 2. That he would study to deliver truths tending to salvation, rather than natural or moral truths, which heathens might know, and perish. 3. That he would be more in setting forth Christ, discovering deceit of heart, formality, hypocrisy, and spiritual evils, which may lie under a fair profession. 4. Giving marks to know our estate, whether we be in Christ or not, and whether the promises belong to us or not, would rouse up sinners and waken them, and tell them of their danger, and how many thousands deceive their own souls. Moral honesty, and righteousness, and moderation in the world, and to live discreetly among men, are not saving grace: men may have these and go to hell. 5. That he would not preach a doctrine, a use, a mark, a sign of trial, but first labour to have the sense and experience of it in his own heart; and would speak and deliver to us as being exercised with the same things himself. 6. That he would not rest in discovering gross monstrous sins, but descend into the secret of the heart, and search out spiritual sins that are more hidden, which light of nature cannot take up nor see. 7. That he would acquaint himself with the methods and workings of Satan and his wiles. 8. That he would labour to study and know in himself, and make us to know the mystery of godliness; the ends, use, worth, and effect of Christ's birth, sufferings, obedience, death, victory, ascension, and mediation with the Father. 9. To give marks to know saving grace from

counterfeit, and natural virtues and moral; and to try our spiritual growth in grace, or if we be decaying. 10. To see how his ministry prospers, how many souls are sick for Christ, or sick of sin and wounded.

“O Lord! if it be my duty, or if it be Thy will to me, to serve Thee in this matter towards this man, grant freedom, light, strength, confidence, humbleness, singleness, opportunity, and a blessing.”

A high standard verily the Diarist sets up, and yet it was a standard to which the best of our Highland ministers in better days than these fully attained. Could we have such preaching everywhere in Scotland now it might solve the problem of the lapsed masses; and there would be no need for flashy “attractive services,” which are screens between the soul and a knowledge of sin and of a Saviour.

For long years Brodie firmly refused to accept office under Cromwell. At length, “after much resistance and reluctance,” he consented to accept office again as one of the judges, and took his seat on the bench as Lord Brodie on the 3rd December, 1658.

After the Restoration he was superseded. How greatly he befriended the outed ministers we have alluded to in former papers. In 1676 a commission court against conventicles was appointed to be held in Elgin. Brodie, expecting to be called to answer for hearing so seldom the conformed ministers, enters in the “Diary” his reasons: “1. Because their ministry is not lively, and others I find more lively on my heart. 2. I have a dislike and am stumbled greatly at their entry and admission and acting, seeing their constitution is not in accordance with the rules and precepts of Scripture, and the Apostles. 3. This very thing, civil places and dignities of Churchmen, which we call Prelacy, as it is a human sinful device of man, without warrant in the Word of God, so it has been abjured solemnly in these ages past, by the consent of Kings and their Parliaments. . . . The oath being on a matter lawful, and enjoined by the Kings of this Realm, ratified and consented to, and the people and I having taken this engagement, I dare not so far defy God as to violate His oath; nor can a thousand Parliaments, and Emperors, and Popes, absolve from it, or dispense with a lawful oath made to God.”

He died in peace on the 17th April, 1680, having, in the words of Dr. Laing, “the peculiar satisfaction of witnessing his son and grandchildren, the objects of his dearest sympathy and of many fervent prayers, taking upon themselves the same covenant engagements to a life of faith and hope, of which he had set such a consistent example.” The son, James Brodie of Brodie, inherited very largely the devout character and devotional spirit of his father. He continued to make entries in the “Diary” similar to those of his father, for five years. After noticing an Episcopal induction at Forres, he writes: “Oh! for the plague the land lies under of such teachers. . . . Ob, Lord! forgive and reform and send out a Gospel ministry.”

The “Diary” closes with some account of a Court held at Elgin by the Earl of Errol, the Earl of Kintore, and Sir George Muuro, who had been appointed and commissioned by the Privy Council at a

meeting held at Edinburgh on the 30th Dec., 1684, "to prosecute all persons guilty of Church disorders and other crimes in all the bounds betwixt Spey and Ness, including Strathspey and Abernethy, and their first meeting to be at Elgin the 22nd January following." The Bishop of Moray (Falconer) received a letter from the Earl of Perth, Chancellor, recommending "his lordship to advertise all his ministers within the bounds foresaid, to attend the said Commissioners, and to bring with them their elders, and lists of persons guilty of church disorders, or suspect of disaffection to the present Established Government in Church or State, whereupon they are to depone." The Council order Lord Duffus with the militia troop to attend the Commissioners. On the 9th January their Commission is extended to Inverness, Ross, Cromarty, and Sutherland. "As soon as the Commissioners reached Elgin they caused erect a new gallows *ad terrorem*. Most of the Presbyterians (in the districts mentioned) were summoned before them, though they had no crimes to charge them with, but absence from the Kirk, and being at Conventicles." The Minutes of Proceedings are preserved in the General Register House, and from the extracts given by Dr. David Laing in the Preface to "Brodie's Diaries" we quote: "The Lords of the Committee of His Majesty's Privy Council, in regard the Lady Grant confesses two years and a half withdrawing from ordinances, having and keeping an unlicensed chaplain, hearing outed ministers preach several times, and that the Laird of Grant confesses the keeping of the said unlicensed minister in his family, and hearing an outed minister preach and pray several times,—They therefore fine and amerciate the Laird of Grant for his own and his Lady's delinquencies, irregularities, and disorders, in the sum of £45,000 Scots money.

"And, likewise, having considered the depositions of Alexander Brodie of Lethen, whereby he confesses nine house Conventicles, and two years and more withdrawing, and entertaining vagrant preachers,—They therefore fine and amerciate him in the sum of £40,000 Scots.

"And also having considered the depositions of the Laird of Brodie, whereby he confesses half a year's withdrawing, and keeping an unlicensed chaplain (Mr. Alexander Dunbar), and the Lady Brodie's deposition, whereby she confesses three years' withdrawing, and more after old Brodie's death, at which time they became heritors and mailers of their own family,—They therefore fine and amerciate him in the sum of £24,000 Scots.

"The Lords having considered the deposition of Francis Brodie of Milton, whereby he confesses constant withdrawing from the ordinances since the Indemnity, except three Sabbath days, and several house Conventicles,—They therefore fine and amerciate him in the sum of £10,000 Scots.

"The Lords having considered the deposition of Francis Brodie of Windihills, whereby he confesses three house Conventicles, and three years' withdrawing, and the deposition of Margaret Brodie, his wife, whereby she confesses withdrawing and Conventicles,—They therefore fine and amerciate the said Francis Brodie for his own and his



wife's delinquencies, disorder, and irregularities in the sum of 5,000 merks Scots money.

"The Lords having considered the deposition of Mr. James Brodie, in Kinloss, and Anna Forret, his spouse, whereby they confess hearing of Conventicles, and in regard they were formerly fined and are no heritors,—They fine the said Mr. James for his own and his wife's delinquencies and disorders in the sum of 200 merks Scots money.

"And ordain them to make payment of the said respective fines to his Majesty's Cash-keeper betwixt this and the first day of May next, to come under the penalty of being liable to a fifth part more than the said respective fines."

David Brodie of Pitgounie was severely fined and imprisoned in Blackness for fourteen months; and then liberated "upon caution under the penalty of £3,000 sterling to compear before the Council when caled." Messrs. John Stewart, James Urquhart, Alexander Dunbar and George Meldrum of Crombie, ministers, were banished his Majesty's dominions, and ordained "to be transported prisoners to the Tolbooth of Edinburgh, there to remain till occasion be had for their transportation." Stewart and Dunbar were sent to the Bass instead of being banished, and Urquhart and Meldrum were imprisoned in Blackness Castle. Alexander and Mark Mavers, portioners of Urquhart, Donald and Andrew Munro of Elgin, Alexander Munro, some time of Main, Jean Taylor, and Mrs. Campbell of Torrich (her husband escaped to Sutherlandshire and Ireland) were also sentenced to banishment.

Wodrow (History iv. 19?, ff.) gives the Commissioners' Report to the Council, which is dated 2nd March (1685), after six weeks hard but congenial labour in taking down depositions, fining, and threatening and extorting promises from terrified multitudes that they would henceforth attend the hated services of the curates. The Commissioners report to the Privy Council that on their "arrival in Moray they issued forth precepts for citing such disorderly persons within the shires of Banff, Ross, Sutherland, as being most remote as were given them in their instructions, and whereof they had got information; and commanded the respective Sheriffs to cause summon all the other disorderly persons within these shires to appear at a certain day." . . . They discharged any to go out of the district without their license, and ordained all who came into the district from the South, to appear before them and produce their letters and papers, and be examined. They caused make up complete lists of all the heritors, life-renters, and wadsetters within the district. . . . The heritors, likewise, and burghs within the district, did all sign a bond for securing the public peace, and for their regular living. The heritors also and burgesses did take and swear the Test and Oath of Allegiance, and asserted his Majesty's prerogatives except a few heritors to whom the Lords thought fit not to tender the same at that time. . . . The Lords did very strictly examine all the ministers and elders within the district, with several persons of honour and loyalty, anent the condition and state of the country, and the disaffected and disorderly persons therein, and libelled all persons delated, banished some, fined

others and remitted a few to the Council. The Lords were at much pains, and took great pains against James Nimmo, Mr. Robert Martin, Pitgounie, and Hay of Park, and against the plot, and contributing money and doing favours to rebels. The Lords order to imprison the Laird of Fowlis, elder (a disorderly person not able to travel) at Tain, and the Laird of Fowlis, younger, at Inverness, in case he refused the bond of peace; and gave orders to apprehend, and send Mr. William Mackay, a vagrant preacher in Sutherland, prisoner to Edinburgh. The Lords cleansed the country of all outed ministers and vagrant preachers, and banished four of them for not taking the oath of allegiance, keeping Conventicles and refusing to keep the Kirk, and fined one of them, being a heritor, in 10,000 merks, and ordered them to be transported prisoners to Edinburgh. The Lords ordered to apprehend the few delinquents that were absent, and to commit them to prison till they should sign the bond of peace and regularity, and engage to keep the Kirk in time coming. There being a good many Commons, and very mean people, delated and libelled for church disorders and irregularities, and being all formerly fined, and almost all of them since regular, and the few who had not been so, having sworn to keep the Kirk, and their masters and husbands having engaged for them, the Lords assoilzied them, and left orders with the respective Sheriffs to put the law vigorously to execution against all church dissenters, and especially against such as were formerly disorderly, and were now engaged to live regularly, and to report their diligence to the Council. The militia regiment and troop did attend the Lords, whom they did view, and caused to put in order. The bishop and clergy of the diocese of Moray attended the Lords in a body, and gave them their hearty thanks for the great pains and diligence they had used to the good and encouragement of the Church and clergy in that place, and begged the Lords would allow them to represent their sense and gratitude thereof, to the Lords of his Majesty's most Honourable Privy Council. This document shows clearly how systematically and effectively the tyrannical Commissioners went to work. What terror spread over the Northern counties! Doubtless many were prevailed upon to promise to "keep the Kirk" for fear of the "newly erected gallows." The Lords of the Privy Council were delighted with the zeal and energy displayed, and with the near prospect of "fines amounting to 129,933 pounds Scots." They "declare that they are very well satisfied with the procedure and diligence, and return their hearty thanks to the Earl of Kintore for himself and the other Commissioners." Archbishop Sharp had, of course, long since ceased from troubling, but had he been alive, with what keen satisfaction he would have perused the lengthy Report.

In the "Brodie Diary," there are repeated references to his annoyance that severer methods had not been taken with the old Laird of Brodie. He would now, had he been in the flesh have had a Haman's joy in thinking that not only the Diarist's son, but a host of his relatives had been entangled in the Bishops' Dagnet. But what words of scorn are strong enough for the bishop and clergy of Moray, for

"their hearty thanks for the great pains and diligence" of the commissioners? There was Bishop Colin Falconer, in the 62nd year of his age, who in the days of the Covenant had been minister of Essil (or Speymouth) for some years, and in 1658 was translated to Forres, and, of course, he repeatedly subscribed the Covenants. From Forres he was promoted to be Bishop of Argyll in 1679, and in the following spring, he was translated to the See of Moray, where he was soon zealously employed in forcing all to take the obnoxious Test, which involved an abjuration of the Covenants. Here he is now with his curates and lists of those who "kept not the Kirk" dancing attendance on the persecuting Commissioners, and begging them "to represent his own and his clergy's sense of gratitude" to the Lords of Privy Council. The Commissioners, by "cleansing the country of all outed ministers," "created a solitude and called it peace."

Ludovick Grant of Grant was married to Janet Brodie, the only child of Alexander Brodie, younger of Lethen, on the 26th December 1671. His marriage and frequent visits to Morayshire are referred to in the "Brodie Diary." The severity of his fine "for withdrawing from ordinances, and keeping an unlicensed chaplain," (Mr. Alexander Fraser, the outed minister of Daviot), made him petition the Council to reconsider his sentence. He represented to the Lords—that he was charged by letters of horning to make payment of £42,500 Scots within fifteen days. That the decret was founded upon his wife's confession of two-and-a-half years withdrawing from ordinances, the keeping an unlicensed chaplain, and hearing an outed minister preach once. He begs humbly for reconsideration of the decret on the following grounds: "1. That by no former law was a husband liable for his wife's withdrawing. 2. That the parish church of Cromdale was vacant for a year and a half of the time libelled, and the next parish kirk was six or seven miles distant, and the petitioner's wife was for the most part of the remaining time valedudinary and given over by the physicians. 3. His wife expressly declared that her abstaining from hearing was not from any disloyalty, disrespect, or disaffection to the Government. 4. No conventicle was held in any house or fields belonging to the petitioner, and his own and his wife's hearing of an outed minister was in the house of Lethen, when her mother-in-law was on her death-bed. 5. That Alexander Fraser was an actual minister under bishops, having been instituted by Bishop Murdo Mackenzie into the church of Daviot. That he was really a tenant, having been removed from Castle Grant before the proclamation of 1683, discharging chaplains in any family without license from the Ordinary . . . And the petitioner is willing to give all evidence of loyalty and affection to the Government." This petition was read by the Lords of Council on the 16th April 1685, and referred to a committee of their number. The committee, after hearing the Earls of Errol and Kintore, and the Laird of Grant and his advocates, gave in their report two days after, when His Majesty's High Commissioner and Lords of Privy Council, "find that the Lords Commissioners of the district of Moray, have

proceeded legally and conform to their commission in fining the Laird of Grant £42,500, ordain the same to be put to further execution, conform the tenor thereof, ay and till the said fine be fully satisfied and paid."

After the Revolution the Laird of Grant seems to have been active in promoting the interests of Presbyterianism, then at a low ebb in Strathspey. The ministers of Cromdale (Mr. John Stewart), Abernethy (Mr. James Grant), Duthil (Mr. Sweton Grant), Kirk-michael (Mr. Colin Nicolson), were deprived by the Privy Council, 7th November, 1689, "on their acknowledgment of not reading the Proclamation issued by the Estates, and not praying for King William and Queen Mary." The "vagrant preacher in Sutherland," Mr. William Mackay, ordered by the Commissioners to be sent prisoner to Edinburgh, was after the Revolution settled minister of Dornoch. He was the only son of Mr. John Mackay of the family of Achness, Sutherlandshire. He was appointed by the General Assembly one of the visitors for the north side of the Tay, and was translated to Cromdale in 1694, where he died in 1700. It was probably through his influence that Mr. Donald Mackintosh was translated in 1695 from the Parish of Farr, in Sutherlandshire, to Duthil.

Seemingly the Laird of Grant was powerful enough to put off payment of his fine until the Revolution rendered him no longer liable. "James Brodie of Brodie went up to London to get if possible some reasonable composition made for his fine. After much pains and expense he was forced to give bond for 22,000 merks to one Colonel Maxwell, a Papist, to whom that sum was paid, and the Colonel's acknowledgment is yet among the Brodie papers," or was in the days of Wodrow. Alexander Brodie of Lethen's fine was gifted to the Popish (Scotch) College of Douay. It is believed that a receipt for £30,000 Scots of the fine, paid to the Earl of Perth, is among the Lethen papers.

Perhaps some of our readers may ask what was the use of the "new gallows" erected at Elgin? An answer may be given in the words of Shaw, the painstaking historian of the Province of Moray: "It is probable that to please the Court and Bishops some executions would have been made if the King's death had not prevented it." Similarly King, "Covenanters," in describing the proceedings of the Commissioners, states: "Many of both sexes lay in jail. Multitudes were fined; more were under citation when the death of the King raised the Court, and probably preserved the gallows *unfleshed*."

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## Pages for the Young.

### BIBLE QUESTIONS.

THIS is the last time I shall meet with my Bible Class this year, and I am glad to see so many. It seems to me that the answers are improving in their quality, and that the interest in our Bible studies is growing in those who have perse-

vered. The way in which the little ones have put down in writing the old story of Cain and Abel, indicates a good understanding of its meaning. I have been very much interested in the answers of a little boy of Thurso, just six years of age, prepared, I am told, in a note, with almost no help. I give them just as they are sent me, only wishing I could have placed the hand-writing before my readers. His motto is, "Wee Laddie."

Cain and Abel were sons of Adam and Eve. Cain was bad, and killed good Abel. God punished Cain, and sent him away from his home.

Good answers have been received from : Aberdeen—Primrose ; Ayr—Obedience, Truth, Onward ; Coupar-Angus—Maggie, Den ; Edinburgh—Youth, Olive Leaf ; Glasgow, Mains Street—Perseverance ; Kirkcaldy—Try ; Paisley—Ada ; Perth—Excelsior, Violet ; Stranraer—Hope, Gentleness, Boyd ; Thurso—Pansy.

The answers to the questions on the Life of Moses are not so numerous as they have sometimes been, but the most of them are exceedingly good. We give those of "Fides," Stranraer.

1. (a) The Lord my banner.

(b) In the land of Rephedim.

2. When the people saw that Moses was staying a long time on the mount, they came unto Aaron and said, "Make us gods, so that we may worship them." Aaron said unto them, "Break off all your earrings and bring them unto me." The people obeyed, and Aaron made the golden calf and the people worshipped it.

2. They had seen idols made in the form of oxen worshipped in Egypt.

3. (a) The tabernacle.

(b) It was divided into two parts, the "Holy Place," and the "Most Holy Place."

4. Numbers x. 35. Deut. i. 10 ; vii. 6 ; viii. 2 ; ix. 26 ; xxvi. 18 ; xxxii. 9.

5. Exodus xxxii. 30 to end. Numbers xiv. 15.

Correct answers have been received from Ayr—Sunrise ; Carluke—Violet ; Carnoustie—Hopeful ; Coupar-Angus—Annie ; Edinburgh—Sincerity ; Glasgow—Hope ; Stranraer—Maggie, Mona, Noiram, Fides ; Thurso—Persevere, Primulae.

The senior portion of the Bible Class is in great force this month, numerically and intellectually. Instead of giving any one set of answers, I would mention a few things which an examination of the papers brought before my mind. In the lists of the Parables the four that give the most are "My Helper," Ayr, with 54, "Consider the Lilies," Birsay, with 51, "Domine da lucem," Kirkcaldy, with 41, "Ecolier," Ayr, with 38. There are one or two references in the list given by "My Helper" which do not point really to Parables such as "Meats defiling not, Matthew xv. 10-15," and "Chief seats in a feast, Luke xiv. 7-11," but, leaving these out, the list is a remarkably full and exhaustive one. That of "Ecolier" is admirably drawn up, giving in columns that run down the side of the page the gospels in which each Parable is contained. In answering the question, which of the Parables they like best, there is, as we expected, difference of opinion, and good reasons given by many for the preference. Fourteen express their preference for the Parable of the Prodigal Son, three for that of the Lost Sheep, two for that of the Vine and its Branches, and two for that of the Good Shepherd, and one for each of these other Parables, the Pearl of Great Price, the Good Samaritan, the Ten Virgins,

and the Parable spoken when Jesus took children up in His arms and blessed them, "Of such is the Kingdom of God." It is "Deus est Amor," Stranraer, who expresses his preference for the last Parable, and his reasons are, "the simplicity and sweetness of the words used, and the strong love of Jesus for little children revealed in it."

Capital answers to all the questions have been received from: Aberdeen—Fidelity; Ayr—Daily Improving, Ecolier, Excelsior, My Helper, Rose; Birsay—Consider the Lilies; Carluke—W. J.; Dundee—Labor vincit omnia, Love; Dromore—Faith; Edinburgh—Lamb, Teach Me; Glasgow, Main Street—Matthew vi. 33, Long-Suffering, Veritas; Hamilton—For Christ's Crown and Covenant; Kirkcaldy—Domine da lucem; Olig—Thought Employed; Perth—Snowdrop; Pollockshaws—Tertius; Thurso—Hope; Stranraer—Deus est Amor, God is Love, Love; Toberdoney—Recinus Communia.

"Love," Dundee, asks me if I arrange the mottoes in the order of merit. I have not attempted this. They have just been grouped under the different places from which they have come, and the places themselves have been arranged alphabetically. In grouping them in this way I have not sought to indicate merit by this order. This would be an extremely difficult task, for most of the answers have been exceedingly good. I have examined during the year 294 papers sent in from 110 different correspondents, and I do not remember coming across one stupid or foolish answer. I subjoin a list of those who have answered four times during the year, and shown intelligence in their answers—indicating by an asterisk those who have never failed to answer—who have sent in four papers. I can only give the "mottoes," but I have to ask those who have used them to send in their names to me, and to change their "mottoes" for the ensuing year. I am afraid some mistakes may have been made by the same person changing their motto during the year. But we shall get to understand matters better by-and-bye, and all such mistakes will be avoided.

## Those under 13.

Ayr, Sunrise,\*  
Obedience,\*  
Truth,\*  
Upward.  
Cupar-Angus, Annie.\*  
Carluke, Violet.  
Carnoustie, Hopeful.  
Perth, Excelsior,\*  
Violet,\*  
A Little One.  
Stranraer, Fidea,  
Maggie,  
Boyd.

## Those over 13.

Aberdeen, Fidelity.  
Ayr, My Helper,\*  
Ecolier,\*  
Daily Improving.\*  
Birsay, Consider the Lilies.  
Carluke, W. J.\*  
Dundee, Labor vincit omnia,\*  
Love.\*  
Glasgow, Veritas,\*  
Matthew vi. 33.\*  
Hamilton, For Christ's Crown and  
Covenant.\*  
Kirkcaldy, Domine da lucem.\*  
Olig, Thought Employed.\*  
Perth, Zurusaddai.  
Stranraer, Deus est Amor,  
Love,  
God is Love.  
Toberdoney, Recinus Communia.\*

It will be seen that Ayr stands highest. The members of the classes there have been very persevering. This will gladden the heart of the esteemed father of the Synod, who has always taken the liveliest interest in the lambs of his flock. I trust that it may provoke others to a friendly rivalry during next year.

There is a good deal of labour involved in examining the papers, but I will be glad should the labour be greatly increased. I do think that if ministers, and parents, and Sabbath-School teachers would interest themselves in the scheme, there is not a congregation which would not be well represented.

The following are the Questions for December. Answers to be addressed "O. S. Magazine, The Rev. R. Morton, 23 James Street, Perth."

#### UNDER 10.

Tell the following things about Samson :

1. Name three of his great feats of strength.
2. Where did his great strength lie ?
3. Which nation was he sent to punish ?
4. How did he lose his strength ?
5. When did he get it back ?

#### UNDER 13.

1. Describe Moses in his old age.
2. Tell what you know about his death and burial.
3. Show from the New Testament that he had been faithful in his duty.
4. What special work of Moses does Christ refer to as being like His Own work ?
5. In what circumstances was Moses seen long after his death ?

#### ABOVE 13.

Luke x. 30-37.

1. To whom was this parable addressed ? and why ?
2. What was surprising in the conduct of the Priest and of the Levite ?
3. Prove from Scripture that a Samaritan was not likely to have pity on the wounded traveller.
4. Of what value were the "pence" spoken of in verse 35 ?
5. Which precept of the Sermon on the Mount do you think the Good Samaritan specially complied with ?

### SERMON TO THE CHILDREN.

#### THE EAGLE AND HER YOUNG. Deuteronomy xxxii.-11.

THE LESSONS for us in this verse are lessons from nature. This is a common mode of teaching in the Bible. Moses is led to use a little bit of ornithology or bird life to illustrate God's dealings with His children. Repeated allusions to the eagle occur in Scripture. It is looked upon as the king of birds. The largest known is about three and a half feet from the tip of its bill to the end of its tail ; while its wings stretch out eight feet. No bird soars so high as the eagle. Its home is among the rocks and crags of mountains. It is remarkable for the great distance it can see, and its rapid flight. So surprisingly vigorous is it after moulting that it is said to become young again ; and believers, richly blessed of God, are described as renewing their youth like the eagle.

" Bird of the broad and sweeping wing.  
Thy home is high in heaven."

There are valuable lessons in this picture for old and young. Let us look first at

## THE YOUNG BIRDS IN THE NEST.

We have to rise very high to see this. The boys and girls who would venture up here would almost need a balloon. The nest is on a projecting rock, on a very high mountain. Around are the peaks of other mountains. It feels dizzy like to look down into the great chasm beneath. But the old eagle sits on the edge of the rock at that altitude with perfect composure. The little birds are in the nest. Two things we learn about them. One is, *that in their infant condition, before their feathers are grown, they are a picture of helplessness.* They can do little but lie in the nest. The old eagle, generally speaking, must do everything for them—procure them food, feed them, keep them warm, protect them. These little birds cannot rise out of their nest, nor look for their own food, much less help to provide food for others. How helpless too we are naturally to rise heavenward, to go forth on a life of faith. We cling to earthly things as the little birds cling to the nest. Till we become like the Lord Jesus in our nature and disposition, we cannot rise to the contemplation and enjoyment of heavenly things, as the real Christian can do, just as the eaglets cannot rise and do what the mother bird does. Until one believes in the Saviour he is without strength. Very much do we need God's pity grace and care that strength may come into our souls.

Another thing we notice about the young birds is, *that when their feathers are grown they acquire power to do as the mother bird does—that is, to fly.* It is similar with us when we believe in Jesus. Then we get power through the Holy Spirit's influence to be like Christ, and to do as other Christians do. We may not be able to fly so far nor rise so high as others can, but we have the power to go in the same direction. It is a great event among the young eagles when they begin to leave the nest, and to fly away among the clouds. It is no less important an event when we are led to live a life of faith and heavenly-mindedness. With practice the young birds grow more confident, rise higher, fly longer, and become more serviceable in their own sphere. So is it with Christians. We gain facility in our endeavours to live a life of faith: we look more steadily toward the Sun of righteousness; and we rise nearer to God in our spirit and character. Next notice

## WHAT THE MOTHER BIRD IS ANXIOUS TO TEACH HER YOUNG.

Her great lesson is, *to fly.* It is not to fly down into the valleys or plains to be captured and destroyed, but like herself to fly towards heaven. Is not this the great lesson God is teaching us? "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also." This world is not our rest, any more than the nest is the eagle's home; so that the great lesson of the Bible and providences is, to rise heavenward. Many forget this and cling to earthly things as the young birds cling to their nests. May we learn to rise upon the wings of faith and hope. Again, the mother bird in teaching her young to fly has in view *the making of them serviceable in life.* She does not mean them to be always fed and protected by her: they must become in turn feeders and protectors of others. They must learn to fulfil the end of an eagle's life. She does not mean them to continue nestling in their present home, feeding and indulging themselves, and doing nothing for the good of the universe. She will not have spoiled children, kept at home



doing nothing. Eagles must learn to soar in the air, be on the wing, and among the clouds. In like manner all who would be God's children must learn to be serviceable. We must do something more in the world than simply attend to our own wants, lie up in our nest, watch the movements of others, and pick all the faults we can in their flight. God means us all to be of use. He will have no spoilt children any more than the eagle. "Whatsoever thy hand findeth to do, do it with thy might."

#### BUT HOW DOES THE EAGLE TRAIN HER YOUNG ?

To fulfil the end of their life *She stirs up* her nest. The young birds at first are very loath to leave the nest. They shrink from the venturesome flights of their mother. They are best acquainted with the nest, and are content to remain there. But the mother bird is too wise and too true to their interests to allow this. She must get them out, and they must learn to fly. So the eagle stirs up the nest, plucks out the feathers, the bits of grass, the soft linings, and makes the nest very rough and uncomfortable. We have no doubt the young eagles make a great ado about this procedure, uttering in their own way great protestations, thinking it is a very hard thing to see their own mother destroying their nest in this manner. But by this piece of bird-craft the eagle compels her young to get out of the nest, and learn to fly. Now this was what God did with the children of Israel. They had at first a very comfortable nest in the land of Goshen where they were in danger of settling down into forgetfulness of God. But Jehovah had another purpose for them to fulfil. They must take possession of the Land of Promise, become a great people, and serve God. The same Heavenly Friend deals in a similar way with others when He wants to detach them from earthly things. He makes their nest uncomfortable. An aged couple once remarked, "When we were well to do in our young days, and never had to trouble about to-morrow's need, we didn't like it at all when God put poverty into our cup. But John," said the wife to her husband, "wasn't that the first thing that made us think about laying up treasure in heaven?" Young eagles that would lie always in their nest would never become true eagles, fulfilling the end of their being: nor will we be true Christians save as we rise in nearness to Christ in our life.

Further, it is noticeable, *that the eagle flutters over her young*. This movement is to teach the young how to fly, and induce them to fly. The young eagles see the mother bird with her wings spread out, as much as to say, that is the way to fly. God teaches us also how to live a life of faith and to rise heavenward by the example of Christ. The young birds all look to their mother for lessons in flying; we must look to the Saviour for all lessons regarding the Christian life.

That *fluttering* too taught the young birds that flying was a possibility to them. Their mother could do it; they too might do it. So are we taught by the life of our Lord Jesus, and of those who have followed Him that the Christian life is a possibility to us. In our own strength this is impossible. But like an Apostle we may say, "I can do all things through Christ who strengtheneth me."

One other thought is, *the eagle takes her young upon her wings and beareth them*. By this means she accustoms them to flight, and learns them to expand their own wings, while she rests them in their infant attempts at flight. It is but little they can accomplish to begin with, and need much sympathy and

care. This is what God does for us. And the younger and feebler we are the more does He care for and help us. Speaking to the children of Israel, He says, "I bore you as on eagles' wings." He bore them on the broad wings of His promises. And just as the help of the mother bird comes to the young eagles through her wings, so God's help comes to us through His promises. Believe thus in the love and care of God, and make your home in the sky.

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#### WHAT MR. MARK GUY PEARSE TOLD US.

WE were on a holiday, my friend and I; and we saw it announced that the great Wesleyan preacher was to lecture on "The Old Folks at home"—the Methodists of his native Cornwall and their "religious notions." The girls and boys who read the *Magazine* surely know something about Daniel Quorm—there is a delightful talk of his to the lambs which they should not miss; and they will understand why we wished so much to see and hear the man of genius and the man of God who called Daniel into being.

It was a wonderful lecture. It set these quaint and tender and godly Cornish people before us with such clearness that we seemed to have known them all our days. Often the speaker made us laugh, and he went very near sometimes to making us cry; he tuned his harp to many strings, and there was music in them all. But I want to tell you a little about four pictures which he painted for us—four of the dear "old folks" to whom he introduced us. Each picture has a lesson to convey to you and me.

#### HOW THE WEAKEST OF GOD'S SAINTS CAN HELP ON HIS CAUSE:—

That will be the first lesson; and the teacher is Old Rosie. Mr. Pearse called her his "right reverend mother in God," for it was really she who had made him a minister. He did not know her name, and he was not anxious to find out; all he knew was the name they had called her by when they were children, "Old Rosie," because of the bright fresh colour in her cheeks to the last. She was a hundred-and-five years of age, and she had trusted Jesus from the time when she was a little maid of eleven. She was stiff with rheumatism now—so stiff and bent that she had to sit in bed night and day, never able to lie down and rest. And she was very poor; she lived in the tiniest cottage in the village. But there was nobody so cheery and happy; her mind and heart were kept in perfect peace. How he loved her! Every Sabbath his father used to take him and his sisters to see her; and they joined together, she and they, in worshipping God. The girls might sit anywhere, for there were three of them; but the little lad had to get a place close up to the bedside, that Old Rosie might put her hand on the curly head, and might breathe her blessing over it. First they had a hymn—always the same hymn, "Rock of Ages," to the same tune "Rousseau's Dream," because the children knew it so well; then a chapter was read; then his father would lead them in prayer. And at

the end came Old Rosie's prayer. He did not like her prayer for a while—it was the only bit of her that he wished different. This was what she said: "O Lord, bless the little lad—bless him, and make him a minister, for Jesus' sake." He did not want to be a minister; ministers were so glum, and, what was worse, ministers were so poor. He wanted to be a doctor, and to ride about the country, cutting off arms and legs, and doing other grand things. But the time came when he could say Amen to Rosie's prayer. The gold fever had broken out, and the Cornish miners were going away to make their fortunes in the distant land. Soon there was no one left to attend to the lonely woman; and it was decided that she must be taken to the work-house—the work-house which looked so blue and cold. He would have given her his own little crib, if that had been possible; he hated the thought of Old Rosie living in such a cheerless place. But there was no help for it. At last the day came when she must be removed; and at school he had to repeat his Latin grammar—*Rosa*, a rose; *rosae*, of a rose—as if there were any roses in the wide world that he cared for, but one alone. He rushed home when lessons were over, and broke into his father's room. "Have they taken her away?" he cried, terribly impatient. "Hush, my boy," his father answered gently, "God has sent His angels, and they have taken her home." That morning, when they called her, she did not answer; they found her dead. O how he loved God for taking Old Rosie home! And then it was that he said to his father, "I will be a preacher because it will make her happy."

So you see, children, what great things God's little ones—girls and boys, and poor old people—can do for Him.

#### HOW HIS SERVANTS SHOULD SHOW THE SHINING LIGHT :—

That will be the second lesson; and the teacher this time is Anthony the miner. Anthony told Mr. Pearse his own story in his own words; and you would need to hear it, as we did, repeated in the strange and beautiful Cornish dialect, to feel all its graphicness and force. But this was the substance of it. In his old days he had been a very wild man, strong as a lion, fierce and passionate. But the grace of God touched him and transformed him altogether. About the same time the Holy Ghost seemed to be striving with Susan his wife; but one part of her went one way and the other part went another. She halted between two opinions, and at last she refused to let the blessed Spirit win the victory. She was angry at the change on her husband, and she set herself to annoy him as much as ever she could. When he knelt down to pray, she would come sweeping and dusting all about, telling him not to throw the whole work of the household into confusion. "It was most agrovokin', Mr. Pearse," poor Anthony said. He wondered how he could gain her to the side of God and Christ. He asked his Father in heaven about it. "O Lord," he prayed, "show the woman what Thy grace can do." And an answer seemed to come. He thought that he ought to get up in the morning and light the fire for his wife. So he rose early each day, and kindled the kitchen fire, pleading that the fire of heaven might begin to glow and burn in Susan's heart, and then slipping out of the house once the work was done in order that the bright and cheerful flame might speak for itself. But the effect of this wore off after a while. Again he had to present his prayer, "O Lord, show the woman what Thy grace can do." And now he thought that he should brush the boots. And this was done, with the entreaty

that the guilt and stain of sin might be cleansed away from Susan's soul ; and the boots were left to tell their own story. But by-and-by his wife grew familiar with the new kindness. The old prayer had to go up afresh, "O Lord, show the woman what Thy grace can do." And this was the answer, "Take the pitcher to the well, and fill it, and bring it home." So the pitcher was filled, Anthony crying to God that the water which Jesus gives might be in Susan's heart a well springing up into everlasting life. That was "firstly, secondly, thirdly," now ; and still his wife was unmoved. But he did not lose patience ; his Lord helped him to bear and forbear. His next service was the preparation of the breakfast every morning. And yet the change did not come ; the vision tarried. But the end was near at hand. One night he had been out late at a religious service. When he came home, he found the door barred against him, and the house dark, and Susan gone to bed. It was a sore temptation. His first impulse was to break the door in ; but the verse came to him straight from the skies, "He shall not cry, nor lift up, nor cause his voice to be heard in the streets." He went and lay down under the churchyard wall. Twelve o'clock struck from the church tower, and one o'clock, and two ; he scarcely knew the time passing ; his Lord was making him so comfortable, and was holding such sweet communion with him. Then, a little after two, he saw something white coming to him. It might be a ghost, but he felt no fear ; the Good Shepherd was with him. But it was no ghost ; it was Susan, broken down with grief. "What has happened to you, Anthony ?" she sobbed, "why do you never beat me now ? Why do you not scold me as you used to do ?" "I can't help it, Susan," he said. "It isn't me ; it's the love Christ has put into my heart ; it's the grace of God in me." And they went home together ; and that night Susan gave herself to Anthony's Saviour and Friend.

Has it not a wonderful influence—a Christian life ? I was reading the other day some beautiful letters, sent home by a young lady who has gone as a missionary to China. I was touched by one passage. Here it is : "Many of our passengers are changing here at Hong-Kong for other steamers. One has just come up to say good-bye to us. We spoke a few words to him about going on to know the Lord, and His being to us the Light of Life, and parted, our friend saying most earnestly as he grasped my hand, 'Thank you very much for showing that Shining Light.'" "Showing that Shining Light"—there is no sermon so quick and powerful, "so living and active," as that. God help you and me to preach it, dear children, every day and everywhere.

#### HOW LOVE IS LORD OF ALL :—

That will be the third lesson ; and our new teacher is Moses the fisherman—the fisherman "whose religion is not so much a creed as a rapture." Once Moses was far away from Cornwall, fishing off Sunderland. And the next boat to his out on the fishing-grounds belonged to a very bad man. He did Moses all the harm he could. He ran foul of his nets and destroyed them. Yet Moses, like his Master, answered him never a word. The only thing he did reprove him for was his terrible habit of swearing ; that cut him to the quick. But one day there was a great storm ; none of the boats could venture out. Yes, there was one. Moses saw it from the shore, in danger every moment of being dashed on the rocks. At the risk of his own life he put out from the harbour and saved it. Happily there was nobody in it ; but it was

very valuable itself, and its nets and tackle. And whose boat do you think it was? That of the man who had been so cruel. Out he came when he heard it, penitent and weeping. "You've saved my boat, Moses," he said, "but you've broken my heart. What do you call yourself, Moses?" "I call myself a Christian," the answer was. "A Christian! I never saw one before. I have seen Episcopalians and Presbyterians and Methodists, but you are the first Christian I ever saw." It was the dawn of the new day on that poor darkened heart. And now, Mr. Pearse said, there is no godlier fisherman sailing out from Sunderland pier.

Yes, that is how we are to conquer stony hearts and win them for Jesus—by loving them with all our might. "Moses had a wonderful eye for anybody in trouble," his friends said, even for enemies in trouble. If we have that eye—if we forgive one another, as God for Christ's sake has forgiven us—we cannot tell what good we may do; only the day when all secrets are revealed will disclose it.

#### HOW THE KING WILL CROWN HIS SERVANTS IN THE END:—

That is the last lesson, and the teacher this time is Preacher Joe. In Cornwall there are many who proclaim, "the old, old story of Jesus and His love," though they have not been taught and ordained like ministers. "They know the path through walking in it," as the miller said whose words Mr. Pearse quoted, and they cannot help trying to guide erring feet into the Way of Peace. Joe was one of these. It was in a little room, crowded to overflowing, that Mr. Pearse heard this simple man preach the grandest sermon he ever listened to. The text was: "To him that overcometh will I grant to sit with Me on My throne." Let me tell you a little of what Joe said.

First, he bade his hearers note who gave this promise. It was the Lord Jesus; and His promises were always kept—they never failed. Often men's were forgotten. There was King Saul; he promised that whoever killed Goliath should have his daughter in marriage. And little David had looked at the young woman, and had seen that she was pleasant and fair. "Please your Majesty," he said, "I will fight Goliath." "You, little David!" Saul exclaimed, "you could never do it." "Oh yes, your Majesty," the boy answered, "once I killed a lion." "Tell the truth, David," and Saul shook his finger solemnly at the lad, "tell the truth; how could you face and fight and kill the lion?" "And a bear, too," David replied, "for, you see, my Father helped me." "Your father!" the king said, "is he not Jesse, the shepherd, down in Bethlehem?" "Yes, but I mean my other Father," the boy explained, "the Lord up in heaven; and He will give me strength to fight the giant." So with his sling and his stone the brave lad triumphed. But Saul refused to carry out his promise; he did not give David his daughter. Many a time men break their word; Jesus never does.

Then Joe spoke of those to whom the promise was made. "To him that overcometh," to all who were faithful unto death. "You have seen a recruiting sergeant," he said. "There he goes, enlisting soldiers for the Queen's army. But one man is too stout, and another is too thin; and as for the women and the old people and the little children—he will not look at them. Ah, it is so different with the Lord. His promise is for everybody. 'To him that overcometh,' whoever he be. I have heard tell of the Duke of Welling-

ton—not that I knew him myself ; but I have heard that every year, when the day of the battle of Waterloo came round, he made a great feast, and invited his generals and his captains and his lieutenants and his ensigns to supper with him. But he never asked the corporals and the sergeants, and he never thought of telling any of the privates to come. O no, they were not good enough for the Duke of Wellington. But Jesus will have the privates, as well as the generals, to sup with Him. His reward is for all, big and little, weak and strong. ‘To him that overcometh.’”

And then Joe had something to say about the weapon we are to use in fighting the battle. It is Love—love to Him who first loved us. The thought of God’s great kindness should make us strong and holy. How wonderfully He has loved us ! Joe called out the cry which one Cornish fisherman addresses to another when he wants to gain his attention : called it out to Abel up in glory—Abel who had been so long in the happy land and should know so much about God. And Abel came to the gate of Paradise to learn what he wanted ; and he asked him to send down from heaven a rope, the longest rope in all the glorious country, that he might measure the love of God with it. But Abel answered that he could not do that ; that Joe—poor, simple Joe—had the best rope in his possession already. “What,” Joe said, “the rope that will measure the breadth and length and depth and height of the love of God ?” “Yes,” Abel replied, “it is John Third and Sixteenth—God so loved you that He gave His only begotten Son that you should not perish. Indeed there is no love-token like that ; and the thought of it, the experience of it, should make us brave to fight the good fight.”

And, once more, Joe spoke about what Jesus is going to bring us to. “To sit with Me on My throne.” Is it not an exceeding precious promise ? If the Lord had said : “Only be faithful, and I will let you stand at the pearly gate and look in on the glory,” that would have gladdened Joe’s heart. And if He had said : “I will let you in to walk in the streets of gold,” that would have been better still. And if He had said : “I am keeping a place for you on the lowest step of My throne,” how could he ever have thanked Him for that ? But this was what He said : “You will sit with Me on My throne, side by side with Myself, at My right hand.” How great was His goodness, and how great was His mercy ! “Suppose,” Joe went on, “suppose that I went to America, and made some money, and built a little house, and sent home for my wife. Do you think that, when she came, I would keep her standing outside the door ? O no, I love her too much. And do you think that I would have her stay in the porch ? Far from that, I love her too much. I would bring her into the best room, and I would put her in the best chair, and I would sit down at her side, my hand in hers. Just so it is with the Lord. He will not let us remain at the pearly gate, nor in the golden street, nor on the lowest step of His throne. O no, He loves us too much. He will say, ‘Friend, come up higher,’ and we shall sit down with Him on His throne.’

It is a blessed promise, an overflowing reward. May it be ours, dear children, when the battle is over and we come to the palace of the King.

## Literature.

ABOUT three years ago "The Scottish History Society" was started, under the presidency of the Earl of Rosebery, for the special purpose of discovering and printing unpublished documents illustrative of the civil, religious, and social history of Scotland. The number of members is limited to four hundred, the annual subscription being one guinea, for which they are promised two goodly octavo volumes of between three and four hundred pages each. All who are interested in the further elucidation of our country's history must rejoice in the formation of such a society, exclusive though it be, and wish it all success in carrying out its praiseworthy objects. Already some half-dozen volumes have been issued, and among these a high place must be assigned to the important work which has been taken in hand by our esteemed contributor, Mr. D. Hay Fleming, the first part of which appeared some months ago, entitled, "*Register of the Ministers, Elders, and Deacons of the Christian Congregation of St. Andrews*, comprising the proceedings of the Kirk Session and of the Court of the Superintendent of Fife, Fothrik, and Strathearn. 1559-1600. Part First: 1559-1582. Transcribed and edited from the Original Manuscript, with Preface and Notes by David Hay Fleming. (Edinburgh, Printed at the University Press, by T. & A. Constable for the Scottish History Society, 1889)." The issues of the Society being confined to members, the general public cannot procure any of them, however desirous to do so, and we are indebted therefore to our good friend the Editor, for the volume that now lies before us, and some account of which we wish to give to our readers.

No more competent hand could have been found for the work of transcribing and editing such a formidable document, and the manner in which Mr. Fleming has thus far performed his herculean task reflects upon him the highest credit, and cannot fail to secure the grateful approbation of the great body of his favoured fellow-members. The following is his description of the unique manuscript from which he has presented us with this handsome volume of nearly five hundred pages, to be followed by another of like proportions.

"The original *Register* is a foolscap folio containing 300 leaves, but four of the pages are blank. The 27th of October, 1559, is the earliest date prefixed to an entry, and the last is the 7th October, 1600. David Spens had boldly written the title high on the first page, the list of office-bearers of 1559 on the second page, and then passed on to the third page. The space, which he reserved under the title for some preliminary entry, has been utilised by a later clerk. This part embraces the first 309 pages. The handwriting varies very much, some of the clerks writing a clear bold hand, others preferring letters almost microscopically small; some have written very carefully, others very hurriedly. Few have made the slightest attempt at punctuation, and capitals are used in the most

arbitrary manner. Some of the earlier scribes have tried to keep all the entries on each case together. Like many similar volumes it was long given up as lost, and it still bears traces of the neglect and bad usage to which it had been subjected, but is now safely preserved in the University Library." Then in regard to the internal character of this Register, Mr. Fleming points out that "among the surviving Registers of Kirk Sessions this one is entitled to a prominent place because of the early period it covers and the district with which it is connected. It contains two documents of considerable interest relating to pre-Reformation times: it emphasises the fact that the yoke of the Papacy was cast off in this country at an earlier date than is usually imagined; it embodies the recantations of many of the old clergy, while their former faith was still nominally the established religion of the nation; it reveals the deplorable state into which the people had been allowed to sink, and the earnest and unflagging efforts of the Reformers to cure the festering sores; and altogether it presents a faithful picture of the inner workings of the new Church during the first forty years of its existence. In one respect, perhaps, this Register stands alone. For eleven years after Wynram's appointment as Superintendent of Fife, it preserves the record of his Court as well as of the Kirk Session, and consequently embraces transactions concerning people and places far beyond the bounds of the parish of St. Andrews."

We have had the privilege of looking into the original venerable tome, and we are at a loss which to admire most, the courage and perseverance of the man who could face the task of deciphering and transcribing it, or the laborious research and painstaking care which everywhere mark the no less onerous task of editing it. That the editor has gone about his work *con amore* is very evident, for nobody but an enthusiast in the study of our ecclesiastical annals would have dreamt of venturing single-handed upon such an undertaking. The book is indeed a valuable one in many ways, particularly as giving us, so to speak, "a peep behind the scenes," showing, as it does, the actual working of the new order which the Reformation introduced. It sheds important light upon the moral and spiritual condition of the people at that period, and confirms what historians like M Crie tell us of the baneful influence of that iniquitous system of Romish superstition and corruption which had for generations reigned supreme in our land. It shows that it was verily no easy task the first Reformers were called to grapple with, for more difficult and unpromising material to operate upon could not well be conceived. Yet, conscious of being divinely summoned to the work, they manfully faced it, and were enabled by God's grace to persevere and gradually to effect a loudly-called-for change in the state of the community, socially, morally, and religiously.

The value of the volume has been greatly enhanced, especially to readers unlearned in the Scotch tongue, by an elaborate preface, written in the editor's well-known graphic style. In this, after a brief account of the state of things prior to the Reformation with which the Reformed Kirk-Session was called to deal, a full and inte-



resting description is given of the general contents of the volume. The more prominent subjects and outstanding typical cases are referred to—such as the election of elders and deacons—the character of the Session's procedure—marriage—divorce—Sabbath-breaking, and other forms of evil for which discipline was administered—and the several forms such discipline assumed. As might be anticipated, there is a good deal of not very savoury reading throughout the record, for immorality and crime, the natural fruits of the corrupt religious system that had so long debased the people, sadly prevailed, and the evil-doers were not spared but faithfully dealt with. In regard to the Kirk Session's plans and modes of procedure, Mr. Fleming in his preface remarks—"Some of these, it must be confessed, seem harsh in the light of the nineteenth century, and they were doubtless felt to be so by those who had been so long accustomed to an easy laxity of manners. Indeed, obstinate sinners occasionally refused to comply with them, but in the end they had to submit. The apparent harshness can only be justified by the necessity of the times. And the perusal of the *Register* is far from leaving the impression that the office-bearers meant to be cruel. Although determined to put down sin, tenderness was often shown for the feelings of the transgressor, and a manifest reluctance to proceed to extremities is not rarely revealed. In the words of a citation issued against a notorious offender, the Session was 'willing to wyn synneris wyth quietnes rather nor sevirite to repentans, evir hoping from day to day willing obedience and satisfaction.'"

Throughout the volume there is a profusion of most interesting and valuable notes, biographical and historical, which, perhaps, more than anything else indicate the editor's wide research and the fulness and accuracy of his knowledge. He generously acknowledges his obligations to several learned gentlemen for assistance rendered, but we are sure they will be the first to recognise the vastness of the labour he himself has expended on the work, and the eminent satisfactoriness of the result. We understand that the second volume is well advanced, and when completed the whole will be a monument of untiring industry and of devotion to a noble pursuit, which will do lasting honour to the hand that raised it, and that must be gratefully received by those who take an interest in that blessed work of Reformation by which our land was so signally delivered from Popish darkness and tyranny, and brought to the enjoyment of the light and liberty of the glorious Gospel.

In the series of Handbooks for bible classes and private students, the preparation of a commentary on the Gospel according to John was entrusted to the Rev. George Reith, M.A., Glasgow. The result of his labours has now been published in two volumes: *St. John's Gospel, with Introduction and Notes* (Edinburgh: T. & T. Clark). The task was not one without difficulty, but it has been well managed. In the introduction we have, first of all, a very interesting and suggestive sketch of the life and character of the Apostle John, and then

a careful outline of the defence of the Johannine authorship of the Fourth Gospel, which the writer cordially accepts. He thus disposes of one main objection to the position adopted by him. "It has been alleged that the Galilean fisherman was incapable of producing such a writing, because it implies a familiarity with Greek philosophy inconceivable in his case. The point of this objection lies, in fact, in his application of the term *Logos* to the Son of God. But it may be said generally that on the supposition of John being resident in Ephesus for some considerable time, and becoming more or less acquainted with the religious and philosophic speculations which were rife in that world, there appears to be every reason why we might expect him to meet the demands and questionings of the Greeks—believing and unbelieving—with the presentation of his Lord as being that perfect utterance of God which the human mind was craving for. More than this implies of knowledge of the Alexandrian *gnosis* the Gospel of John does not contain. It is saturated with the thought of the Old Testament, only illumined by the Spirit of the Lord Jesus Christ." After a well-informed and concise discussion as to the place and date of the composition of this Gospel, he deals no less ably and suggestively with the object and scope of the Gospel. It is shown that a doctrinal purpose runs through his whole work, guiding the choice of incidents in the life of our Lord, and the way in which they are treated. "The Gospel is, in short, a theological treatise, founded on historical facts no doubt, yet to all intents and purposes a doctrinal work, in the course of which we are never permitted to be out of sight of the main scope of the writer. The first three evangelists simply state the incidents, allowing them to convey their own impression. John has fused together incidents and inferences, facts and doctrines; so that, in place of having merely the history, you have the history and something more—the deep, spiritual significance of the history." A recent writer has used this didactic aim to throw doubt upon its historical accuracy, but Mr. Reith has no sympathy with such a view. Perhaps he goes far enough in making light of the verbal accuracy of the reports of our Lord's sublime discourse found in this Gospel. It may be true that "what is important is not the literal report of every word used, or nothing except the words used by the Lord in His discourse; but the faithful impression conveyed of the truths taught by Him, of the thoughts which He meant to become the possession of mankind," that "it is only a summary of His discourses that we have"; but it is difficult to believe that some of the sublime words put into our Lord's lips were not actually uttered by Him. This, indeed, is granted, but we do not see what end is gained in calling in question even the substantial verbal accuracy of what is reported. As serving this purpose, the Fourth Gospel is complementary to the others, and it needs all the four to give an adequate representation of Christ's many-sided character and work. "Doubtless John's record is an advance on the others; it presupposes the others (just as Paul's doctrine of Christ is an advance, and presupposes more of dogmatic fulness than is explicitly contained in these); but it is not truer than the others, and cannot supersede

them. Without the first three we should have in John a spiritual, sublime sketch, lifting us out of life's common conditions; deep-sighted views of Christ's office and essential nature. But we should feel that we needed something to go before—something showing us a little more of the actual touching of the ladder stretched down from heaven on the Son of Man with our earth. Without John we should feel that there were reachings out beyond what we had in these three records, that something was needed to follow from it all, the end of the ladder being lost in the clouds, rather than the clear vision of the Father standing at the top of it." After a survey of the steps of proof by which John establishes his doctrinal position—that Jesus is both the Christ and the Son of God—a survey in which the contents of the Gospel are summarised—the able introduction ends with the mention of some of its general characteristics. The Notes are very numerous, and, so far as we have been able to examine them, very helpful to a right understanding of the text. This is a very valuable addition to this admirable series of handbooks.

Professor Salmond has completed his exposition of the Shorter Catechism in the issue of a third Bible Class Primer dealing with this subject. *An Exposition of the Shorter Catechism* (Edinburgh: T. & T. Clark). It is the exhibition of the way of life—of "what redemption implies on our side, and on what the possession of it depends," contained in the concluding part of the Catechism, from question 82ud to the end, that is treated. It is well said in the short but admirable preface, that this section "puts the crown upon the teaching of the Catechism by its exposition of the way of life which God has set before us in the Gospel, explaining both the conditions which He attaches to it, and the means which He has provided with a view to our attaining to it and advancing in it." The exposition of this section, like that of former sections, is characterised by great insight and lucidity, and will prove an excellent and suggestive guide to teachers.

If present controversies lead to a study of the Westminster Confession of Faith on the part of the people, they will issue in good. It is to be feared that a great many who cry out against this document know very little about it. A cheap edition of it has been published by Mr. James Gemmell, Edinburgh, giving not only the text, but also the texts of Scripture on which its various doctrinal statements are based. A short preface, giving reasons why we should circulate and study this Confession at the present time, is written by Dr. Moir Porteous, of Edinburgh.

## Notes by the Way.

DR. MARCUS DODS.

If the hope was cherished by any that the responsibilities of office would have a sobering and steadying effect upon Dr. Marcus Dods his conduct since his induction into his chair must have greatly disappointed them. When recently preaching before a gathering of young men in St. Giles, Edinburgh, he reproduced a sermon which led to very serious questionings when it was delivered on former occasions. His subject was, what was essential to being a Christian, and he reduced this simply to a belief that Christ was able to unite us to God. Every one who had this belief was entitled to be received as a Christian, even though he might reject all doctrines about Atonement, the Godhead of Jesus, and the supremacy and integrity of Holy Scripture. He guarded his position by saying that mature Christians would have a knowledge and faith about these things. Still a man might be a Christian and yet be without them. What is the use of thus trying to minimise the amount of belief necessary to being a Christian? His friends say that he is endeavouring to retain on the Christian side those attached to it by a slender thread, so that the strength of that thread may be increased. We question very much if such an end will be attained by such tactics. The times which have been most characterised by spiritual conquests have not been those of a weak faith, but of a faith which has been strong and full. Paul did not win his moral and spiritual victories by carefully explaining to men how little they might believe, and yet come within the fold of the Gospel. His words glowed with his own burning conviction of the reality of unseen things, and they produced conviction in them that heard him. "We believe, and therefore speak," was the principle upon which he acted. We notice that Dr. Pentecost has been uttering some seasonable and weighty words on this very subject. "The business of the preacher of the Gospel is not so much to keep abreast of the times, as to do all in his might to keep the times abreast with the Gospel. If Jesus Christ was the Son of God in the first century, He is the Son of God to-day. If His death was sacrificial, and of the nature of an expiation of sin, offered up to God, because of the eternal law of righteousness, in the first century, the nature of that offering has not been changed in the nineteenth century. If Jesus Christ did rise from the dead, a real though glorified Man, having 'flesh and bones,' and so pass into Heaven, to take His seat at the right hand of God, then that is the fact to-day. If these three great facts—not the theories concerning them—were the essentials of the Christian faith, and so essential to saving faith, in the first century, then they are the essentials of saving faith to-day."

"No preacher of the Gospel has any more right to teach that a man may believe less than these, than he has a right to deny any one of them. If Christ was not the Son of God (in the sense under-

stood by evangelical theologians) their belief in the divinity of Christ is not essential to salvation ; but if He is the Son of God, declared to be so by Incarnation and Resurrection, their belief in Him, as such, is essential to salvation, both for young converts and mature Christians, and to teach that one may believe less than this, is to teach what God has given no man warrant for so doing. If Christ's death was an expiation for sin offered up to God (not a mere subjective manifestation of the love of God to man, and His hatred of sin) on account of which He can and does justify sinners, and without which He neither does nor can justify them, then a belief in such an atonement is necessary to salvation. If Christ did rise from the dead, bringing with Him the human body which He received from a human mother, and in which He was put to death—however, it may have been changed in resurrection—and if without such a resurrection our 'faith is vain and we are yet in our sins,' their belief in the resurrection of Christ, in that sense, is essential to salvation, and we may not modify the doctrine to suit the so claimed inability of men to believe it, or teach that anything less than such a faith is essential to salvation." These are well-weighed words, and with the sentiments expressed in them we express our cordial concurrence.

Dr. Dods' conduct in this matter has been well described in a periodical very friendly to him as a theological Blondinism which ought to be discouraged and condemned. Blondin proved that it was possible to cross Niagara on a tight rope, but the feat is not one to which people should be invited. And it may be possible to get to heaven on a very slender thread of faith, but why should the experiment be tried. The danger of all such discussions is very well illustrated, in suggesting the question, "With how little morality may a man be a Christian?" If the preacher should urge his hearers ever to strive after a high morality, he ought also to urge them to strive after a full and cordial belief in the Gospel message. Dr. Dods, we notice, shelters himself behind the fact that this sermon four years ago was preached before the General Assembly and allowed to pass without notice—and that all other writings expressing sentiments which his opponents condemn were published when the Assembly elected him to the chair which he now occupies. It will not be easy to reach him and deal with him after all this has happened, but if such teaching is sanctioned in the Free Church its title even to the name evangelical is gone.

#### GAMBLING.

In the current number of one of our monthlies one of the writers puts these words into the mouth of one of his characters. "There's a great deal said about drunkenness being the national sin, but I believe that it is betting that is at the root of half of the evils of the day." The prevalence of the betting, gambling spirit is one of the sad signs of our times. It is an evil which must be grappled with if our young men and women are to be saved from ruin. It is one in relation to which the Church must take up a bolder and more consistent attitude than it has yet done, if it is to crush it. We notice

that our esteemed brother at Carnoustie has been discussing the subject of lotteries at church bazaars, and from a notice of the lecture in a local paper we take the following extract.

“Scripture shows that the use of the lot is warrantable and beneficial in certain circumstances and matters. It was had recourse to, however, only in matters of importance, as in the detection of Achan, the troubler of Israel, in the division of the land of Canaan among the twelve tribes, in the choice of Saul as king, and in the election of Matthias to the apostleship. It was used also when there seemed no other way of these important matters being satisfactorily determined in the use of ordinary means. It was gone about in a solemn and reverent manner, with the exception perhaps of the lottery by the Roman soldiers at the foot of the cross for the seamless robe of Christ. And when the decision was given by the lot it was readily acquiesced in as an expression of the divine will on the matter. But these features of the approved Scripture lot will be looked for in vain in bazaar lotteries and raffles. The very contrary features are conspicuous in them. The plea often urged on their behalf are that they are for good objects; that valuable goods could not be otherwise disposed of; and that they are encouraged and joined in by good people and persons of standing in the Church and in the community. But these pleas cannot stand the test of any close and candid examination. The end does not justify the means. And the best of men are often found complying with what has become fashionable without proper consideration, and even against their inclination and better judgment. In matters of moral right and wrong we are not to follow blindly the example or teaching of any person. And whilst the pleas urged on behalf of bazaar lotteries and raffles are very weak and untenable, the positive objections to them are numerous and strong. If regarded as an appeal to God, they encourage irreverence and are a profanation of His name. If not so regarded, they deny and ignore the divine providence, without which even a sparrow cannot fall to the ground. Their tendency is to beget and foster a covetous and envious and discontented spirit. They are unfriendly to honest industry, alike in the case of those who win and those who lose. Their tendency is to make people seek to obtain material good by fortunate speculation, and to despise and shirk honest patient labour and pains—labour, which is the ordinary condition of all solid and safe material prosperity. And, not to mention other evils, they are just a form of gambling and foster a gambling spirit. Stripped of all their specious pretences they are gambling pure and simple. Their avowed aim is to enrich oneself at the expense of another—is to get possession of the object raffled without giving for it any proper equivalent. There are other besides bazaar lotteries. Every now and then, in our large towns and cities, and even in our country villages, there are lotteries and raffles started for pure gain to their promoters, which are winked at by the authorities for a time till they have done so much harm that the law is put in force to stop them. Those who would have recoiled from going to such lotteries at first are being trained to go to them by Church and Christian Association

bazaar lotteries. The young, and older people too, will reason that if it is right for them to raffle and risk a little for the good of the Church or a Young Men's Christian Association, it cannot be wrong to do this to better their own position, and to gain for themselves some desirable advantage. But lotteries and raffling are only one form of gambling, and have an obvious tendency to lead to betting and other numerous forms which the practice has assumed. And this gambling is an awful vice. It blunts all the finer feelings and destroys all the nobler instincts of the soul, and is destructive of all the best interests of society. It has obtained firm foothold amongst all classes, and those who have studied the question testify that it is largely on the increase. What a terrible responsibility, then, do those assume who in the sacred name of religion promote and encourage practices which are fitted to implant in young and old the beginning of this vice—fitted to set them agoing on the gambler's slippery incline, which, if mercy prevent not, ends in perdition. The evil results which thus flow from these lotteries may greatly counterbalance the good effected by the churches and institutions in whose interests they are held. They cannot but lower the Church in the estimation of the world. It says little for the spiritual life of the Church if her work cannot be carried on without having recourse to them. And look at them in what light we may, they cannot be regarded as honouring to the Church's divine Lord and Master, whose glory should ever be her chief concern. Consider what has now been said, and, if convinced that bazaar lotteries are wrong or even doubtful, refuse in any way to encourage them. Be careful not to profane the great name of God by word or deed. Should you appeal to Him in any way appointed in His Word, let this be done with reverence and solemnity. Do nothing on which you cannot expect and ask the Divine blessing. Avoid gambling in every form, in small matters as well as large."

### Ecclesiastical Intelligence.

MIDLEM.—At a meeting of this congregation, held on 7th October—Rev. J. Sturrock presiding—a unanimous and most cordial call was given to Mr. James Young, probationer, Perth.

EDINBURGH PRESBYTERY.—At a meeting of this Presbytery, on 14th October, a unanimous call from Midlem congregation was laid on the table, addressed to Mr. James Young, probationer, Perth, which was cordially sustained. Next meeting was appointed to be held on Tuesday, the 19th of November, when the call will be presented to Mr. Young.

GLASGOW, BRIDGETON.—Another session of the Home Circle in connection with this congregation was opened on the evening of the 15th ult. There were about 100 persons present. The president, Mr. John Allan, opened the meeting with praise and prayer. He then gave an interesting address, in which he dwelt upon the benefit that members of the Home Circle had received through its exercises in previous years; the similar benefits that others might expect were

they now to connect themselves with it; and the encouragement that they received in this and in every other good work from their pastor, because of the active interest which he took in all their proceedings. The honorary president, the Rev. John M'Kay, then read a lengthened, instructive, and interesting lecture on "The National Covenant of Scotland." At the close of the lecture a vote of thanks was awarded to the lecturer, and remarks were made on the best means of bringing our excellent principles more fully before the public. The meeting was closed with the benediction.

**RESIGNATION.**—At a meeting of the Glasgow Presbytery, on 8th October last, the resignation by the Rev. A. Miller of the pastoral charge of the Kirkintilloch congregation, which had been lying on the table from a previous meeting, was accepted, and the pastoral tie between him and the congregation dissolved.

**PAISLEY.**—We are pleased to learn that an esteemed and honoured member of the congregation here, who has recently passed away, has bequeathed £800 to the Building Fund, and £400 to the Foreign Mission Fund of the Church.

**PERTH AND ABERDEEN PRESBYTERY.**—At a meeting of the Presbytery at Arbroath, on the 29th of last month, a unanimous call from the Kirriemuir congregation, in favour of Mr. Samuel Walker, preacher, was laid on the table and sustained. Mr. Walker, who was present, intimated that his mind was made up in reference to the matter, and his decision was to decline the call. On hearing this, leave was asked to withdraw the call, and this was granted by the Presbytery. After the ordinary business, the Presbytery proceeded to the church for the ordination of Mr. David Finlayson, preacher, to the office of the Holy Ministry, and of the Synod's Missionary to India. A large congregation had assembled. The services were commenced with praise and prayer, led by the Moderator of Synod, the Rev. P. M'Vicar. The sermon was preached by the Rev. G. Anderson, late of Seoui, from Genesis xxii. 18—"In my seed shall all the nations of the earth be blessed." Mr. Stirling narrated the steps of procedure, put the questions of the formula to Mr. Finlayson, and offered up the ordination prayer, during which Mr. Finlayson was solemnly set apart to the sacred office, to the work of which he has devoted himself. Mr. Gardiner thereafter suitably and earnestly addressed the young missionary, basing his remarks upon Paul's exhortation to Timothy—2 Tim. iv. 5—"Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." Mr. Hobart addressed the people, and brought the interesting and solemn services to a close with praise and prayer. We understand that our young brother sails for India in the course of a week or two. We earnestly commend him to the prayers of the whole church, that God may bless him in the beginning of his way, and make him a blessing in the dark land to which he has been sent.

**EDITORIAL NOTE.**—The long letter of "Protester" on the question of the Revision of the Confession of Faith came too late for anything to be done with it in this number.



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THE OUTLOOK.

It does not require very keen discernment of the signs of the times to forecast a stirring year as lying before us. We are carrying with us, from the old year to the new, elements of strife and change in almost every department of society. There is no feeling of security, stability, or firmness anywhere in Church or in State. People are everywhere asking: Whither? whither are all these forces of disintegration and change so actively at work to lead us?

The voice of social discontent is growing louder and louder, and is finding expression in those strikes, in which the triumph of labour over capital is virtually sought. Nothing will evidently satisfy some but that labour shall be allowed to command the market at its own terms. There is no doubt that labour has not always in the past received a fair and just share in the profits reaped from it. Colossal fortunes have often been too quickly raised for much justice to be done to the labour that has had a principal share in building them up; and too high interest has been paid on invested capital, for justice, not to speak of generosity, to be given to those whose labour has been employed by it. The way in which some public companies treat their employees—depriving them almost altogether of the Sabbath rest—making their working-day of such length that they are strangers in their own homes, has been such that recent exposures of it have enlisted wide-spread sympathy on behalf of the latter. The rights of labour must be far more fully recognised ere the social organism can be placed on a stable basis. But there is a distinct danger of the pendulum swaying too far to the other side. All the more so, since, behind this present-day labour agitation, there is a force that proclaims war against all capital, and seeks the reconstruc-

tion of society on godless and materialistic principles. The extreme socialists have come prominently forward in connection with recent strikes, and will, doubtless, seek to use them to advance their own theories. It is but too apparent that the conflict between labour and capital is entering upon a new and more acute stage, and it will depend upon the manner in which it is guided and controlled as to the issue. The exercise of capital in the past has been too little under the control of moral and religious principle, with the result that it has inflicted great injustice upon the labouring class. But if labour free itself from all ethical control in its demands even worse consequences may follow.

In the political sphere, there is increased attention being paid to social questions. In the recent addresses of the leaders of different sections they have been discussed from different standpoints. A great mistake is made when it is imagined that State interference can heal all social evils. Still there is a great and fruitful work here for the State to do in the way of making well-doing easy, and wrong-doing difficult. It will be acknowledged by all who have looked at the matter from a moral and religious standpoint, that labour questions would be much more easily solved were the drinking habits of large masses of the labouring people corrected. "A year's remission of our national drink bill," it has been well said, "would solve every labour question extant." It is by the sanction of the State, and under its control, that the enormous liquor traffic—which is so terribly demoralising the people—is carrying on its work. Not until it is earnestly and thoroughly dealt with will one of the main obstacles to our social progress be removed. So long as it is allowed the freedom it has, it will defeat every remedy applied to the healing of social evils, whether sanitary or educational. The earnest facing of this and other social questions must be reckoned among the hopeful signs of the times. The purifying of the Augean stable of politics themselves is a task waiting for some modern Hercules. In the discussion of political questions it is not, in a great many cases, the truth that is sought, or the common weal that is the great concern, but rather the skilful manipulation of facts, or sides of them, to serve a party purpose. There is so much unreality, insincerity, and underhand dealing, that many feel constrained to stand aloof altogether, and not soil their fingers with the dirty work. What is often said or done argues a low moral tone, and an utter lack of any sense of religious obligation in the matter. And what is most surprising and astonishing is that many of the men who thus speak and act are above the suspicion of immorality in their individual lives. The obligations which they own in their private life seem

to be thrown aside whenever they enter the arena of public life. The sincere recognition of God's supremacy over one's public as well as private life—over nations as well as individuals—and a sense of accountability to Him, is what is urgently needed. Not only would it purify and elevate our civil and political life, but it would let needed light in upon vexed questions, and further their satisfactory settlement. It would regulate that unhealthy desire for change—constant change—which has palpable dangers.

To the Church the message has been given:—Proclaim among the nations that God reigns. But here too, there is unrest, and the cry for change. There is not certainty in its own consciousness as to the message divinely given to it. Some, like Dr. Marcus Dods, would reduce it to a minimum, containing nothing more than the fact that Christ lives, and this unloaded with any doctrine about His Divinity or Substitution. They would conciliate the world by eliminating everything from the Gospel message that would be offensive to it. Whatever their own beliefs may be, they would carefully conceal everything which, to their thinking, might possibly give any offence to those they hoped to win to Christ's side. But as Dr. Watts of Belfast, in his able pamphlet on the matter, clearly points out, a distinct message is given to the Gospel minister, and he is bound to proclaim it whether men will receive it or not. As to the way in which he presents it, he must take care not to give needless offence, but as to its substance he is not at liberty to change it or to hide any part of it. It were a small thing, however, were Dr. Dods the only one who endorses such views. His position indicates a tendency that is very widely-spread, and which is seeking liberation from our old and time-honoured creeds. The Westminster Confession of Faith, which has produced such grand results in the past history of the Protestant Church, is being put into the crucible, both here and in America, and the desire of those who are promoting this movement is to obtain freedom from strict adherence to its teaching. Dr. Schaff of New York, thus states what is desired by many, and it may be noticed that it is so far on the same lines as Dr. Dods' teaching. "We need a Theology, we need a Confession that starts, not from eternal decrees, which transcend the utmost limits of our thoughts, not from the doctrine of justification by faith, nor from the Bible principle, nor from any particular doctrine, but from the living person of Jesus Christ, the God-Man and Saviour of the world. This is the burden of Peter's confession, the fruitful germ of all creeds: this is the central fact and truth on which all true Christians can agree. We need a Theology and a Confession that is inspired and controlled, not by the idea of Divine justice, which is a consum-

ing fire, but by the idea of Divine love, which is life and peace."<sup>1</sup> There is truth in the statement that the divine purpose or decree is the governing principle—the architectonic principle—of the Westminster Confession. But as another American theologian has pointed out, if the Westminster divines erred in selecting this as the ground principle, they followed the example of those who framed the Ecumenical Creeds of Christendom. "Setting aside the apostle's creed, which is a liturgical and not a doctrinal document, the response of the regenerated heart, and not distinctively of the scientific intellect, all of them are like the Westminster Confession, in that they start with God and present revealed truths *sub specie eternitatis*."<sup>2</sup> What the issue of the agitation may be no one can tell, but it is too evident that it cannot now be allayed.

Our comfort and hope is, that God is over all, and will make every movement directly or indirectly subordinate to the accomplishment of His great purposes. The regeneration of society can never be hopeless, so long as the eye of faith sees Him fighting against the forces of error and evil. The ultimate conservation of truth—all truth to a knowledge of which our fathers were led, and which was embodied by them in the standards which they handed down to us—is secured by His gracious and all-wise providence.

God moves in a mysterious way,  
His wonders to perform,  
He plants His footsteps in the sea,  
And rides upon the storm.

Deep in unfathomable mines,  
Of never-failing skill,  
He treasures up His bright designs,  
And works His sovereign will.

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## WORDS FOR THE CHRISTIAN LIFE.

### II.—ABOUT THE PERFECT SAFETY OF CHRIST'S SHEEP.

"Neither shall any man pluck them out of My hand"—John x. 28.

TWICE over, in Jerusalem, during the last months of His life, Christ made use of the allegory of the shepherd and his sheep. Perhaps it was suggested to Him, on the earlier occasion at least, by the sight of a sheepfold and of the bleating flocks gathered within it for safety

<sup>1</sup> "Presbyterian Review," Oct. 1889, p. 552.   <sup>2</sup> Do., p. 572.

through the dark and perilous hours of the night. But it is scarcely needful to have recourse to such a supposition. The minds of Jesus and His disciples were familiar with the thought of the shepherd's office and work. The Old Testament is full of it. The greatest heroes of Israel—Abraham, Jacob, Moses, David—had all been shepherds. And there is no more frequent picture of the Messiah in psalm and prophecy. Over and over again the Lord had been portrayed as a Shepherd, in whom the strength and wisdom and care and love symbolised by the name, and found in many who bore it, were to reach their highest and their best. When the Master spoke of Himself as the Shepherd, and of His people as the sheep of His pasture, we may be quite certain that He meant to recall to those who heard Him these sayings of the Scriptures they held so dear.

Twice over He used the allegory. The first time was at the Feast of Tabernacles in the October before He died. Then He uttered that sweet and pregnant discourse which fills the opening verses of this chapter. He saw with gladness that a little flock was gathering itself around Him, coming away from the unbelieving priests and the careless people, and boldly taking His part. He spoke of its members in terms of the highest praise. "These are My sheep," He said, "who follow Me, for they know My voice." He depicted the happy and glorious privileges which the flock enjoyed. They were a community honoured and beloved. "By Me," He declared, "if any man enter in, he shall be saved, and shall go in and out, and find pasture. I am come that My sheep may have life, and may have it abundantly." And, before He had done, He brought out in clear and touching and fragrant words His great love for the flock, a love that extended to the sacrifice of Himself. He was no cowardly keeper, no hireling who fled when the wolf approached. Nay, He was the Good Shepherd who was soon to lay down His life for the sheep. And then, having delivered its gracious message, the voice ceased and was silent for a while: the voice of Him who spake as never man spake.

For two months after that He was absent from Jerusalem. It was no fitting home for Him in those days when Pharisees and rulers were plotting against Him and planning His death. He could find ample work to do elsewhere, and hearts to confide in Him, away in Galilee among the simple peasants and fisher-folk, but not in the proud and self-righteous and guilty city. Yet He yearned over it. He wished with His whole heart that it would consider the things which belonged to its peace. So in the winter, at the Feast of the Dedication in December, He came back to it again. And standing in the Temple, in Solomon's porch, He took up His discourse where He

had left it off eight weeks before. He contrasted the two classes into which the land was beginning to be broken up: those who did not believe in Him and those who did. He described afresh the blessedness of His sheep and their attitude towards Himself. They heard His voice and obeyed Him, and He rewarded them with sympathy and love; He knew them individually and well. They followed Him from stage to stage, and He meant to crown their progress with eternal life: nothing else and nothing less than that. They had been saved by Him from perishing, and He had a complete victory in store for them: "No one shall snatch them out of My hand." "O, happy flock," we cannot but exclaim, "and Shepherd most tender and strong!" Was it not strange that the citizens of Jerusalem opposed Him so bitterly? To whom ought they to have yielded themselves with greater readiness and joy? This Feast of the Dedication celebrated a splendid achievement of the past: the purifying of the Temple by Judas Maccabaeus from the heathen worship of the Greeks and Syrians. But Jesus could bestow on them a better freedom, could be to them a nobler Friend, than Judas the patriot. They sealed their own doom when they rejected Him.

Let us think for a little of the assurance Christ gives of the perfect and everlasting safety of His sheep. "No one," He says, "shall snatch them out of My hand." Here are two pictures on which we may look: the sheep and their perils, the Hand and its guardian care.

## I.

*First, we are to consider the sheep and their perils.*

We must not think that the Master speaks only of human adversaries. "Neither shall any man," the Authorised Version reads; but the Revisers have given us a more accurate translation—"No one," no spiritual foe of whatever sort. Two months before, Jesus had painted most graphically the manifold dangers of the flock. From this side and from that trouble and pain and death might come. There were the thieves and robbers who climbed over the fence into the very fold itself. There was the stranger on the road who sought to lead the sheep away, calling them by their names and imitating the shepherd's cry. There was the mercenary keeper, the hireling who had no genuine interest in them, who cared only for his own wages, who fled in fear whenever there was real hazard, leaving them to perish. And there were the fierce wolves from the mountain and the forest, with their sharp teeth and their overmastering strength and their cruel pitiless hearts. The flock, so simple, so defenceless,

had a hundred perils to face. It was like the Pilgrim in the Valley of the Shadow of Death. When he sought to shun the ditch on the one hand, he was ready to fall over into the mire on the other. When he lifted his foot to go forward, he knew not upon what he should set it next. And there were hideous noises, and rushings to and fro, so that sometimes he thought he should be torn to pieces. And every little while the wicked ones whisperingly suggested grievous blasphemies to him, which wounded him worst of all. Risks as numerous and as deadly the sheep might encounter. And all these Jesus had in mind when He returned to His parable at the later time: all these He meant to indicate as besetting the flock, hovering round it, dogging its steps. It walked through the midst of enemies. Shall we linger over some of the perils to which the sheep of Christ's pasture are exposed in a world that cares little for them or their Shepherd?

There are storms that fall on them, fierce winds that blow, pelting showers of "arrowy sleet and hail." The people of Christ are opposed, are hated, are persecuted. The words sound strangely in our ears perhaps. We are at ease in Zion; it is plain sailing with us. But Jesus looked forward a few months, and He beheld Himself climbing the slope of Calvary; it was December when He spoke, and in April He endured the cross. And, beyond that, He beheld the stoning of Stephen, and Herod's killing of James with the sword. A little further away, He saw Peter crucified, and Paul crowning the long martyrdom of his life with the willing sacrifice of his death. He saw the rest of the twelve rejoicing that they were counted worthy to suffer for His sake. He saw the Church, during century after century, and in land after land, passing through fire and water because of her fidelity to Him. Was it a wonder that often He told His disciples about the tribulations that they were certain to meet? No thorough-going Christian can altogether escape these tribulations. One age differs from another in the degree of its animosity, but in all ages the carnal heart is enmity against God and against those who are faithful to God. Every saint should be a "a disturber of Israel," should be a conscience clothed in flesh and blood. His purity ought to reprove others; the gravity of His purposes and aims ought to put to shame their levity and their selfishness. And every saint should be an active and aggressive missionary of Christ, denouncing evil, refusing to let sinners alone; a fire to burn up the refuges of lies, a hammer to break the rock in pieces. There is our ideal; can we be even pressing towards it without bringing on ourselves the antagonism of those whose thoughts and ways are different from ours? If we are untouched by this antagonism, if we have never to bear any shame or

any anguish, we may well fear for ourselves. There is little warmth in our consecration, we may be sure, and little boldness in our confession. The storm has been a real danger in our case ; the dread of it is making us untrue to our Master.

But the sheep have other foes. There are the wolves, "red in tooth and claw," that rend the flock. How shall we interpret them? Where shall we find the enemy in the spiritual sphere that corresponds with them? The Bible gives us more than one hint of the answer. Jesus spoke, you remember, of "false prophets" as "ravening wolves." And that day in Miletus, when Paul bade a final farewell to the elders of Ephesus, weeping with them and praying for them, he told them of "grievous wolves that would enter in among them, not sparing the flock." He was thinking, too, of the teachers of another gospel, mistaken and misleading, who should find their way into the little community after he was gone. The Church of the early days came to know those prophets and teachers only too well: Gnostics who mixed up the simplicity of Christ with wild fables and imaginings of their own, Ebionites who glorified the life of the ascetic and hermit, Arians who would have robbed Jesus of His divine majesty and Sonship. It was not long until the flock was scattered and wounded by the wolves. And surely the danger is among us still. Any who would persuade us to abandon or forget the essential articles of our Christian faith; any who strive to weaken our attachment to the Gospel in its fulness, the Gospel so humbling to us, so honouring to the Lord our Saviour; any who would prevent us carrying out in our daily life the precepts of our Master, telling us that they are antiquated and quixotic and impossible of fulfilment, or influencing us to neglect them by their example; any who alienate us either from truth or from duty through the deference we pay to them and the fear we have of offending them: they are playing the wolf's part, though they should seem in our eyes like angels of light. If we go after them, the little flock will be rent in twain, for we shall part company from the faithful souls who refuse to hearken to them. If we give them their way, our own life will be enfeebled and wasted, torn and spoiled. They will work us grievous harm.

All the enemies of the sheep are not so easily detected, however. Here is the stranger by the wayside who seeks to beguile them. He may be pleasant to look upon. Perhaps he is not unlike the true Shepherd Himself. A Scottish traveller tells us how he met a shepherd one evening under the walls of Jerusalem bringing home his flock, and changed garments with him, and disguised in this way proceeded to call his sheep. But they were too wise for him. They



remained motionless. And when their own keeper raised his voice, they gathered round him in spite of the unfamiliar dress he wore. Christ's sheep are not always so wary. The stranger entices them, and they are apt to turn away after him. His name has differed in different times; sometimes one distracting force has proved more fascinating, sometimes another; to-day, I think, his name is Worldliness. The most spiritual of God's people are in danger, in our time, of being absorbed by what is secular, forsaking the love of the Father and the love of the Shepherd for the love of the world. This worldliness may follow prosperity. They say that if you take the peaches and cherries of Europe to warmer climates they will grow luxuriantly, they will become evergreens; but they will lose their fruitbearing quality. There are Christians about whom that is true. They are transplanted into circumstances of ease and comfort, and they lose their spiritual fruitfulness. But those in poverty may be just as worldly. In the mirage of the desert objects are strangely distorted; a few stunted shrubs will be glorified into a forest of magnificent trees. There are poor men and women in whose eyes the world looks as imposing and desirable. They attach quite an exaggerated importance to its riches, its praise, its ambition, its pleasures. Are we not disposed to obey its maxims? Do we not yearn after its prizes? Are not its habits and indulgences sweet to us? The stranger calls us with winning words, and we think there can be no great harm in going after him; it will do us good, we say, instead of hurt and injury. Ah, but he is a thief and a robber. If we follow him, we shall forfeit much. Our prayers will become few and hurried and unreal. The house of God will be neglected. The Bible will lose its charm and relish. Our life will fall into the scere and yellow leaf.

It must have struck you from what I have been saying that the sheep may be their own worst enemies. The storm of persecution need not make them unfaithful, unless they permit themselves to be frightened by it. The wolves of false teaching will not wound them, if they keep hearkening to the Shepherd's voice. The stranger called Worldliness would never prevail over them, if they did not yield to his blandishments. Poor silly sheep, they have such freedom to choose, such power of willing and determining, and yet they are so easily persuaded that the foe is a friend, so glad often to be conquered and overcome. There remains in us, even after we are redeemed, the disposition to sin and disobey. It is not only without that the dangers are found; there are dangers more subtle and deadly within. There is the wandering will. There is the fire of passion so readily kindled and burning with so hot a flame. There

are defiling imaginations that are too willingly cherished. There are desires after things which the Shepherd of our souls cannot possibly approve. There are dreams of a happiness not to be found in the way of His commandments, of an honour which is not the honour of the meek and lowly heart. We trifle with our ransomed souls. We venture them in places where they ought never to be. We read books which tarnish their lustre and degrade their heavenly tastes. We indulge in pleasures which spoil their sensitiveness and impair their health. We do not avoid scrupulously and earnestly and daily all contact with evil. May not the sheep injure themselves most terribly?

Then, over and above all these perils, there is the adversary who goeth about like a roaring lion, seeking whom he may devour. The spirit of our age is sceptical of the existence of Satan and his powers of darkness. We have not our fathers' vivid faith in his personality as the chief of an empire that is opposed to us. But here it is infinitely safer to believe than to be incredulous. If there are unseen spiritual foes all round us, personal tempters and adversaries who can impart a fearful strength to our other enemies, they will ply their work only the more successfully if we are paying no heed to them, and if we doubt altogether their presence and potency. They will lead us captive unawares. It will be better for us to feel their nearness, their cunning, their might; how they can steal away our faith and boldness in the hour of trial, how they can give the false prophets power to lure us after them, how can they invest the world with glamour and beauty, how can they stir up the sins of our own hearts. Then we shall at least be forewarned and on our guard. Then we shall lift our eyes and our souls to the hills whence cometh our help.

Are not the perils of Christ's little flock very many, very real, very awful? It will be a marvel, a miracle, if the sheep that are surrounded by such foes do not perish outright. Or let us change the illustration. When Judas Maccabaeus with his brave followers marched into Jerusalem in the winter of the year 165 B.C., they found the walls of the Temple half overthrown, and its great stones blackened by fire. The area within was covered with thistles and wild plants. The olives had straggled over the outer court; the gates were burnt; the long creepers hung down from the towers. The Holy House was a picture of desolation, and a passionate outburst of grief came from the liberators when they saw it. Will it not be strange if, beset as we are by heathen worse than the Syrians and Greeks, the temple of our souls does not go to ruin also? Yes, undoubtedly it will. And yet—let us bless God—this strange thing

happens. The miracle I spoke of just now, the miracle of the preservation of the sheep, is taking place year after year and day after day in our midst.

## II.

*No we are brought to consider the Hand and its guardian care.*

You must be very thankful that it is a Hand, a living Hand. Every night the sheep of an Eastern flock were conducted into the fold. It was an open space, and round it ran a strong wall or railing; and through the darkness the door was kept by one of the under shepherds. It was good for the sheep to dwell in so quiet and safe a place till the morning broke and they could be led out to the green pastures again. But our defence is far better. It is not the strength of walls and doors. It is the Hand of the Great Shepherd of the sheep. That is what overshadows us, and girds us round, and keeps us secure. We are under the care of a Person who liveth for evermore. The Lord thinketh upon us, and undertakes for us. Are we not happy indeed?

But let us ponder the message of the Hand. What does it speak to us about?

It tells us of the Proprietorship which owns us. It is the Hand of the Mediator, the Saviour, who has purchased us for Himself. If you look well at it, you will see a marvellous thing. There is the mark of a wound in it. Once the cruel nails disfigured it and pierced it through. This is the Hand which was fastened to the cross of shame. It belongs to Him who loved us so fervently and so mightily, unworthy as we were, that He ransomed us from our sins with His own blood. Thus, by the payment of this costly price, He bought us for His property; He made us the people of His possession. There is strong consolation in that thought: is there not? Christ is our Owner by a right that cannot be disputed. His exceeding sorrow on our behalf; His bearing of our sins in His own body; the grace that made Him poor for us; the love that poured itself out without stint or grudge for our redemption—by these things, with this silver and gold of heaven, He has won us for His everlasting inheritance. The perils will not loom so large in our view, the enemies will not appear irresistible, if we remember that we pertain now and forever to Christ; that the Hand which encircles us is that of the Lord our Master and Proprietor.

It tells us, also, of the Power which protects us. Long ago Isaiah had something to say about the Hand, and about Him whose it is. "He taketh up the isles as a very little thing," he wrote; "He hath

measured the waters in the hollow of His hand." Yes, this is our bulwark and sheepfold : the Hand that fashioned the heavens and the earth, that controls all the worlds, that is invested with supreme dominion. Sometimes those who are anxious enough to succour others in distress have not been able to do so. They have had to look on idly and impotently, just as men may be compelled by circumstances to look on from the shore at a sinking ship, helpless to save their brothers who were going down to death in the wintry sea. But that can never be the case with Christ—He is the Mighty God. He is the King of kings and the Lord of lords. He can cause deliverance to come to us from the most unexpected quarters and in the most surprising ways. The Holy Spirit is His gift, the Spirit to whom all things are possible. If it is our desire to be faithful to Him, if we are sheep who would fain follow Him, let us be certain that there is nothing He cannot do for us, no adversary from whom He cannot rescue us, no dark and dreadful peril which He cannot sweep away. The Hand is that of the glorious Lord.

It tells us, further, of the Guidance which leads us. He marks out our course before we enter upon it at all, and it is always an unerring wisdom that directs His Hand. Even the dangers that beset us, all of them save those that spring from our own weakness and sin, have been planned and arranged by Him. It is His design to mature our faith, to deepen our religious experience, to increase our holiness, to prepare us for the rest and victory of heaven, by those trials and temptations. Indeed He will use our very sins for the humbling and sanctifying of our characters, though it is never He who brings us under their power, though we are wholly to blame when they gain the mastery over us. O! He is a wise Guide, and nothing can take Him at unawares; He is never at a loss. To comprehend this; to reflect that the most skilful Hand in heaven and earth has mapped the path that we are to walk, right on from the City of Destruction, through the Slough of Despond, and up the Hill Difficulty, and into the Valley of Humiliation, and across the River, until the threshold of the Celestial City is reached at last; to feel that the Shepherd and Bishop of our souls knows our enemies, and all their craftiness, and how they can be vanquished, and how peace and good are to come to us through our battles with them: that thought, too, is full of good cheer. It is a fresh proof that His sheep are safe for time and for eternity.

The Hand tells us, once more, of the Comfort which cherishes us. It is a Hand through which you can feel the throbbings of the tenderest Heart in the world, the Heart that was broken on Calvary. Was I not right when I said that the embrace of such a Hand is a

thousand times better than stone walls and iron bars? In our weakness we want more than power and wisdom to work out our deliverance, we want sympathy to compassionate us. In our struggles and conflicts we yearn not only for an almighty Friend, but for a Friend who will not upbraid us when He comes to do great things for us. These desires are met in Jesus. Our feebleness, our inexperience, our waywardness: none of them exhausts His patience or deprives us of His grace. He is very pitiful and of tender mercy. He is not contented with saving us by the mere exercise of His omnipotence; He makes His affection plain to us too. He liked to touch those whom He blessed in the days of His flesh. When the mothers brought their children to Him, He took them in His arms and laid His hands on them. When the leper begged Him for cleansing, a man who had not known the touch of his fellows for years, He put forth His hand and touched him. It is just an example of His way with us continually. It is a sign of His brotherhood, His graciousness. There never was a Shepherd so condescending and kind. "He shall gather the lambs with His arms, and carry them in His bosom, and shall gently lead those that are with young." There is a simple and pathetic poem of Miss Rossetti's about a rainy spring in Westmoreland, the spring of 1860, when the sheep died in hundreds and their little ones were left hungry and helpless.

"The lambs athirst for mother's milk  
Filled all the place with piteous sounds:  
The mothers' bones made white for miles  
The pastureless wet pasture-grounds."

But the shepherds learned an unusual gentleness that spring-time. They carried nourishment themselves to the bleating mouths. They fondled the destitute shivering things. And "as the days waxed on to weeks," and the danger passed, and the lambs grew strong, they still followed "the beloved feet that once for them had sought and found." That is a faint human shadow and emblem of the gentleness of Christ. He touches us with His hand, He feeds us, He lifts us into safety from every enemy and evil, He clasps us to His heart. Is there any security like ours?

So we may be confident that no one will snatch us out of the Lord's Hand. If we will only keep within its shelter, if we will only live by faith, Jesus will prevent the thought of persecution from making us disloyal to Himself, and will free us from the fascination of every false teacher, and will raise us above the allurements of the world, and will conquer the sin that remains in us, and will bruise Satan under our feet shortly. Christ's proprietorship, and power, and

wisdom, and comforting tenderness : there is no sheepfold with walls like these. "A safe stronghold our God is still, a trusty shield," Let all of us who know Him meditate more on His all-sufficiency and rejoice more in Him. We speak of the perseverance of the saints ; but, if we travel further back, we shall be inclined rather to speak of the perseverance of the Saviour. He never loses His regard for us, His delight in us : He who is God Most High. And therefore there shall no evil befall us, there shall no plague come nigh our dwelling ; we shall tread upon the lion and adder, the young lion and the dragon we shall trample under foot.

But, just because there is such blessedness in the guardian care of Christ, who will describe the misery and the danger of those who are far from Him ? Ye are sheep without a Shepherd, my brethren ; and there are enemies around and within you ; and at any moment death, eternal death, may overtake you. Will you not hearken to the voice of the Good Shepherd ? He has not abandoned you yet, though you have been so wayward and wilful ; He had infinitely rather not leave you to perish. Listen to Him. This is what He says to you : "Come unto Me, ye that labour and are heavy-laden, and I will give you rest. Come and ye shall be my sheep, and no one will pluck you out of My Hand."

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## CORNELIUS.

By H. K. WOOD, "*A Glasgow Merchant.*"

THOUGH born amidst the darkness of heathenism, Cornelius had been brought to much knowledge of the true God. The picture we have of him in Acts x. 2, is enough to crimson with the blush of shame the faces of many who have been born and bred under the full light of the Gospel :—"A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway."

Most probably he had come to the knowledge of Divine things through perusal of the Old Testament Scriptures. The God of Israel he had chosen for his own God, and with his whole heart he sought the perfect way of truth. "To him that hath shall be given, while from him that hath not shall be taken away even that which he hath." If we are faithful in walking up to the light we have, and

pray for more, the Lord Himself will lead and guide us into the perfect light of full salvation ; but if we neglect acting up to what we already know, our very knowledge will prove to be to us a curse and not a blessing.

“Thus saith the Lord, the Holy One of Israel, concerning the work of My hands, command ye Me.” So God speaks to every honest suppliant, and well, therefore, may the “heart of every one rejoice that seeks the Lord.” Cornelius proved the truth of the promise. By an angel he was directed to send to Joppa for Simon Peter, “who,” said the heavenly messenger, “shall tell thee these words, whereby thou and all thy house *shall be saved*” (Acts xi. 14).

For the work he had to do at Cæsarea, the apostle was duly prepared by a remarkable vision, three times repeated. Hitherto he had been the victim of Jewish prejudices, but while in a trance he was taught the lesson that he was no longer to consider himself debarred by the law of Moses from meeting with Gentiles, and telling them of the way of salvation. Christ had removed the middle wall of partition. All nations, and all conditions of men, were now to be considered alike. There was to be neither Jew nor Greek,—neither bond nor free,—neither male nor female,—but all were to be one in Christ Jesus. To Jewish minds it was a very humbling lesson. It laid in ruins many of their preconceived notions and fancies ; and hence it was very hard to learn.

Many people are inclined to say that if a man deals honestly with his fellow-creatures, it matters not what are his feelings towards God ; but the opening of Peter’s sermon in the house of the Centurion makes it clear that more is required of us than attention to our duties to our neighbours.

Others declare that if a man walks honourably up to his light, he shall be accepted of God, whether he has an interest in the Redeemer or not. It is a sad mistake.

If devoutness of spirit, if noble liberality, if earnest and constant prayers and fastings could have saved a soul, Cornelius had no need of Christ. But with all his piety towards God and loving-kindness towards men, he felt still ill at ease. The narrative makes it plain that he knew himself to be a sinner needing pardon, for he found no rest of heart till he came to know Him, through whose death alone transgressors can be forgiven, and made acceptable to Him who is of purer eyes than to behold iniquity.

The apostle, as the brief outline of his sermon indicates, proclaimed his Master in all His offices of Prophet, Priest, and King.—

As Prophet, the Incarnate Lord of all had preached peace, for He taught that “God so loved the world that He gave His only begotten

Son, that whosoever believeth in Him should not perish, but have everlasting life."

As Priest, Jesus had fulfilled all righteousness in our room and stead, as He went about doing good ; and then He died, bearing our sins and all their guilt in His own body on the tree.

As King, Jesus is to be judge of all, both living and dead ; and it was this Jesus that Peter offered as a Saviour to these Gentiles, when he said, "To Him give all the prophets witness, that through His name *whosoever believeth in Him shall receive remission of sins.*"

"While Peter yet spake," the Holy Ghost, in His miraculous presence and power, fell upon each of the audience, just as He had done on the disciples at the day of Pentecost. This clearly proves that every heart had welcomed the glad news of free and full salvation, and cordially embraced the offered Saviour. Only they who thus believe in Jesus receive the gift of the Spirit, in whatever form the Lord may be pleased to bestow Him. Such is the Divine order, as Peter afterwards explained at the Synod in Jerusalem. "God," he then said, "made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe : and God, who knoweth the hearts bare them witness, giving them the Holy Ghost even as He did unto us" (Acts xv. 7, 8).

It was "in the last, that great day of the feast, Jesus stood and cried, saying : ' If any man thirst let him come unto Me, and drink. He that believeth on Me, as the Scripture hath said, out of his belly (or heart) shall flow rivers of living water. But this He spake of the Spirit, which they that believe on Him should receive'" (John vii. 37-39).

This promise of the Saviour is always fulfilled. It was so very manifestly in the case before us, for on these Gentiles were bestowed not only sanctifying graces, but miraculous gifts, and they spake with tongues. It is true that the days of such manifest and miraculous gifts of the Holy Ghost are long since past ; but in His humbling, and sanctifying, and quickening, and refreshing influences He is ever present in greater or smaller measure with sincere believers. The fruits of the Spirit, that is, the proofs of His presence in the heart, are depicted for us to some extent in Galatians v. 22-26. There we learn that if we have truly accepted Jesus as our own Redeemer, and become thus the dwelling-place of His Spirit, we shall then love God and man with a pure heart,—we shall delight ourselves in our Saviour as the portion of our souls,—we shall have peace in believing, and be earnest peace-lovers and peace-makers in the earth. Further, we shall be daily more and more forbearing with the faults of others, because ourselves forgiven so much. We shall be gentle, and kind, and trustworthy, and lowly. We shall cultivate the giv-



ing of soft answers to hard questions. We shall use the world as not abusing it. We shall crucify the flesh with its affections and lusts, and strive to do in all things the will of our Saviour-King.

Let us search and try ourselves by these tests ; and if, alas ! we find the Spirit's fruits *very small in our case*, if indeed they exist at all, let us not cast away our confidence. Let us cleave more closely than ever to Jesus, and entreat Him daily, hourly, to endow us with His Spirit, so that the proofs of His indwelling may be more and more manifest in our daily walk. The life-sap of the Spirit can circulate in and through our souls, to make them fruitful in heavenly thoughts, and holy words and deeds, only as we cling resolutely with our hearts to Jesus. Severed from Christ, we can do nothing.

Happy the thought that the same Jesus whom Peter preached to Cornelius and his friends is offered to every reader of these lines. It is as true to-day as when Peter uttered the words that, "To Him give all the prophets witness, that through His name *whosoever believeth in Him shall receive remission of sins.*"

*Whosoever* accepts this God-given Saviour as his own is no longer under condemnation, but is passed from death unto life.

Grasp Jesus with your heart, dear reader, and you too shall become a reconciled child of God, accepted in His Beloved Son.

## THE WILDERNESS MADE A GARDEN.

ISAIAH describes the transformation that was to be effected by the Lord's servant, in language borrowed from the reclamation of waste land. "The wilderness and the solitary place shall be glad for them : and the desert shall rejoice and blossom as the rose." Nothing could more accurately and suggestively describe the change wrought by the Gospel of God's grace in heathen lands. What was a moral and spiritual wilderness—utterly barren and waste as regards the fruits of righteousness—becomes a garden of the Lord filled with trees of righteousness, laden with beautiful and delicious fruit. Such transformations are brought under our notice in the New Testament Scriptures. Places like ancient Corinth, Ephesus, Thessalonica, presented, before the Gospel reached them, nothing but a spiritual desert. But with the Gospel there came a transformation which entirely changed the lives of many there, and introduced a

new social order which brought a wondrous renovation with it. It was in effecting such changes that the Gospel proved itself to be, not the device of man, but the gift of God, and the instrument for the manifestation of His mighty power. And similar transformations have been effected in modern times. The history of the modern missionary enterprise records a large number, giving the denial in a most convincing way to the assertion often boldly made, that the power of the Gospel has spent itself, that Christianity as a system has become effete, and must be replaced by something better adapted to modern requirements. Society in many parts of the world has, within the last fifty years, been renewed by the power of the Gospel in as marvellous a way as in the days of the Apostles of Christ. An illustration of this is given to us in the record of the labours of the Rev. J. G. Paton, in the New Hebrides, contained in the second part of his autobiography—which is just as replete with interest as the first.<sup>1</sup>

In the first part, we had a thrilling account of his early years—his training for his life-work, and his unsuccessful attempt to evangelise the island of Tanna. The narrative was carried to the point, when he and his fellow-labourers were compelled for their safety to leave the island—leaving the precious dust of dear ones buried there. Their labour seemed to be in vain, and it was, indeed, a dark hour, very trying to faith and patience. But in the good providence of God, this trying reverse turned out rather to the furtherance of the Gospel in these benighted regions.

The task now assigned to Mr. Paton was not of labouring directly among the heathen, but of securing what was absolutely necessary to the continuance and success of operations among them. This consisted of two things:—a Mission Ship that might carry missionaries and stores from island to island, and an addition to the missionary staff. Mr. Paton was urged by his fellow-missionaries to go to Australia, and endeavour by pleading the cause of the New Hebrides Mission among the churches there, to obtain, if possible, these things. He reluctantly consented, for, of course, it involved his absence from the islands for a considerable time, and his heart was there. How bare he had been stripped by the disaster in Tanna, is revealed in the fact that his first occupation when he actually set sail for Australia, was the making with his own hands, from a piece of cloth obtained in Aneityum, another shirt for his voyage to change with the one he wore—the only one that had been left to him. In his account of the

<sup>1</sup> (John G. Paton, *Missionary to the New Hebrides. An Autobiography.* Edited by his brother. Second Part. London, Hodder and Houghton, 1889.)

voyage, a glimpse is given us of the horrid *Labour* traffic by which poor islanders were snatched away from their homes, and then sold practically as slaves, and never allowed to return. The captain of the vessel in which he sailed, was a profane and cruel man, and he had some of these islanders on board, whose language no one understood, and who understood nothing of the English language. They were kept quite naked until the vessel neared Sydney, and they were made to understand what was expected of them by hard knocks and blows. When they had any leisure, it was their custom to sit on deck gazing intently and imploringly upon the face of the sun—and this to the missionary was a most pathetic spectacle. He says, "I wept much to look on them, and not be able to tell them of the Son of God, the Light of the world, for I know not a word of their language." On arriving at Sydney, inquiry was made by the Inspecting Officer of the Government about the islanders and how they came to be there, and the captain impudently replying that they were "passengers," no further question was put. Yet it was well-known for what purpose they were there, and that they would soon be sold to the highest bidder. The exposure of this traffic—only equalled by the slave-traffic of Central Africa—has led to the adoption of measures for its repression.

The beginning of Mr. Paton's work in the Australian continent was far from being auspicious. He had, unfortunately, been supplied with an introduction to a gentleman in Sydney who was at open war with the churches and ministers, and it not unnaturally followed that, under such patronage, every one gave him the cold shoulder. No minister offered him his pulpit. Finding out his mistake, he set himself loose from such entanglement, and threw himself upon the Lord for guidance. A beginning was made in this remarkable manner. On the afternoon of his second Sabbath in Sydney, he went out with a great yearning in his heart to get telling his message to any soul that would listen. As he passed a church he saw children flocking into it, and he followed them with his yearning growing stronger every moment. After the minister had addressed the children, he went up and pleaded with him to allow him ten minutes to speak to them. After some hesitation and consultation, this was granted, with the result that he was invited to preach in the evening, and the door into other pulpits gladly opened to him. From Sydney, he travelled through New South Wales, then he passed to Victoria, which he also traversed. His success was beyond all his expectations, and made him aim at a ship three times the size originally proposed. The plan for interesting the children in the undertaking was very simple, yet very ingenious and attractive. He made them share-

holders in the new mission-ship—each child receiving a printed form in acknowledgment of the number of shares, at sixpence each, of which he was the owner. Thousands of these shares were taken out and greatly prized. Money flowed in so freely as the result of his appeals that, at the close of his tour, the fund had risen to £5000, including a special donation, amounting to £300, for the support of native teachers. Travelling in Australia in 1862-3 was a much more difficult thing than it is to-day, and Mr. Paton's reminiscences of his tour contain some amusing and pathetic incidents. We take one which he styles his "crowning adventure." He had been advertised to preach at a certain place on Sabbath, and at a station on the way to it on Saturday evening. That station was twenty-two miles from where he was on the Friday evening, and there was no regular means of conveyance. A horse was offered him, and, though shrinking from a mode of travelling with which he was very little acquainted, he saw no other way of carrying out his plans, and resolved to risk it. The animal had been bred as a race horse, but he was assured that if he kept him firmly in hand all would go smoothly. His road lay through the bush, and he was to guide himself by the notches that he would observe on the trees. After he had walked quietly for some distance, amid signs of an advancing thunder-storm, three gentlemen on horseback overtook him, and urged him, in view of his long journey and the approaching storm, to quicken his pace. He told them of his inexperience, and said they must not wait for him, as they had promised to do, to guide him some distance. As it was getting darker every minute, they, after wishing him a safe journey, started off at a smart pace. To be thus distanced by competitors was too much for the old race horse, and he darted off after them at lightning speed, making utterly futile all efforts to hold him in. "At every turn," says the narrator himself, "I expected that he would dash himself and me against the great forest trees; but instinct rather than my hand guided him miraculously. Sometimes I had a glimpse of the road, but, as for the notches, I never saw one of them; we passed them with lightning speed. Indeed, I did not lift my eyes for one moment from watching the horse's head and the trees on our track. My high-crowned hat was drenched and battered out of shape; for whenever we came to a rather clear space I secured the chance and gave it another knock down over my head. I was spattered and covered with mud and mire." When he flew past the three gentlemen who had just parted with him, they tried for a time to keep within reach, but the sound of their horses' hoofs only put fire into the blood of Mr. Paton's steed, and they gave it up. Emerging from the gloom of the forest, the

horse took the straight road to the station, with which he evidently was well acquainted, and would have dashed himself and his rider to death against the wall of the house had it not been for the courage and skill of a young groom who had seen and been astonished at their wild flight. The flight had awkward consequences. When Mr. Paton was helped off the horse—the whole household being now gathered on the verandah of the house—his head went rushing on in the race, and he staggered and tumbled down in the mud. When he managed to get up, he had to hold on by the verandah, and his giddiness was so great that his articulation was affected by it. No wonder they took him for one who had been indulging too freely in the intoxicating cup. It was difficult to remove their suspicions for all appearances were against him, and he was a stranger among them. After he had exchanged his dripping clothes for a suit of the burly farmer's—which added to his comfort, but also to the singularity of his appearance—and had come to the tea-table, he saw their suspicions and their amusement written on their faces, and took speech on hand. He said: "Dear Friends, I quite understand your feelings; appearances are so strongly against me. But I am not drunken as ye suppose. I have tasted no intoxicating drink, I am a life-long Total Abstainer." His words had still the thickness of the tippler's utterance, and now they laughed aloud, looking at each other, and him, as if to say, "Man, you're drunk at this very moment." Gradually he recovered, and after he had addressed the meeting, their suspicions were removed and their confidence in him restored. He has once or twice visited the same house since that time, and the lady delights to describe his comical appearance when first he arrived there.

While conducting this tour in Australia he interested himself much in the aborigines and conclusively proved that they had a worship of their own—a thing which had been denied. He had with him some of the stones worshipped as gods in the New Hebrides, which, along with other curiosities he exhibited and explained to his audiences, and in showing them to some of the aborigines, they were strangely moved. He succeeded at length in getting some of the stones that were similarly used among themselves. Their capability of coming under Gospel influences and of being elevated by them—which has also been denied—is placed beyond a doubt by the interesting facts adduced.

This Australian tour had been successful beyond all expectation in raising funds for the Mission Ship, and for carrying on missionary operations among the islands of the New Hebrides on a larger scale. The sum of £3000 was what was needed for the building of the vessel—a business which had been entrusted to the Church in Nova

Scotia which had first planted the Gospel in the islands—but, as we have already mentioned, £5000 had come in as the fruit of Mr. Paton's tour. There was need for more mission-agents, and he was urged to go home to Scotland in order to obtain them. His appeals had brought money from the churches in Australia, they might draw men to the noble work from the churches at home. He yearned to be back at his work among the heathen, and yet he might be more serviceable to them by undertaking this visit home. He was greatly perplexed for a time and sought guidance from the Lord by the casting of the lot. He had done this once before, and had been guided rightly. "After many prayers and wrestlings and tears, I went alone before the Lord, and, on my knees, cast lots with a solemn appeal to God, and the answer came, 'Go Home.' In my heart I sincerely believe that on both these occasions, the Lord condescended to decide for me the path of duty, otherwise unknown; and I believe it the more truly now, in view of the after-come of thirty-years of service to Christ that flowed out of the steps then deliberately and devoutly taken. In this, and in many other matters, I am no law to others, though I obeyed my then highest light. Nor can I refrain from adding that, for the very reasons indicated above, I regard so-called 'lotteries' and 'raffles' as a mockery of God, and little, if at all, short of blasphemy. 'Ye cannot drink at the Lord's table, and at the table of devils.' Thus guided home by a divine hand, that same hand brought him success in his mission. Not only were the new missionaries that he longed for obtained, but one was given to him to take the place of her, who with her son lay in the grave on dark Tanna, and has shared the joys and anxieties of his missionary career ever since. She was the daughter of a minister whose name was made familiar by his books of *Anecdotes* illustrative of the Shorter Catechism and the Bible. It was in connection with the Reformed Presbyterian Church that Mr. Paton was labouring, and so it was to its students and congregations that he specially addressed himself. The results were the cause of many thanksgiving to God. Four among the students offered themselves for the arduous and dangerous work, and it is to the credit of this little church that, with this addition to the missionary staff, one in every six of its ordained ministers, was a missionary of the Cross among the heathen. The children responded nobly to his appeal, and by a system soon after established, they continued for many years to contribute £250, as their proportion of the expenses for maintaining the Missionary Ship which received the appropriate name of the 'Dayspring.' The rest was contributed by the children of the churches in Nova Scotia and Australia.

His mission, with the good hand of God upon him successfully

accomplished, his face was again set toward the fair islands of the sea where he had laboured in the past. His last scene in Scotland was kneeling at the family altar in the old Sanctuary Cottage at Torthorwald where he and his partner were commended by his venerable father to "the care and keeping of the God of the families of Israel." It was the last time that the well-known accents fell upon his ear, for shortly after the father and mother, by whom he was early consecrated to the Lord, and to whom he owed so much, passed away to the eternal world, leaving a fragrant memory behind them.

A serious difficulty met him ere he reached his destination, but acting as he ever did upon the principle that difficulties were given to us to overcome, it was ere long surmounted. Within an hour of his landing at Sydney he was informed that the *Dayspring*, which had been doing good work among the islands, was now lying in Sydney harbour, and that no money could be obtained to pay the expenses which had been incurred in her voyage. The sailors were clamouring for their pay, and would not wait any longer. What was to be done? He gave £50 of his own to meet the present necessity, and then set about securing what was needful to meet present liabilities amounting to £700, and what was needful to defray the expense of another trip to the islands, amounting to a similar sum. First of all he laid his perplexing circumstances before Jesus, "spreading out" all the details in his sympathetic presence, and pleading that the Ship and the new Missionaries were all His own. He then visited various parts of the colonies, laying before the Lord's people the facts, and in answer to his appeals he received in all £1,726, 9s. 10d. "Our *Dayspring* once more sailed free, and our hearts overflowed with gratitude to the Lord and His stewards." This task done, they went down to the islands with the *Dayspring* in 1865, but as it turned out not to remain for any length of time. At the annual Synod of the missionaries, it was felt that the support of the Mission Ship must not be left to occasional appeals, but placed upon some more stable basis. Mr. Paton's success in former undertakings of this kind led to their choice falling upon him to visit the colonies and make arrangements of some kind for a regular income for the support of the Mission vessel that was an angel of light visiting the various islands. On this visit to Australia, he was detained some time at Islands under the protectorate of the French nation, such as Noumea, and he saw the evil results of the French policy in putting obstacles in the way of Protestant missionary work. "If there be a God of justice and love, is the strong language employed, "the blight cannot but rest upon

a nation whose pathway is stained with corruption, and steeped in blood, as is undeniably the case with France in the Pacific isles."

Reaching Australia, he found that his presence and voice were needed to defend the missionaries from false charges that had been maliciously circulated against them, charges of having united with the officers of some of Her Majesty's Men-of-War in inflicting great cruelty upon the natives. The true facts of the incident, on which a superstructure of falsehood was built, were laid before the people by Mr. Paton, and the missionaries were triumphantly vindicated. Funds were also raised for the continued support of the Mission Ship. The Mission itself was taken over by the Colonial Church. It accepted the responsibility for its maintenance.

The way was now open for him to settle down for the direct evangelisation of the heathen—a work for which, amid all his other useful labours, he constantly yearned. It was a bitter trial to him not to be able to return to Tanna—the scene of terrible experiences in past years—but if he was to go, he would have to go alone, and all the other missionaries were opposed to this. He went to Aniwa (A-neé-wa), the nearest island to the scene of his former woes and perils, and he went in the hope that he might be able ere long to return to blood-stained Tanna." This hope was not to be realised, but it was his joy to see God's Kingdom planted by other hands in that island, and taking root amongst the once cruel inhabitants. It was his part to place Aniwa as a jewel in the crown of Jesus, and divine grace has enabled him to accomplish it. This island is not so large as some others. "It measures about nine miles by three-and-a-half, and is everywhere girt round with a belt of coral reef. The sea breaks thereon heavily, with thundering roar, and the white surf rolls in furious and far. But there are days of calm, when all the sea is glass, and the spray on the reef is only a fringe of silver." It has no mountains to attract and condense the clouds, and so suffers badly for lack of genial rains. The heavy rains of hurricane and tempest quickly disappear through the light soil and the porous rock. The atmosphere is moist, and the dews heavy, and these keep the island covered with green. The inhabitants were heathens, and had been cannibals. The site which they gave to the missionary for the building of mission premises—a work which was commenced at once—was a piece of rising ground near the shore, containing, as was subsequently learned, the bones and refuse of their cannibal feasts for ages. It was their malicious hope that their gods would strike dead those who dared to touch such a place. When no harm befel the missionary, they evidently began to think that Jehovah, of whom the missionaries spoke to them, was a stronger god than



theirs. When two large baskets of human bones had one day been gathered together, Mr. Paton said to a chief in Tannese :

“ How do these bones come to be here ? ”

And he replied with a shrug worthy of a cynical Frenchman,

“ Ah, we are not Tanna men ! We don't eat the bones ! ”

Their minds were filled with superstitious ideas which it was hard, hard to eradicate. They expected the missionary's medicine to cure every disease at once, and when this was not done their childish hearts became filled with resentment against him. It was a gigantic task, the saving enlightenment of these savages, but dependence was placed upon the Omnipotent Spirit, for the accomplishment of it. Their language had first to be acquired, and this was necessarily a rather tedious task. Word by word it had to be ascertained in conversation with the natives. We are told, “ that readers would be surprised to discover how much you can readily learn of any language, with these two short questions constantly on your lips, and with people ready at every turn to answer, ‘ What's this ? ’ ‘ What's your name ? ’ Every word was at once written down, and arranged in alphabetic order, and a note appended as to the circumstances in which it was used. By frequent comparison of these notes, and by careful daily and hourly imitation of all their sounds, we were able in a measure to understand each other before we had gone far in the house-building operations, during which some of them were constantly beside me.” By and by a little book, containing short passages of Scripture was printed in Aniwan, and this was the precursor of a Christian literature in that language which is still increasing. No opportunity was lost of instilling Gospel truth into these dark minds, and showing how opposed it was to many of the feelings and usages sanctioned in heathenism. This roused resentment in some, and attempts were made more than once upon the missionary's life ; but gradually the light spread, dispelling the darkness. God turned simple incidents into means of doing great things. We may be allowed to mention two, the one often narrated before, the other new. Once while working at his house Mr. Paton required some nails and tools. He lifted a piece of planed wood and pencilling a few words on it, requested an old chief, who was standing by, to carry it to Mrs. Paton, and she would send what he wanted. In blank wonder the chief stared at him, and said, “ But what do you want ? ” It was said to him, “ The wood will tell her.” He looked rather angry as if he was being befooled, and retorted, “ Who ever heard of wood speaking ? ” By hard pleading he was persuaded to go. He was amazed to see Mrs. Paton looking at the wood, and then fetching the needed articles. He brought back the bit of wood,

and eagerly made signs for an explanation. The words written on wood were read to him, and he was informed that in the same way God spoke to us through His book. A great desire was awakened within him to see the Word of God printed in his own language, and he gave the missionary every assistance that lay in his power. The other incident was one which in the hand of God broke the back of heathenism in the island. The lack of good drinking water was keenly felt by the missionary and his household and he resolved to attempt the sinking of a well. He trusted to the Divine wisdom guiding him to a place where there would be some spring beneath the ground. When he mentioned this to two chiefs, who were now earnestly inquiring about religion, they looked at him with astonishment and pity, thinking that something had gone wrong with his head. They said that rain came only from above, and that it was foolish and mad to expect the island to send up showers of rain from below. On being told that fresh water does come up from the ground in other lands, they would not be convinced. When the work was begun they sent relays of men to watch the missionary, lest he should attempt to take away his life or do such things as madmen are wont to do. It was hard physical toil, digging the well, under the broiling heat of the sun, and there was the anxiety about the issue—as to whether fresh water might be found. "I toiled on," he says, "from day to day, my heart almost sinking, sometimes with the sinking of the well, till we had reached the depth of about thirty feet. And the phrase, 'living water,' 'living water' kept chiming through my soul like music from God, as I dug and hammered away. At this depth the earth and coral began to be soaked with damp. I felt that we were nearing water. My soul had a faith that God would open a spring for us; but side by side with this faith was a strange terror that the water would be salt. So perplexing and mixed are even the highest experiences of the soul; the rose-flower of a perfect faith, set round and round with prickly thorns."

One evening he said to the old chief who had been so alarmed about him, that he was to come next morning, and he would show him the rain coming from below. He went down himself next morning at daybreak, and dug a narrow hole in the centre about two feet deep when the water rushed up and filled it. The perspiration broke over him with uncontrollable excitement and he trembled in every limb. Muddy though it was he eagerly tasted it, and the little "tinny" fell from his hand with sheer joy when he found that it was fresh water, "living water from Jehovah's well." He almost fell on his knees on that muddy bottom to praise the Lord. The chiefs with their men had assembled near, and when the water was brought to

them they gazed on it in superstitious fear. The old chief first shook it to see if it would spill, then touched it to see if it felt like water, and then at last tasted it. Though invited they were afraid to go to the side and gaze down the well. "They agreed to take firm hold of each other by the hand, to place themselves in a long line, the foremost man to lean cautiously forward, gaze into the well, and then pass to the rear, and so on till all had seen 'Jehovah's rain from below.'" On being told that it would continue always springing up as they had seen it, and that it would be for the use, not of the missionary only but of the whole community, they at once with willing hands helped him to build it round with coral blocks. When it was finished the old chief asked to be allowed next Sabbath to preach a sermon on the well. The permission was given on condition that he would try and bring all the people to hear him. There was a large gathering on the Sabbath, and the substance of the remarkable address delivered with great animation by the aged chief was, that the missionary had told them many wonderful things which they believed to be lies, but nothing more wonderful than that Jehovah gave rain from below. His words had been proved true, and so they ought to believe what he told them about Jehovah. The effect of the sermon was marvellous, constraining the missionary to say, "This is the Lord's doing, it is marvellous in our eyes." The people led by the chiefs came in company after company, and laid their idols down at the feet of the missionary beside the door of his house. Their old heathen practices were supplanted by distinctively Christian ones—asking God's blessing upon their daily meals, maintaining the worship of God in their homes, and sanctifying the Lord's day. "All ordinary occupation ceased. Sabbath was spoken of as the day for Jehovah. Saturday came to be called 'Cooking Day,' referring to the extra preparations for the day of rest and worship." The social order that obtained under heathenism passed away, and gave place to one based on Christian principles. The naked form was clothed, the ignorant mind was educated, the erring were not dealt with by club law, but by fine or bonds or lash as agreed upon by the chiefs and their people. Everything gradually became "new" under the influence of the Gospel. They built a handsome church with their own hands, every one willingly giving help. Truly the wilderness was transformed into a garden. Mr. Paton with his graphic pen gives us some interesting sketches of men and women won from heathenism and raised to true nobility by the power of simple Bible truth, and Mrs. Paton, with a literary gift not much behind that of her husband's gives us, in a series of extracts

from letters, most interesting glimpses of life heathen and Christian on that far-away island.

The concluding chapter of the volume brings us back to our native shores but we cannot follow Mr. Paton in his noble efforts still further to perfect the organisation of Christian work in the New Hebrides, the results of which have already been so remarkable. Acknowledging God in all His ways—taking no step without seeking His guidance and help, mountains have been made into a plain, and empty coffers filled to over-flowing. The record throughout is one most stimulating to faith, and a triumphant answer to the assertion that whatever Christianity may have done in the past its power is now gone. The missionaries in the New Hebrides may well say to those who make it “Come and see.”

## “CHRISTIAN SOCIALISM.”

### I.

THIS phrase is employed to indicate a social movement which, within the present century, has made its appearance on the Continent and in our own country. It is part of a wider movement, that of Socialism itself, and to understand the one we must take a brief survey of the other.

Socialism may be regarded as a revolt against the extreme length to which the principle of individualism has been carried in the social and industrial sphere. It was this principle—of man's individuality, embracing his moral freedom and responsibility—that was triumphantly vindicated in the great struggle of the Reformation. The assertion of it not only broke the spiritual tyranny to which men had been subjected in the Papal Church, but sounded the death-knell of the social system, which, previous to that time, had existed in Europe. “The Mediæval System,” as has been said, “was characterised by two great institutions—feudalism and the Catholic Church—and both fell about the same time.” The force of this new principle was too much for the supremacy of either of them. If each man was related to God, and responsible to Him in the last instance for his conduct, it was impossible that, with a clear perception of this, he would continue to regard himself simply as forming

part of a great machine, whether ecclesiastical or social, that claimed to direct all his movements, and deprive him of individual freedom. The fruit of this, in the religious sphere, is found in Protestantism, and the great work it has accomplished. The fruit of it, in the political sphere, has been the assertion of the right of the people to a voice in the government of their country. The fruit of it, in the social sphere—the one to which our attention is now specially called—has been the overthrow of the feudalism and trade guilds of the Middle Ages, and the establishment of a new system of land tenure and industrial activity. Under the feudal system, the serfs, who were the cultivators of the soil, had a fixed interest in it for which they paid customary dues. They were regarded as belonging in a peculiar way to the soil, as well as belonging to their superior—the feudal lord. Their personal liberty was curtailed and circumscribed, but still their interest in the land which they cultivated, and on which they lived, was recognised. With the emancipation from serfdom came, in the case of many, a divorce from the soil, and in the case of those who remained upon it, the establishment of an entirely new relation to it. The latter became either tenants—paying so much for the right to cultivate the soil—or simply labourers, receiving so much wages for the labour which they expended. The modern system of land-tenure was substituted for the mediæval—that of feudalism. Along with this feudalism in land-tenure trade was organised in the form of guilds, in which both merchants and craftsmen combined for the protection and advancement of their common interests. There was, under this organisation, no such feature of social and industrial life as the modern division between capital and labour—between employer and employed. “Apprentice, journeyman, and master were, generally speaking, merely three stages in the career of the worker.” But with the new wine, the old bottles, incapable of expanding to meet its requirements, utterly gave way, and had to be replaced by others. Extending markets and plenty of labour proved too much for these close corporations, and developed individual enterprise and the spirit of competition. “After a long period of preparation and gradual development,” writes Mr. Kirkup, the author of the article on “Socialism” in the recent edition of the *Encyclopædia Britannica*, “the forces of change set in with special rapidity and intensity about the middle of last century. An industrial revolution, associated with mechanical invention, with the application of steam as the motive power, and with the rise of the factory system, then definitely began, and is still proceeding in almost every country of the world.” The result of the change may

be said to be the distinction between the classes and the masses. The land got into the hands of a few, and with it a monopoly of civil and political power which they used for the advancement of their own interests. Industries got into the hands of large capitalists, whose interest it was to reduce the price of labour, so as to keep their hold upon the market, and prevent others excluding them from it. The large masses of the people, who lived by the fruits of their toil, whether devoted to agriculture or industry, were put in a position of dependence upon landlords and capitalists, and too often not much consideration shown for their welfare. They were made the instruments for the accumulation of gain, and their condition in many respects became so bad, that legislative interference was felt to be absolutely necessary for the protection of their rights and interests. The industrial enterprise, which has unquestionably brought to us many material advantages, was not at first—nor is it yet to any large extent—under the control of moral principle, and the result has been that while a few have attained the immense wealth which they sought, large masses of the working people have been impoverished and degraded.

Now, it is this blot on our social life—the existence of which none will deny—that Socialism seeks to remove. However much we may be disposed to condemn many of its principles, and many parts of its policy, it must be freely granted that it has a “passion for social justice at the heart of it,” and springs from a deep sympathy with social distress, and indignation at the selfishness and self-seeking in which is found the deepest cause of it. Its aim is the amelioration of the lot of those, who, by reason of an uncontrolled competition, have their wages reduced to a very low rate, and whose income is not only inadequate to a comfortable domestic life, but also very precarious. “It means, or wishes to mean,” to use the words of James Russell Lowell, “co-operation and community of interests, sympathy, the giving to the hands, not so large a share as to the brain, but a larger share than hitherto in the wealth they must combine to produce.”

When we come to ask “How is this aim to be reached? How is this blot on our social life to be removed?”—the answer leads us to the heart of the principles advocated in Socialism. It traces the evils sought to be removed to the working of the principles underlying the present agricultural and industrial system—the system which came gradually to be established on the break up of feudalism. There are two principles from which mainly these evils are regarded as springing. The one is the right of private property in land, leading, as it has done, to the divorce of the large mass of the people from any interest in it. The other is the

action of free competition as an industrial law—leading, as it has done, to the divorce of a large mass of the people from capital, and to their dependence upon a wage, which it is the interest of the large capitalists to reduce as much as possible. In the working of these two principles, it is held, is found the source of the evils that so seriously clog the onward progress of society. It is thought impossible that under their control, even though they may be modified in their working by counter-acting influences, these evils can ever be completely removed. “The vices of the system,” we are told by Mr. Kirkup, who is one of the most moderate, as well as one of the best informed advocates of Socialism, “are inherent in it. They cannot be cured by any mere palliative or partial reform, but must be removed through a new transforming principle. So long and so far as the present competitive system prevails, it must tend to the degradation of the workers, to social insecurity and disorder.”

This new transforming principle—on the basis of which society is to be reconstructed—is the substitution of joint-control of land and capital for individual ownership. “The theory of Socialism therefore is,” to use again the words of Mr. Kirkup, “that the present economic order, in which industry is carried on by private competing capitalists, served by wage labour, must and ought to pass away; and that it will give place to an economic system, in which industry will be conducted with a collective capital, and by associated labour, with a view to an equitable system of distribution. It means in short that the normal and prevalent form of economic organisation will be one of co-operative industry. It will be a co-operative system perfected and systematised by the experience and progressive activity of men in harmony with the natural laws of social development.” It will be seen from this description of Socialism, that Mr. Kirkup thinks that this new transforming principle of social control of capital will gradually supersede the principle of individual control, and re-create the social organism, eliminating from it its unhealthy elements. This is not a view, however, shared in by Socialists in general. There are some who are prepared to seek the overthrow of all existing social organisations, and this by means of physical violence, in order that their scheme of liberty, equality and fraternity may be carried into execution. There are others who would call upon the existing States, to put their principles into operation, and to advance the capital necessary for the organisation of labour under social control. Laveleye, no mean authority, thus defines Socialism. “In the first place every socialistic doctrine aims at introducing greater equality in social conditions, and in the second place, at realising these reforms by the law and by the State.” Lasalle, the founder of

German Socialism, substituted for the self-help which some reformers had advocated, State-help, which he insisted was really self-help. "Who is the State?" he asked, and gave the answer: "It is the people. Is not the State themselves, and State-help self-help? What becomes of the prodigious revenues levied upon consumption of which the poor contribute the greater part to the support of government? They are squandered in dynastic squabbles, or employed to aid the enterprises of capitalistic classes. Would it not be better to spend part of this money in guiding and building up productive enterprises under State regulation, in which profit sharing should take the place of wages?" But to whatever force the Socialists looked for the realising of these reforms, they placed no reliance upon the force found in the Christian religion. Many of them regarded it as their enemy. For two reasons it was viewed as hostile. First, because it was supposed to draw the attention away from the present life with its evils and burdens, to a future one in which abundant compensation would be enjoyed. Its other-worldliness—for this was the character ascribed to it—made it, it was thought, indifferent to all social problems. Everything was overshadowed by the desire to secure safety for the dim intangible world that lay beyond the present. Second, because the Church—on which this force was organised—gave its support to the agricultural and industrial system which then prevailed, and frowned upon every attempt made to overturn it. It ranged itself on the side of the capitalists, and showed no favour to those whose sympathy with oppressed and down-trodden people led them to devise schemes for their elevation and amelioration. For example, Lamennais in France, when he adopted the economic principles of the Socialists, and insisted that only the force of Christian love and unselfishness would succeed in putting them into practice, found that he had alienated the Church from him and exposed himself to its ban. It is little wonder that the Church came to be regarded as "one of the main pillars of the established order of things, and an irreconcilable obstruction to all Socialist dreams."

The Christian Socialists both in Germany and this country were convinced that this impression about the Christian religion as fostering indifference to man's happiness in this life was unfounded, and that the Church's attitude to the Socialistic movement was wrong and mischievous. They sought to graft the economic principles of Socialism on to Christianity, and to show that they were more in harmony with its teaching than the principles by which our social and industrial life had been controlled. In the Christian Socialism both of the Continent and this country, there is condemnation of the individual control of land and capital, and the adoption of the economic Socia-



listic platform ; but with this similarity between these two schools of Christian Socialists there are important differences which must be carefully noted. We may call attention to two points on which they differ widely. The movement in Germany both in the Roman Catholic and Protestant Churches was made in the interests of the Church. They who were its leaders did not conceal the fact that it was to prevent the Church losing its hold upon the masses of working people, amongst which the leaders of Socialism had been working strongly, that they inaugurated and supported the movement. On the other hand the Christian Socialists of England were moved, not with a desire merely to exalt the Church, but with an earnest desire to heal social evils, which were a disgrace and a menace both to civilisation and Christianity. They were Christian social reformers—ardently desiring the realising of a divine kingdom in the social life of the country—before being churchmen. They wished the Church to throw itself into the work of social amelioration, not in its own interest chiefly, but in the interest of a sound, healthy and pure social life. A very slight acquaintance with the writings of Frederick Denison Maurice and Charles Kingsley, will place this beyond a doubt. But, again, the movement in Germany looks to State-interference and help as the only means by which its ideal can in any measure be realised. Bishop Ketteler—who was the founder of the movement in the Roman Catholic Church—at first advanced the position, that the capital for the establishment of co-operative productive associations should be supplied by voluntary contributions, but later on he advocated, as Lassalle had done, subsidies from the State. They who have taken up the work begun by him, not only advocate State-help in this direction, but so long as the present system lasts, the legislative protection of the rights of labour in the way of regulating the hours of work, and the rate of payment ; and the legislative restriction of the use of capital so that it may not act injuriously against labourers or against co-operative institutions. All that the Church is called upon to do, is to diffuse a spirit of love and justice and fairness among the different classes of society, and to show her sympathy actively with the suffering and distressed. The movement in the Protestant Church which was later in making its appearance, and with which Stöcker, one of the court preachers in Berlin, has identified himself, also leans on the arm of the civil power. In its view the social question “can only be solved by means of an extensive intervention on the part of a strong and monarchical State, aided by the religious factors in the national life.” It is evidently this feature of the Socialism that has appeared in the church life of Germany, that has led Martensen to describe ethic

Socialism, to which he applies the term Christian, and which he distinguishes from that of an Utopian and Revolutionary type—as seeking the amelioration of the outward condition of the working-classes by means of State assistance, benevolence, and the development of self-help. In the Christian Socialism of England—as advocated by the band which the saintly Maurice gathered around him well-nigh thirty years ago—this element of State help was eliminated. There are some passages in Kingsley's social novels which have sometimes been appealed to, as indicating a leaning towards State intervention, but it is evident from other passages that he did not place much dependence upon this. His method for improving society is clearly described in the words put into the lips of the heroine in "Alton Locke."

"One by one every institution disappointed me. They seemed, after all, only means for keeping the poor in their degradation by making it just not intolerable to them—means of enabling Mammon to draw fresh victims to his den by taking off his hands those whom he had already worn out into uselessness. Then I tried association among my own sex—among the most miserable and degraded of them. I simply tried to put them in a position in which they might work for each other and not for a single tyrant: in which that tyrant's profits might be divided among the slaves themselves. Experienced men warned me that I should fail: that such a plan would be destroyed by the innate selfishness and rivalry of human nature, that it demanded what was impossible to find—good faith, fraternal love, over-ruling moral influence. I answered that I knew that already: that nothing but Christianity alone could supply that want, but that it would and should supply it; that I would teach them to live as sisters by living with them as a sister myself . . . to make my workroom, in a word, not a machinery but a family. And I have succeeded, as others will succeed, long after my name, my small endeavours are forgotten, amid the great new world—New Church, I should have said—of enfranchised and fraternal labour." It was the hope of Kingsley and his fellow-labourers that the principle of co-operation—of associated labour—would so commend itself to the minds and hearts of men that it would, without any extraneous aid, speedily win a complete victory. "I certainly thought," we find Mr. Hughes writing, "and for that matter have never altered my opinion to this day, that here we had found the solution of the great labour-question; but I was also convinced that we had nothing to do but just to announce it, and found an association or two, in order to convert all England and usher in the millennium at once, so plain did the whole thing appear to me."

They trusted to the education of the working-classes more than anything else, and so they set themselves to the work of diffusing information among them, and establishing co-operative associations which might have a guiding and educative influence.

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### THE SABBATH SCHOOL TEACHER AND HIS WORK.

THIS was the subject discussed at a conference of Sabbath School teachers and office-bearers held in Mains Street Church, Glasgow, on the evening of Monday, November 25th, and which was attended by about 150 connected with the congregations in Glasgow and neighbourhood. All the members of the Presbytery were present with the exception of the Rev. John Ritchie, Shottsburn, from whom an apology was received. The Rev. Thomas Hobart M.A., who had been at Kirkintilloch on the previous day was present. After tea had been served in the hall, the company adjourned to the church, when addresses on Sabbath School work were delivered. We give the substance of the addresses delivered.

Professor W. F. Aitken who presided, after stating the object of the meeting, offered a few remarks on

#### “CHRISTIAN WORK.”

He had been reading lately with much interest the life of William Denny the Dumbarton shipbuilder, which was in many respects a very noble life. He alluded to it now to note the great principle which Denny was never weary of advocating and enforcing, and by which his own life and character were moulded—that all that a man has, the position he occupies in the world, the money he has acquired, he has, not for his own gratification, but for the benefit of his fellow-men. Great and noble as this principle was, it was possible to lay too much stress upon it, and Denny does sometimes seem to speak of it as if it was the whole of his religion. It is a principle that is often abused by those who make a great deal of it, and bring it to the forefront. It is the only article in the so-called religion of Humanity, which is the fashionable type of infidelity in the present day—that religion that is advocated by Cotter Morrison in his “*Service of Man*,” and which *Robert Elsemere*, having abandoned the creed of his early days, tried to apply in the East End of London. All the virtue was taken out of the principle, and it was rendered inoperative, whenever it was made to stand alone, and when divorced from the other great principle of love to Christ. Our interest in Christian work will soon wane without an ever-fresh experience of

the unparalleled grace of the Divine Redeemer. The love of Christ must constrain us, and if it did so, and in the measure in which it did so, we would abandon all merely selfish ends in life, and would regard all our powers, talents, opportunities, possessions as a sacred trust to be laid out for the advancement of God's Kingdom, and the good of our fellow-men. Love to Christ and love to men are the twin principles that must animate all Christian work. "Lovest thou Me?" was the question Christ put to the fallen Apostle, and it was not till he answered it in the affirmative that He gave him the commission "Feed my Lambs." In conclusion, we should have a hopeful, cheerful spirit in all our work for Christ. It may no doubt often be arduous; we may meet with many difficulties and discouragements in it; but Christ never promised his servants that they would have an easy time—that everything would go smoothly—that their success would be uninterrupted. He had not an easy time of it Himself. He was often foot-sore and heart-sore, and looming before Him at the end of His course was the bitter Cross. It is enough that the disciple be as His Master, and the servant as his Lord. But we may be hopeful, for there are more with us than all they that be against us. The Master Himself is with us, and we may count on all the strength which He can give. "Let us not be weary in well-doing, for in due season we shall reap, if we faint not."

The Rev. John M'Kay addressed the meeting on

"THE QUALIFICATIONS OF SABBATH SCHOOL TEACHERS,"

and spoke as follows:—

1. *The teacher should be much given to prayer.*—Our first great aim should be to advance the spiritual welfare of the young people. The Sabbath school will be of little use if this be not the chief end we have in view. But God alone can give them a spiritual blessing, and, therefore, it is the duty and privilege of teachers to plead and wrestle with the Hearer of Prayer that He would bestow upon them that saving grace without which all teaching will be in vain. We should pray daily for every scholar by name and surname. We should offer up ejaculatory prayer in their behalf, even while engaged in teaching them.

Prayer has a wonderful place in the economy of grace. Fisher, in his Catechism, observes that Christ is not now a sacrificing priest, but that He is, and will be, an interceding priest for ever. "He ever liveth to make intercession." That Jesus will intercede on behalf of His people, while any of them remain in this world, will be readily believed. But it may have occasioned surprise to some, to find it stated, that He will intercede for ever on behalf of His saints in heaven. They are now freed from indwelling sin, and from all temptation, so that there is no possibility of anyone falling away. Why then will Jesus intercede in their behalf throughout the endless ages of eternity? Fisher says, He will intercede for ever for the everlasting continuation of their happy state. Now, since Jesus will intercede forever in behalf of His glorified ones, we may see from this the need of continued supplication on behalf of the young people attending our

respective classes. A pleasing incident illustrative of the benefit of intercessory prayer on the part of a teacher has often been told. The superintendent of a Sabbath School observed that every member of the class of one of the teachers seemed to have undergone a saving change. After consultation with some of the teachers, he took this class from her, and committed another to her care, not one of whom gave any sign of having felt the power of the grace of God. After a little time, the same effects were again seen. They all became hopefully converted to God. Shortly afterwards she died, and, on examining her note-book, it was found that she had spent a certain amount of time in pleading on behalf of each of her scholars at the throne of grace. We should remember those whom we teach in earnest prayer.

2. *The teacher should always have the lesson well prepared.*—This is essential to success. If we be not well prepared ourselves, we cannot possibly be interesting to the scholars; but, if we be well prepared, we can hardly fail to instruct and give them a delight in all the exercises of the class. We should be able to teach the class, having nothing but the Bible before us, nor should we require to look a great deal even at it. We should be free to look at the whole class, or at any member of it, and thus show them that they all engage our attention and make them feel that we engage theirs. When teaching, we should use illustrations taken from the “lively oracles,” or by suitable anecdotes. It would be very profitable were our preparations to be made as early in the week as possible, that thus we may be familiar with the lesson and so be able to teach it, both from the Bible and experience. A lesson so prepared would be interesting to us in teaching it, and to the young people in being taught. Dr. Chalmers at one time taught a Sabbath class, and even he prepared carefully for it. Surely then it becomes us to do so also.

3. *The teacher should be pointed in asking questions.*—In studying the lesson, we will necessarily see a number of truths that lie a little below the surface. And when catechising the scholars, we might ask questions concerning those truths that lie on the surface, and so lead them by suggestive questions to the discovery of those truths that are a little in the depths. Young people like to think; it is a pleasure to them to feel that they are able to think; and they are much interested in discovering truths which cannot be seen by merely glancing over the lesson. When Jesus was leaving the three disciples in Gethsemane, that He might go a little farther into the garden, He said to them, “Watch with me.” After a little He returned and found them asleep. He awoke them and said “Watch and pray that ye enter not into temptation.” These two expressions resemble each other, and yet they differ widely. By judicious catechising, the scholars may be led to discover the difference, and thus to take a deep interest in the lesson. And if we acquaint ourselves with Fisher’s Catechism we will always be able to make the Shorter Catechism instructive and interesting.

4. *The teacher should visit absent scholars.*—This is not always an easy task. The most of our teachers are engaged the whole day in

work of some kind ; and they are often engaged at night, in conducting mission meetings, or prayer meetings, or in some other useful way in connexion with the Church. It is then somewhat difficult for those who are thus so abundantly employed, to find time to visit absentees. Moreover, the more irregular a scholar is, the more would he then demand of the teacher's time. Yet the devoted teacher sets his heart on the conversion of every scholar, and notwithstanding the many calls on his time, he will endeavour to do something in this direction. Or if he cannot visit, he may write an affectionate letter. And possibly this may be the first letter that he shall have received, and would be quite an event in his life, and would be remembered, and prized, and have a good effect. We should remember how often the Holy Spirit called on us before we closed with Christ, and we will not be weary in calling on those who may wander from our classes. We want to win them for heaven.

5. *The teacher should endeavour to lead his scholars into church membership.*—It would be good, were it practicable, for teachers to take their scholars to the church with themselves. They would thus be trained in the habit of waiting on the means of grace. It is sad to think that there are in Glasgow about 80,000 young men between 18 and 30 years of age, all of whom have passed through the Sabbath School, who go to no place of worship. If they had all been retained in connexion with the Church, what an influence for good they would have been! What an army for Jesus! But now, alas! they are spending their time, and strength, and means, in the service of Satan. Were all the teachers in Glasgow now to make the attempt, and were God to bless them in the effort to retain all their scholars in connexion with the Church, a pleasing change would soon be seen and felt in society, and our Sabbath School teachers would be hailed as an unspeakable blessing. But though they have not been so successful as this, yet, because of the self-denying efforts they put forth, they are worthy of all praise. Dr. Talmage says—"I thank God for such a noble band of teachers as we have. They are all picked men and women of our churches. They work the hardest, and they get the grandest reward. The pastors know where to go when we want earnest men and women to toil in any department of Christian labour. They leave their benediction upon this generation, and their influence will endure through all the ages of time and the cycles of eternity."

Approved in Christ! O what reward,  
 Can we with this high honour name?  
 Let merchants toil for worldly wealth,  
 Or scholars strive for worldly fame.  
 To win renown by flood and field  
 Heroic souls no danger shun,  
 Give me a never-fading crown,  
 The Lord's approving words "Well done."

The Rev. William B. Gardiner gave an address on  
 "THE SPIRIT IN WHICH THE TEACHER'S WORK SHOULD BE CARRIED ON,"  
 and in the course of his remarks said :—

1. The work should be carried on in a *spirit of self-denial*. The

devoted and successful to for the good of others, and tion of his precious Sabba attending to the duties he connection with the Sabbath never be allowed to interfere on public worship. Some on ordinances that they receive at school, and this they can do it would be possible to find look over the lesson and in teaching without encroaching agree with me that the same encouragement to teachers

instead of being wearied or exhausted by Church-attendance, their hearts will be refreshed and quickened, and they will go about their work all the better in the school through the reviving and stimulating services in the house of prayer. But is it to practice self-denial to leave a comfortable home and friends and devote an hour or more on a Sabbath afternoon or evening to the work of imparting instruction to the young? Granting that it is a sacrifice which has to be made, where is there a thoroughly devoted and consecrated follower of Christ who is not prepared to make this sacrifice for the good of others? We have yet much to learn of the real import of our Lord's words "If any man will come after me, let him deny himself, and take up his cross, and follow me." And oh, when we reflect on what our Master had to deny himself for our sakes, will we hesitate for a moment to practice self-denial for the good of the children who need our assistance in being taught how to fear and love and serve the Lord.

2. The work should be carried on *in an earnest spirit*. Many teachers go about their work in a very perfunctory and half-hearted way, sorry when the hour arrives for the school to open, and glad when the hour comes for the school to close. They are present in body but absent in spirit, and they go through their duties in such a cold, unimpassioned and mechanical way that their scholars, equally with others, cannot fail to notice their coldness and indifference. Now surely work of this sort demands all the earnestness and zeal and enthusiasm at our command. We go to school to hear the scholars repeat Psalms and Scripture texts and Catechism; but we do more, we go to hear them read a portion of God's word and to help them to understand it, and surely such work demands the most serious and earnest attention of the teacher. We deal with subjects that have an intimate bearing on the present and future state and destiny of our scholars, and no one can tell the day or hour when some serious impression may be produced on their minds; hence the need of being always in earnest. If we are not in earnest ourselves regarding their instruction in Divine truth, and their highest welfare, how can we expect to arouse the attention and earnestness of our scholars. Oh teachers be in earnest, for the time is short—the business is all-important, the children may soon be summoned away beyond your reach, and good

st be prepared to deny himself eady to give up cheerfully a por- and week-day evenings as well, in ntarily engaged to discharge in

The work of the School should be the teacher's regular attendance an excuse for partial attendance ne for preparing the lesson for the on the Sabbath day. Now surely ir or two on some week night to ful preparation for the work of Sabbath. And I think you will services are a real stimulus and the prosecution of their work; and that

impressions may now be produced which will issue in lasting benefit to not a few. Let your regular attendance at the school, your familiar acquaintance with your scholars, your intelligent method of imparting instruction, your general demeanour in the class, and the very tones of your voice, all show that you are in real earnest in discharging the work to which you have been called.

3. The work should be carried on *in a loving spirit*. Love to Christ and a burning desire to be instrumental in saving the souls of the children, should be the grand impelling motives in leading the teacher to engage in this work. They who really love the Lord and seek the highest welfare of the young people placed providentially under their care will prosecute their work in a thankful, kindly and loving spirit. Out of love to their Divine Lord and Master they will strive to do what lies in their power for the moral and spiritual benefit of the children, and they will give evidence of this as their prevailing motive in the manner in which they engage in this work of faith and labour of love. Love lightens labour. It will lead the teacher to put up with many difficulties and discouragements and disappointments in the oncarrying of the work, and will lend a fresh stimulus to service. The thought that a word may be spoken which the Holy Spirit may use for conviction and awakening, and that some soul may be saved, will lead to loving efforts being put forth for their instruction and salvation.

4. The work should be carried on *in a patient spirit*. Any one who has to do with the training of the young must needs be patient and persevering. It is out of the question to think that we can force on the religious education of the children. Our motto must be "By little and little." In schools that are purely of a mission kind, and designed for the children of non-churchgoers, we will meet with much to tax our patience, when trying to instil into their minds the great doctrines and duties of God's word. How restless, and rude, and thoughtless, and tricky are these city arabs whom some of you teach! But in schools of a mixed kind, where we have the children of churchgoing parents alongside of the children of others we will also find much to try our patience. Carry on your work then patiently and quietly and perseveringly, always sowing the good seed of the Kingdom in expectation of a blessed reaping time.

5. The work should be carried on *in a prayerful spirit*. This is essential if the work is to be crowned with success. It is in vain that we go to the school and spend the hours with the scholars in going over the lessons for the day, if we do not begin the work, carry it on, and follow it up with earnest, importunate, believing prayer. An inspired teacher, and a successful soul-winner says: "I have planted, Apollo's watered: but God gave the increase." And so we must look to God for the blessing to attend and accompany all our efforts in seeking the instruction and enlightenment of the ignorant, and the salvation of the lost. Every teacher should be concerned to pray for each scholar individually. Let us be precise and pointed in our prayers. Let us name our scholars before the Lord and lay their case before Him in prayer, and let us plead with all earnestness and im-



portunity for that blessing to alight upon them without which no Christian work can prosper.

6. The work should be carried on *in a hopeful spirit*. Amid all the circumstances of a discouraging kind that may be met with in the prosecution of our work, let the labour be carried on in the faith and hope that the efforts expended for the benefit of the young will not be in vain. God has said, "My word shall not return unto me void, but it shall accomplish that which I please and it shall prosper in the things whereto I sent it." Solomon says "Cast thy bread upon the waters; for thou shalt find it after many days," and a greater than Solomon said "Follow me and I will make you fishers of men." Let us cling to the hope that labour expended even in circumstances of the most unfavourable kind will not be in vain; and let us cherish the deep conviction that the Lord can make use of us as agents in His hand in turning some from the error of their ways to the wisdom of the just. Friends and brethren, fellow-workers in the Lord's great vineyard "Be not weary in well-doing, and whatever ye do, do it heartily, as to the Lord and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ."

The Rev. Ebenezer Ritchie delivered an address on

"THE SABBATH SCHOOL IN RELATION TO THE CHURCH."

He spoke to the following effect:—

"THE question which most of all forces itself upon the earnest congregations in the Church of Christ is 'How are we to reach the masses?' but I feel assured that if the Church had long ago awakened to a sense of her duties in regard to the Sabbath School, the difficulties of solution for this important work had not now been so great. The question might never have arisen. The Head of the Church—even Jesus—while on earth took the greatest possible interest in the young—the very young too—and left with His apostle the direct command that His lambs should be fed—and this before He told him of the feeding of the sheep. If the Church is true to her vocation she must be an imitator of Jesus Christ, and follower of God—a provider for the little ones—and her duty becomes all the clearer from the fact that the religion of Jesus Christ alone yearns over them with loving sympathy. It seems to me a dark blot on the character of any that they take no interest in the upbringing of the young in our country. The day is past for needing to speak in defence of the Sabbath Schools in relation to the Church. We all know that parents should train their young ones at home, but do they? can they? and dare we stand in lazy indolence and cold indifference and see these immortal souls perish for lack of knowledge. Less blameworthy would he be who saw them drowning in a lake or burning in a fiery flame and did not try to save them. At a conference similar to this in which we are now met, a young teacher urging to more earnestness in the work said, "If the Church will not work for the children, the devil will." A minister who was there remarked, "I am glad our young brother has recognised how alert the devil is,

even while the Church slumbers, but we must all learn that if the Church does work for them the devil will too. He does not allow every Sabbath scholar to slip so easily from his grasp, or turn his back upon them." Let us realise this fact and know the greatness of our responsibility.

Many look upon the Sabbath School as a valuable auxiliary to the Church, but not thus should we view it, nor as an appendage, but as an important part and valuable factor.

In fact, so close is the relationship between Church and Sabbath School, that the ideal Sabbath School can only be viewed in its relation to the Church.

It is the Bible School and ought to be viewed as the School of the Church in the same way as our schools for secular instruction are intended to fit the young for the service of life.

Prominent supervision ought therefore to be given by the Church to the Sabbath School. Its workers should be regarded as Church workers and its work as Church work. It is the nursery of the Church, and as the old shepherd told the young one, that he had a flock of strong healthy sheep, because he fed and carefully tended the "young ones," so should we recognise that well-fed children are most likely to be strong men and women. There is a passage in Coleridge's "Table Talk" worthy of note, in answer to those who say we have no right to influence young minds before they can determine and decide for themselves. His friend Thelwell thought it very unfair to influence a child's mind, and inculcate upon its mind as truths that which it could only take for granted for many long years to come. Coleridge showed him his garden and said it was his botanical garden: "How so?" said he, "it is all covered with weeds." "Oh," he replied, "that is only because the garden has not yet come to years of discretion and choice. The weeds have taken the liberty to grow, and I thought it unfair in me to prejudice the soil toward roses and strawberries."

But more important is the relationship when we think of the Sabbath School as a recruiting station, and a training college for Christian workers. Those who are under Sabbath School instruction ought themselves to become the future church members and workers.

The whole disposition and talent of a child—a young person—is very soon found out in the Sabbath School, and as Andrew of old, "marked the lad, and saw his basket and what he had," so many a quick-eyed intelligent teacher has found in the scholars those who were soon enlisted to the service of Christ, and the help of the Apostles.

The whole Church has a parental relationship to the Sabbath School as that of the commonwealth to each recognised section. It will provide all that is necessary for the well-being of the child, workers, materials for work and suitable buildings. But if the buildings and material be needful, so also are suitable teachers, and I have a firm conviction that Sabbath School work would be much more effective could we have some standard of efficiency to which our teacher should attain, in order that the Church might have full

command of the instruction given in her schools. One way of solution which presents itself to me is that all the teachers should themselves have made public profession of faith in Christ and joined the membership of the church.

In its parental relationship, the Church will be expectant—looking for loyal devotion to Christ, to its own laws and welfare ; it will expect the lambs to be fed with green herbage, and by still waters, led from danger to safety, and to be brought one by one into the great field of which itself is a part. Its very expectancy will cause the members to recognise the duties devolving upon them to further this work amongst the young, by earnest sympathy, liberal support, hearty encouragement, and persevering fervent prayer.

The duty of the minister is therefore to manifest a deep personal interest in the work. Its manifestations may be varied. Some men of robust constitution may with success be present at each meeting of the School—others may only be there once a month, and this with an earnest superintendent should be sufficient. Other ministers may never be able to be present with any measure of regularity owing to overtaxed energies, for it must be remembered that the services during Sabbath, and preparation for these, tax to the very utmost the physical powers of brain and nerve, and more than all, the spiritual energies of every sincere earnest preacher. Far be it from me to defend indolence on the part of any minister, yet I would urge caution on every teacher of saying, "Our minister takes no interest in the School." I have known a man of whom this was said, who, instead of taking no interest in the work, was one who spent the whole hour of meeting in earnest prayer on their behalf, because he was conscious, that were he to tax himself any further than this, he would need to leave work undone which no one of his Sabbath School teachers or workers could do for him. All the other officers of the Church—members of session—should make it their duty to have a representation present at each meeting, and even private members, might, with good advantage, drop in now and again in order to show a whole-hearted sympathy with the work. But the Church has a right to expect that real school work will be done in the school. It has right to say to all its teachers, "We expect you to teach and not preach." The Sabbath School teachers' aim should ever be to remember that the learners under their care are to be the future hearers : and with definiteness and precision they should convey their instructions. An audience would stand aghast and think the minister was out of his mind were he to stop in the course of his sermons and say "Mr.—do you understand me ? Mrs.—do you know what I mean ?" He has to take it for granted that they do understand, but the Sabbath School teacher may—nay he ought often to ask—scholars, do you clearly understand all I have been telling you ? By all means let the teacher's work be thorough.

One thing fills us with sorrow. Too great a proportion of Sabbath School work is not abiding. The Church does not reap a sufficiently large produce from the fields. May this not arise from the fact that the teachers are not sufficiently the childrens pastors ? The work

during the hour of meeting of the School is not all the duty of a Sabbath School teacher. The home as well as the class room should know the teacher. He should follow up his work, and this would give to the Church great power in the world, and an entrance into many a hitherto closed door. The grip of personal attachment would restrain the scholars from straying to the world, would retain many in the school, and in many cases would be, in the hand of God, the means of bringing parents to church—and thus all might be saved.

There must be a vast extension of the idea of the importance of Sabbath School work—both on the part of the Church and the teachers—of its aims, possibilities, and responsibilities.

Reach the masses by training the future fathers and mothers to know the Lord, and to this pressing duty let the Church give her most precious gifts and talents—for the young are the hope, both of our Church and nation. Rejoice in your labour, Sabbath School teachers. Be strong, and courageous. Fear not. Is not your mission great and glorious, to save the children for Christ?

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## The Mission Field

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### OUR FOREIGN MISSION.

THE ordination services at Arbroath in connection with the setting apart of Mr. David Finlayson as an ordained Missionary for India, have already been reported in the pages of the *Magazine*. The services were well attended and felt to be both solemn and interesting. After the Rev. George Anderson of Coupar Angus had conducted the closing devotional exercises, the people had the opportunity of congratulating Mr. Finlayson on the honourable position he now fills, and this they did in a very cordial manner on retiring from Church. We are glad to learn that a farewell meeting with Mr. Finlayson was held in Arbroath Church on the evening of Wednesday 6th November. One who was present has sent the following account of the proceedings:—Addresses bearing on the great subject of Christian Missions, interesting in themselves and encouraging to our young Missionary, were delivered by the Rev. Alexander Stirling who presided, Rev. James Patrick, Carnoustie, and others connected with the congregation. An interesting feature in the evening's proceedings was the presentation of a valuable collection of theological works to Mr. Finlayson, including "Fausset and Jamieson's Critical and Explanatory Commentary on the Bible," "Hodge's Systematic

Theology," and "Geikie's Life and Words of Christ." Mr. Stirling made over the gift in suitable terms, and Mr. Finlayson in accepting, spoke of his great interest in the work to which he had devoted himself, and pled for the sympathy and prayers of those present, and through them of the Church at large. The meeting was of a most stimulating character, and has left a deep impression upon the Secession heart in Arbroath. For all of us, it marks a new era in the history of our Missionary enterprise. On the Friday evening following, the members of the Minister's Bible Class were entertained to tea in the Manse by Mr. and Mrs. Stirling. In the course of the evening, Mr. Andrew Ellis, in name of the Bible Class, presented Mr. Finlayson with a handsome writing desk, bearing a suitable inscription, as a mark of the esteem in which he is held by the members, and a pledge of their interest in his great work. Mr. Finlayson made a most effective and feeling reply. Rev. James Young, Mr. John Duncan, Deacon, and the Rev. Mr. Stirling gave short addresses bearing on the solemn occasion of the gathering.

On Wednesday 13th November, Mr. Finlayson bade farewell to his friends in Arbroath and reached Liverpool, accompanied by his father, on Thursday morning. The following, is his first letter, written on board the S. S. "Persia," dated 26th November, and posted at Port-Said :—

"Our gallant ship did not leave Liverpool on Thursday the 14th November at the specified time, 4 o'clock. In the first place the passengers did not arrive by the Steam Tender till 5 o'clock, and then the want of water prevented the ship from proceeding on her voyage. Consequently we dined on board that night whilst lying in the Mersey. After retiring for the night, balmy sleep soon charmed away my senses, and I was entirely unconscious of all that was transpiring around me, until I awoke on Friday morning and found myself out on the open sea, launched on the great enterprise of my life. I believe we left Liverpool about 11 o'clock at night. Since then we have fared wonderfully well. On the Friday after we left we had splendid weather. The sea was as smooth as glass and the ship was as steady as a rock. On Saturday morning we bade farewell to England, the Scilly Islands being the last we saw of British soil for many days. On reaching the English channel we experienced very foggy and sickening weather. There was a heavy ground swell on the sea, and the ship rolled dreadfully. Nearly all the passengers were sick, myself among the rest. Soon we reached the dreaded Bay of Biscay. The sky was clear—the fog had cleared away, but the sea was still very rough. It was Sabbath, but no Divine Service could be held on board on account of the state of the weather and the condition of the passengers. There was very little appearance of Sabbath. On Monday morning we sighted the coast of Spain. The sea was now calm, and we had a most delightful day. On Tuesday we sighted the coast of Portugal and on Wednesday about 1 o'clock in the afternoon we passed the famous Rock of Gibraltar. On Thursday we sailed along part of the Mediterranean coast of Spain, with a strong head wind, greatly retardin

our progress. On this day we made only 190 miles, the ordinary run of the vessel being about 240. On Friday and Saturday we saw a good deal of the African Coast in most propitious weather. The sea was smooth, but the sun was excessively hot. On Sabbath (the 24th) we had a charming day. In the morning we passed the Island of Pantellaria—the Italian convict settlement. In the forenoon we had to bear the infliction of hearing the English Service read. The captain is a rigid Scottish Episcopalian, and in consequence must have his form of worship observed. It was painful to bear; but better to bear it than cause unpleasantness. In the evening about 8 o'clock we passed the island of Malta. Very sorry indeed that we only saw its lights. Yesterday we had beautiful weather, and to-day it is the same. We are now beginning to feel that we are nearing warmer climes. On board we have very pleasant company. The passengers number 37—among whom there are 4 ministers, 3 of them having their wives and families. Besides these, we have 5 young ladies



THOMAS MORLAND.

going out to India as missionaries. One of the ministers comes from Ireland, from the Irish Presbyterian Church, a Mr. Shillidy; another belongs to the Congregational Church in America, a Mr. Bruce; and the other belongs to the Methodist Church in America, a Mr. Blackstock. Every morning at 10 o'clock we have family worship in the saloon, each of the ministers conducting it in turn. On Sabbath last Mr. Shillidy read the English Service, whilst Mr. Bruce preached the sermon. Next Sabbath I am expected to preach the sermon, but will not have anything to do with the reading of the Service.

“Thursday morning

“28th Nov. 1889.

“Now I must conclude as it is near post time on board ship and we are near Port Said. This morning the sun is very hot. We are to get our awning put up in order to screen the heat from us. We expect to enter the Suez Canal to-night.—With kind regards to all.”

We expect soon to hear of Mr. Finlayson's arrival at Bombay, and when once there he will lose no time in pushing on to Nagpore where he will doubtless meet with a cordial welcome from the Rev. Messrs Cooper and Whitton whom we have apprised of his departure for India, and from them he will learn of the arrangements made for his journey through the jungle to Seoni. We can imagine with what delight Mr. and Mrs. Blakely will receive the new Missionary, and hear from his lips the latest tidings from their native land.

Mr. Finlayson takes with him a large and mixed assortment of clothing, books and toys for the inmates of the Orphanage. These have been provided by the patrons of some of the children and other kind friends in Ayr, Aberdeen, Edinburgh, Glasgow, Paisley, Kirkin-



ANDREW THOMSON.

tilloch, Pollokshaws, and other places. Indeed it is believed that the articles of clothing sent will keep them going for a considerable time to come. We regret that some of the warm friends of our Orphans had not heard of the proposal to send out a box in November till it was too late; but another opportunity may be given them before long of providing articles of dress for the children or suitable books for their perusal.

Mr. and Mrs. Blakely, according to the latest accounts from India, are in good health. Mr. Blakely sends cheering reports of the good work in which he is engaged and tells of the difficulties with which he has to contend. Hundreds of people crowd around him and the

Catechist when they go out to the public market and fairs to speak about their Master and entreat the perishing to look to Christ alone for Salvation. They take with them a number of the best singing boys, and their singing speedily attracts crowds of people, and then they read the Scriptures to the wondering multitude and speak to them earnestly and affectionately about their souls. More of this kind of work will now be overtaken, and we can but hope and pray that it will be followed with the best results. Some of the professed converts have given Mr. Blakely a great amount of trouble, and the action of one of the patrons of the orphans, who is resident in the Central Provinces, has caused both great annoyance and grief in the attempt made to take from our custody one of the girls. But such trials are to be expected, and through grace will be overcome. We are glad to be able to present to our readers the photos of two of the orphan boys, and we may subsequently be able to give the rest of the children, either separately or in a group. Meanwhile we would anew ask the prayers of all connected with the Church at home on behalf of our Missionaries, their fellow-workers, and the arduous work in which they are engaged. We trust that the year on which we enter will be a very fruitful one, and that in that part of our Indian Empire where our Mission is located, the true light may not only shine out more brightly than ever; but that many of the perishing may be rescued and be made partakers of the grace of God. When William Carey preached the sermon that led to the establishment of the Society which sent him out to India as its first Missionary, his text was Isaiah 54. 2-3, and these were the two points on which he insisted, and which we commend to the thoughtful attention of our readers this New Year in reference to OUR FOREIGN MISSION—

1. EXPECT GREAT THINGS FROM GOD: 2. ATTEMPT GREAT THINGS FOR GOD.

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### A MISSIONARY CHARGE.

(Addressed to Rev. DAVID FINLAYSON at Arbroath on 29th. October, 1889, by the Rev. WILLIAM B. GARDINER, Pollokshawa.)

MY DEAR BROTHER.—At the call of the Presbytery here assembled, it is now my privilege to address to you a few words of brotherly counsel and encouragement in connection with the great work to which you have this evening, in the good providence of God, been set



apart. But before doing this allow me to congratulate you on having attained the honourable position you now occupy as an ordained minister of the Gospel and a fellow-labourer in the Lord's vineyard. For several years you have been looking forward to such a day as this with great pleasure, and in view of it you have been prosecuting your studies diligently and laboriously, anxious for that day to come, which has at last arrived, when you would be invested with official authority as a public and accredited servant of Jesus Christ. I am sure that I interpret aright the feelings of your heart when I say that you cherish the deepest gratitude to the Lord for having sustained and directed you hitherto ; and you will most heartily give God the praise for permitting you to be ordained by the laying on of the hands of the Presbytery, that you may take part with us in the ministry of the Word. May your days of active and successful service be numerous and happy, and your ministerial career be commenced, carried on, and finished in the spirit of the Apostle who said, "I can do all things through Christ which strengtheneth me."

But you have been set apart, my brother, to special work in a foreign land, and on this account I am here, as the Convener of our Foreign Mission Committee, to offer my warmest congratulations and bid you God-speed. I feel assured that had the Lord not put it into your heart to offer yourself for service in a distant heathen country you would not have volunteered to leave your friends and your native land for the purpose of labouring in the midst of a people who know not God and who are wedded to customs both personal, domestic and religious of a most humiliating and degrading kind. I believe you have counted the cost ere offering yourself to the Committee entrusted with the superintendence of our Foreign Mission work, and I am sure that when you go you will carry with you the sympathies and friendly feelings of many who tarry at home, while you will share in the benefit of many fervent prayers that will ascend to God on your behalf from many homes and sanctuaries throughout our Church. What blessings may you not expect to alight on yourself and your work in answer to such prayers ! You need never despair of success so long as godly people pray for you, and I would have you to believe that the Lord will do great things through your instrumentality in answer to prayer.

Instead of speaking in general terms about your work and the qualifications essential to fit you for its right performance, I design calling your attention to a few words contained in one of Paul's pastoral epistles—that which he last wrote to his young friend and brother Timothy, and when he was within sight of the better land and the never-fading crown of life. And the words are these—"But

watch thou in all things, endure afflictions, do the work of an Evangelist, make full proof of thy ministry." This solemn and weighty charge was addressed to one who itinerated among the churches, and was well equipped by home-training, education, personal piety and spiritual gifts for the special work given him to do. And the language is peculiarly applicable to you, my young friend, when looking forward to evangelistic and missionary work in a foreign land. Who could be better qualified for advising and counselling a co-worker in the Lord's service than the Apostle Paul. Himself a pioneer missionary and the bearer of the Gospel message to different parts of the world, and to persons of all ranks and classes, and one, moreover, who had passed through remarkable trials and sufferings in his Master's service, Paul was well entitled to speak to others in the way of direction and encouragement. Happy the man who ponders and acts on the weighty words of such a counsellor; and you may regard him as this night speaking to you in the language I have quoted. Here you are called on to display—

#### 1. PERSONAL WATCHFULNESS.

"But watch thou in all things," or more literally, "Be thou sober in all things." This does not refer to literal sobriety, for Timothy did not require to be cautioned on that point, being an abstainer from wine and strong drink, but it refers to sober-mindedness or constant watchfulness over one's thoughts, feelings, appetites and desires. It comprehends mental clearness and calmness, fixedness of belief, and moderation in all things. As addressed to the servant of the Lord in our day may we not regard it as referring to the following among other things—*exercising a godly jealousy over one's self*. One who goes out to engage in work for the Lord must needs exercise a strict watch over himself. What need of the greatest caution in guarding the citadel of the heart, preventing anything finding a resting-place there that would prove hurtful to the soul or interrupt communion with God. While we tarry in this world, we will have to lament with others, over the corruptions that linger within, and which lead to incessant warfare between the old man and the new; and we must needs be on our guard lest any pernicious desire should obtain the mastery over us. "Keep thyself pure . . . be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity." Forget not the language of Paul, "But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." Then there must be *Quick mental discernment*. I think this is implied in that sobriety

or watchfulness which the Apostle inculcates. There must be a quickness on your part to discover opportunities for work, and to improve every opportunity for speaking a word for your Master, and for dealing faithfully with the souls of men. Be alive to the wants, and conditions, and circumstances of the people among whom you go to labour, and adapt your instructions, and even your mode of instruction, to meet their case. It is quite obvious that the methods and habits of a pastor at home would be out of place on the part of a missionary abroad. Be quick to discern precisely what is needed in carrying on your labours, and ready to act in adaptation to the necessities of the people. But there is also implied in this counsel *great presence of mind*. In your work in the bazaars and fairs, and in the midst of the great crowds who may gather around you to hear what message you have to convey, you may expect to meet with interruptions and opposition, just as others have done. And remember that for the most part the opponents will be able, clever, bigoted men, who have strong faith in the views they hold, and in the religious systems with which they are associated. Now, to meet them successfully you must have your own mind and heart firmly settled in the verities of our most holy religion, and in the power of the truth to meet and refute all that is erroneous. You must be conversant with Scripture and ready to cite such portions as are fitted to expose and condemn the error advanced. Have great presence of mind in dealing off-hand with your antagonists, and have strong faith in the truth of God. Remember that the truth shall prevail, and call to remembrance these words of Paul's, (R.V) "The Lord's servant must not strive, but be gentle towards all, apt to teach, forbearing, in meekness correcting them that oppose themselves; if peradventure God may give them repentance unto the knowledge of the truth, and they may recover themselves out of the snare of the devil, having been taken captive by the Lord's servant unto the will of God." Once more here, there must be *unceasing care in watching for souls*. Never forget, my brother, that the great mission on which we send you forth to India is to be a winner of souls, and a fisher of men. Your commission bears that you are to preach the Gospel to every creature whom God in His providence may permit you to address. This work will take up much of your time, engage your most anxious thoughts, and fill you with deep concern lest your labours should prove unsuccessful. Go forth in the spirit of the Apostle who said "I seek not yours, but you." Study to be the honoured instrument of gathering many from among the heathen that they may praise the God of redemption in a triumphant song. Act ever as a watcher for souls and as one accountable to the Master in whose name we send you far

hence to seek and to save lost sinners. Hear your Lord saying, "Fear not; from henceforth thou shalt catch men."

## II. PERSONAL COURAGE.

"Endure afflictions" said Paul to one set apart to ministerial work by the laying on of the hands of the Presbytery: or, as the words may be read "suffer hardship." This is not the first time that the Apostle had referred to afflictions and trials when writing to Timothy, for had he not written thus—"Be thou partaker of the afflictions of the Gospel according to the power of God," and again he had counselled him thus, "Now therefore endure hardness, as a good soldier of Jesus Christ." And now to inspire him with faith and courage he emphatically says, "Endure afflictions—suffer hardship." Your patient endurance of all the trials and difficulties to be met with, and your manly fortitude will be called into exercise at such seasons as these:—*When brought face to face with difficulty.* The difficulties connected with a missionary's life are numerous and very trying to flesh and blood, and yet they may all be overcome. But when trial and difficulty meet you in the path of duty think not that some strange thing has happened unto you, for the like trials and difficulties have been experienced by others. In various respects your work will present difficulties to which we at home are not subjected, and yet we all have difficulties to meet with of one kind or other in fulfilling our ministry; but these very difficulties call into exercise some of the graces of the Spirit which might otherwise lie dormant for want of exercise. Add to your faith, virtue or courage, and through grace helping you stand firm. Again, your courage will be tested *when placed in the midst of danger.* The people among whom your lot will be cast seem from all accounts that reach us to be of a quiet and peaceful temperament, and easy-going in their manner of life. Their wants are few and easily met. Yet I doubt not there will be found among them those who are disposed to show a malevolent spirit when goaded on by unprincipled and wicked men to do bodily injury to those who are striving to advance their highest welfare. Should you at any time be surrounded by danger, put your trust in Him who is the unfailing Refuge of his people and display Christian courage in the face of danger. The Lord, whose sleepless eye will be upon you, will not suffer you to receive bodily harm. Remember the word which the Lord addressed to Joshua, "As I was with Moses, so I will be with thee: I will not fail thee nor forsake thee. . . Be strong, and of a good courage; be not afraid, neither be thou dismayed, for the Lord thy God is

with thee whithersoever thou goest." Then, display courage *when meeting with disappointment and discouragement*. You may expect to meet with much that will tend to dishearten and discourage you. The very persons on whom you may think some good impressions have been produced through the preaching of the Word, may speedily show that the heart has still continued unchanged. Their persistent unbelief and hardness of heart will greatly disappoint you. But be not cast down. The Lord has said, "My word shall not return unto Me void." Seek to rise above all discouraging circumstances and look up to Him who says. 'Be of good cheer: be not afraid.'

### III. PERSONAL SERVICE.

"Do the work of an Evangelist," said the Apostle to his friend and fellow-labourer Timothy—and by so saying he plainly and pointedly referred to the special service required of him as a herald of the cross, a preacher of the Gospel, a publisher of the good news of the Kingdom, a proclaimer of the heavenly message of grace and peace among the children of men. We know that in the early Christian Church, there was a class of men invested with the office of Evangelist. These men were the pioneers of the Gospel—broke up new ground—carried the glad tidings of salvation where Christ had been unheard-of and unknown. Their special business was to preach the Gospel, while the settled pastor watched over, and built up the different flocks of God's people. Philip was one of this class, and so was Timothy. And while Timothy had been employed for a time in nourishing and superintending the Church life of Ephesus, yet he must not forget the special work to which he had been set apart—that of evangelising the different parts of the world into which he was sent by his Divine Lord and Master. Now, my brother, you are being sent forth *to do the work of an Evangelist*. You go to labour among an immense number of people who are outside the visible Kingdom of Christ, and living without God and without hope in the world, and Evangelistic work is the very kind of service to which you are specially called. In speaking to you for a little about the nature of this service I would pronounce it (1) NEEDFUL. You are to convey to the perishing multitudes in that part of Central India where our Mission has obtained a local habitation, the glad tidings of great joy designed for all people, and you are to do this in the belief that better tidings you could not tell them than those we commission you to bear. Tell them of their lost and ruined condition, their estrangement from the God who made them, and their only hope of recovery through Christ Jesus the Lord. How necessary that they should

know how sinful and guilty they are in God's sight, and the provision made in Christ for their redemption. Then it is (2) **ALL-IMPORTANT**. The very message you are to carry to the ignorant and perishing bears on the face of it to be of the highest moment, and essentially necessary for the heathen to know, and hence we may speak of the service you are to render them as of supreme importance. You are sent not simply to educate them in our language, or merely in the knowledge of salvation ; but to press on their attention the vast importance of being saved from wrath through our Lord Jesus Christ. You are to speak in no bated breath about their naturally depressed and sinful condition, and you are to show them the only way of escape from the wrath to come. Exhibit Christ as the only Deliverer from the guilt, power and punishment of sin, and repeat again and again His own sublime words "I am the way, and the truth, and the life ; no man cometh unto the Father, but by Me." Still further, your work will be (3) **LABORIOUS**. I will not hide from you the fact that your service will, if carried on as we anticipate, be most laborious. You will be required to labour early and late, at home and in the surrounding villages, among young and old ; and this will entail the most active and untiring effort on your part, and service of the most incessant and wearisome kind. But you will find that in going about this service in a right spirit you will be sustained and animated by the promises and gracious help of that blessed Lord whom you serve. Like your brethren at home, you will often have occasion to deny yourself much ease and comfort, and much of the time you would like for reading and study, for the good of others. Your service is no sinecure. You must needs practice the art of self-denial ; but you cannot do this in a better cause. Grudge not to do this if you can thereby more efficiently discharge the duty devolving upon you, and more successfully advance the interests of that Kingdom which is righteousness, and peace, and joy in the Holy Ghost.

#### IV. PERSONAL FIDELITY.

"Make full proof of thy ministry," says Paul, or "Fulfil thy ministry." The expression is obviously a metaphorical one, but it is difficult to tell whether the Apostle had in view the figure of a vessel speeding on quickly and steadily under full sail, or the figure of a measure filled up to the brim and running over. Probably the idea is that Timothy was to discharge his ministry faithfully and earnestly, giving full and unstinted ministerial labour, and carrying on that ministry to its completion amid tokens of great and ever-increasing success. Now, if you would make full proof of your ministry then

it follows that you must be (1) *Diligent in doing the work to which you have been appointed.* It is the hand of the diligent that maketh rich in worldly business; and it is the diligent servant of Christ who may expect to have his labours crowned with the Divine blessing. The Master whom you serve calls for diligence. —“Son, go work to-day in my vineyard.” “Go out quickly into the streets and lanes of the city, and bring in the poor and the maimed and the halt and the blind.” And when you have to carry back to Him the report, “Lord, it is done as thou hast commanded, and yet there is room,” will He not say without delay, “Go out into the highways and hedges, and compel them to come in, that my house may be filled.” Then you must be (2) *Thoroughly earnest in carrying the message with which you are entrusted.* If ever a man should be in thorough earnest it should surely be when delivering the message of the Lord to his fellow-men, and pleading with sinners to be reconciled to God. Coldness, apathy, pride or levity, should never be noticed about the preacher of the Gospel or the missionary of the Cross. Oh, if any subject is fitted to fire the soul, and warm the heart, and set loose the tongue, surely it is that with which you are entrusted. Let your burning earnestness appear in the manner in which you deliver the Lord’s message, in the very tones of your voice, and in your intense anxiety to lead your hearers to a saving knowledge of the truth. “If you believe,” says an old writer “that the wicked shall be turned into hell, you cannot preach to them as if you were telling a tale. They are as brands in the fire, will you then be so cruel as not to be concerned to pluck them out.” But you must also be (3) *Faithful in dealing with the souls of men.* Fidelity to your trust will lead you to act sincerely and honestly with the people to whom it will be your privilege to speak as the Ambassador of Christ. You will not shun to declare the whole counsel of God. Keep back nothing that would be profitable to your hearers. Speak out the full Gospel, and let it be manifest that you speak because you believe. Be fired with a holy ambition to save the souls of your fellow-men, and plead with them to turn unto the Lord and live. Once more, you should be (4) *Ever-conscious of your responsibility to the Lord.* “One is your Master, even Christ,” and to Him you stand or fall. You are responsible to Him for the right use of the gifts He has endowed you with, and for the right improvement you make of the opportunities granted you in the good providence of God of doing good. When doors of usefulness open up for you, see that you unhesitatingly enter in, and be sure you ask the Master to accompany you. Preach and labour in view of

that day when you must give an account of your stewardship to Him in whose name we send you forth to a far-distant land.

And now, my brother, I have done. I have left unsaid much that might be spoken to advantage on such an occasion as this, and particularly have I said nothing about prayer. I judge that you will be impressed with the conviction that you must begin, continue and finish your work in a spirit of prayer, and you will take time to be alone with God, telling Him all your sorrows and obtaining from Him fresh strength for your daily work. And while you plead yonder, we will study to remember you here, and in this way strive to bear up your hands and encourage your heart in the work and service of our common Lord. Should it please God that you and we shall never meet again on earth, my prayer is that we may all meet in the better land, where the faithful worker will enter on his rest and reward. "The Lord bless thee, and keep thee; the Lord make His face to shine upon thee, and be gracious unto thee; the Lord lift up His countenance upon thee, and give thee peace." And let all the people say, AMEN.

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#### ADDRESS TO THE CONGREGATION.

THE Rev. Thomas Hobart, in addressing the people, said :—

Considering the lateness of the hour, and the interesting, instructive, and important addresses, to which they had listened, it would be entirely out of place, on his part, to attempt to detain them much longer. Waiving, therefore, all introductory matters, he would briefly direct their attention to the saying of our Lord, as recorded in Acts 20-35. "It is more blessed to give than to receive." It was to encourage the Ephesian elders to labour so as to enable them to support the weak, that the Apostle reminded them of the precious words that had been spoken by the Lord. Now Christ, as the God-Man, was a great Receiver from His Father, in order that He might be a great Giver unto us. As the God-Man He became poor, that we through His poverty might be rich. As poor, He was dependent on His Father, and received from Him every blessing He required to qualify Him for the accomplishment of His great work. "It pleased the Father that in Him, all fulness should dwell." Now, great as was His joy in receiving, He tells us, He had even greater joy in giving—that He found it to be more blessed to give than it is to receive. The joy of the Head, must, in this respect, also, be the joy of the member. The blessedness in giving, Christ experienced as the



Head, must be the blessedness His people experience in giving as the members.

Love is the giving, faith the receiving grace. It is of the nature of love to give gifts to the objects loved. It is of the nature of faith to receive and appropriate as its own, the gifts thus given. It was because the Father loved sinners, that He gave His only begotten and well-beloved Son to be their Saviour. It was because the Son loved sinners—the Church, that He gave Himself for it, an offering and a sacrifice to God, of a sweet smelling savour. Love in us to God, to His truth, to His people, to our fellow-men, is begun on the day of our saving union to Christ, and is the same in its nature as love in the Three-One-God. As love in God gives blessing to us, love in us gives glory to God, and does good to man. It is because Christ loves us, that He takes hold of, and gives Himself to us, in the covenant of grace. It is because we love Him, that we, by faith, give ourselves to Him, in a covenant of duty, and comply with the request, “I beseech you, by the means of God, that ye present your bodies, as a living sacrifice, holy, and acceptable, which is your reasonable service.

It is, we believe, because our young brother “Mr. Finlayson” has been savingly united to Christ, that he has been enabled out of love to the Lord, to give himself up to His service, and to seek to promote His glory, in carrying on, along with our young friends already in India, the great work for which he has been solemnly set apart, by the laying on of the hands of the Presbytery in your presence this evening. And in thus giving himself up to seek the glory of God, and the good of his fellow-men, in a far-off land, and among a people of a strange tongue, it is surely not merely our duty, but our privilege, to seek that in faithfully and energetically performing his work, he may find in his sweet experience, that it is even more blessed to give than it is to receive. In seeking this, we notice—1st. What we have to do; 2nd. How we are to do it. We are to help him—1. We are to help him with our substance. The Divine command is, “Honour the Lord with thy substance, and with the first fruits of all thine increase.” To encourage us to obey the command, it is added, “so shall thy barns be filled with plenty, and thy presses shall burst out with new wine.” In honouring the Lord, we shall find that the Lord honours us—that there is that scattereth, and yet increaseth, while there is that withholdeth more than is meet, and yet it tendeth to poverty.

Mr. Finlayson goes to India, in our name, and pledged to do our work. We have pledged ourselves to support him in the performance of that work. His support comes from the Foreign Mission

Fund. By giving liberally to that fund, we support him with our substance, and cheer him in his work. By contributing to it, as unto the Lord, we are blessed ourselves; but by having it always well replenished, we relieve him of all harassing thoughts about financial matters, and enable him to devote his time, talents, and energies to the carrying on of the great work, for which he has been sent to that benighted land. By thus helping him with our substance, we place him in a position in which he may have a joy in his work, he never could otherwise have experienced. May the joy of the Lord be his strength. And may he yet have to say, "Now thanks be unto God which always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place."

2. We are to help him with our prayers. When, out of love to God, you begin to do good, to instruct the ignorant, to arouse the careless, to arrest the sinful, to reclaim the wandering, to comfort the mourning—the afflicted—the bereaved, with the comforts wherewith you yourselves have been comforted of God, you find that in comforting and cheering others, you are to a far greater extent, comforted, and cheered, and refreshed yourselves. You find that there is a real luxury in doing good—a luxury in the possession of which you feel how much more blessed it is to give than it is to receive. In this way "let every one of us please his neighbour for his good, to edification."

The luxury of doing good, we expect our young brother will largely enjoy. Much opposition in various forms he will have to overcome in order to its enjoyment. To enable him to overcome, we require to help him, not merely with our substance, but with our prayers. Pray for him, then, that he may be enabled to draw, and so to receive largely out of the fulness that is in Christ everything he requires to qualify him for the right carrying on of the work, in which he is to be engaged—that he may have a growing love to, and delight in its performance—that he may have wisdom to attack the opposition at the right time, and in the right way—that he may have strength to overcome it—that he may have the power of the Lord always present with him to heal—that strengthened with all might by the Spirit in the inner man, he may, in fighting the good fight of faith, out of weakness be made strong, wax valiant in fight, and turn to flight the armies of the aliens—and that in seeking to have God glorified, in the conversion of sinners, and in the upbuilding of saints, he may find how much more blessed it is to give than it is to receive. Give him the benefit, then, of your secret, family, social, and public prayers. If the Spirit is saying to you, ye that make mention of the Lord keep not silence, and give Him no rest till He establish and

till He make Jerusalem a praise in the earth, may we not hear Him saying to us, as we send our young brother far off to the heathen : Hold him up before the Lord in prayer. Nay, may we not hear our brother saying to us himself, Brethren, pray for me, that the Word of the Lord may have free course and be glorified, and that I may be delivered from unreasonable and wicked men, for all men have not faith. Remember that the effectual, fervent prayer of a righteous man availeth much. As in the carrying on of his work, he will have much to annoy and discourage him, sustain and encourage him by your prayers.

“ Wrestling prayer can wonders do,  
Bring relief in deepest straits,  
Prayer can force a passage through  
Iron bars, and brazen gates.”

3. We are to help him with our sympathies. Sympathy has a powerful effect upon the mind. It tends to raise us up when cast down, to comfort us, when we mourn, to cheer us when we are desponding. In Christ we have a kind, sympathizing Friend. We have not an High Priest which cannot be touched with the feeling of our infirmities ; but one who was in all points tempted like as we are, yet without sin. In Him compassions flow. Our brother will require our sympathies. We have no doubt, but that he carefully counted the cost, before he by faith consecrated himself to the service of the Lord in India. He knows that he will have hardships to endure and trials to overcome, that all that will live godly in Christ Jesus, shall suffer persecution. He knows also the great promise of the faithful Promiser, Thy shoes shall be iron and brass, and as thy days so shall thy strength be. But he knows that he must begin his work, by parting for a time with beloved parents, with old friends, and old associations, that the country and people among whom he is to labour are new, that his mode of life, his work, his encouragements, his difficulties, his failures are new, that to him everything is new. He knows that however wisely, prayerfully, and energetically his work may be begun, he will make mistakes, and that though to err is human, mistakes tend to discourage him. Now the conviction that he has your sympathy, that you will put the best construction on his conduct, will encourage him to profit by his mistakes, to begin his work with renewed vigour, and as it is, at last crowned with a good measure of success, to find how much more pleasant it is to give than it is to receive. Sustain him, then, with your sympathy. Manifest that you have a deep interest in himself and in his work—that you seek that he may be long spared to carry it on—that his own soul may be abundantly

refreshed, and that in going forth weeping bearing precious seed ; he may come again rejoicing, bringing his sheaves with him.

As to how our work is to be performed, your time will only permit us to say, that it is to be done regularly—day by day are we to help him with our substance, prayers, and sympathies. In no other way can we ourselves know the blessedness of giving. It is also to be done fervently, cheerfully, wisely, and continuously. In affectionately saying, Farewell to our brother, and in bidding him God speed on his journey, seek that to him the promise may be fulfilled, Lo, I am with you always even unto the end of the world. The grace of our Lord Jesus Christ, the love of God the Father, and the Communion of the Holy Ghost be with you all. Amen.

## Pages for the Young.

### BIBLE QUESTIONS.

I HAVE much pleasure in giving the names of those whose mottoes appeared in our last number as having answered the questions with greatest intelligence and regularity during last year. There are, however, two names wanting—that corresponding to "Violet," Carluke ; and "Veritas," Mains Street, Glasgow. They have not been sent to me. "Upward," Ayr, should have the asterisk, and the name it represents will receive it in this list.

#### THOSE UNDER 13.

Ayr : \*George Cowieson.  
 \*Annie Bryan.  
 \*Catherine J. Bryan.  
 \*John Robertson Cuthbert,  
 Coupar-Angus : Maggie B. Irvine.  
 Carnoustie : Daniel Patrick.  
 Perth : \*David M. Adamson.  
 \*Davina S. Morton.  
 Alfred Graham.  
 Stranraer : Robert Caldwell.  
 Maggie Hamilton.  
 William Crawford.

#### THOSE ABOVE 13.

Aberdeen : William Hannan.  
 Ayr : \*Jane Jack.  
 \*David J. Cowieson.  
 \*Ellen Bryan.  
 Birsay : Lizzie G. Moar.  
 Carluke : \*T. Weir.  
 Dundee : \*Robert M'Vicar.  
 \*Robert G. Burgh.  
 Glasgow : \*William Jack.  
 Archie Paton.  
 Hamilton : \*Maggie K. W. Martin.  
 Kirkcaldy : \*John Somerville.  
 Orlig : \*Ellen Calder.  
 Perth : Jane Graham.  
 Stranraer : Nathaniel S. Caldwell.  
 Bessie Hamilton.  
 Annie S. Crawford.  
 Toberdoney : \*John Chestnut.

At the end of this year I hope to give to the pupils who persevere and do well some more tangible recognition of their perseverance and diligence. A

warm friend of the Magazine, and of the children, has promised a handsome Teacher's Bible, as an annual prize for five years, for answers to questions for those above 13. It is very, very kind of him to do this, and we trust, that by other friends following his good example, arrangements may be made for a prize list next year. I need not ask friends to take the hint.

A good start has been made this year. In the junior class there is a little diversity of opinion as to what three feats of Samson's strength were the greatest, but that is not to be wondered at. The answers are all good, and the writing in most cases is so manifestly that of little fingers that it is interesting. As a sample, we give those of "Lily," Dundee :

1. (1) He rent a young lion as he would have rent a kid; (2) he killed a thousand Philistines with the jaw-bone of an ass; (3) He pulled down a house.
2. In the locks of his head.
3. The Philistines.
4. He told his wife that if his head was shaven his strength would go from him.
5. When his hair began to grow.

Good answers have been received from Aberdeen, "Purity"; Ayr, "Zoar," "Onward," "Mayflower," "Gowan," "Blythe"; Coupar-Angus, "Rose-bud"; Edinburgh, "Youth," "Love"; Kirkcaldy, "Try"; Midlem, "Beginner"; Paisley, "Ada"; Perth, "Rose"; Stranraer, "Blessedness," "Truth," "William"; Thurso, "Wee Laddie," "Lily," "Pansy."

The middle class is well forward this time. Very interesting answers have been sent in, showing a careful study of the whole subject. The fourth question, about the work of Moses Christ referred to as resembling His own, has received various replies—his lifting up the serpent in the wilderness—his giving manna from heaven—and his great work as a prophet. The first is the most common answer. We give the answers of "Hope," Hamilton :

1. Moses was an hundred and twenty years old when he died. He retained his faculties in a remarkable degree to the last. We are told that at his death "His eye was not dim, nor his natural force abated."
2. The Lord told Moses to go up to the mountain Abarim, unto Mount Nebo, in the Land of Moab, and there be gathered to his people. So he died according to the word of the Lord, and the Lord buried him in a valley in the Land of Moab, over against Bethpeor. But no man knoweth of his sepulchre unto this day. And the Children of Israel wept for Moses thirty days.
3. It says in Hebrews iii. 2, "As also Moses was faithful in all his house;" and also in verse 5, "And Moses verily was faithful in all his house as a servant."

4. The work of Moses resembling Christ's work was his lifting up the Serpent in the wilderness. John iii. 14.

5. Moses appeared with Elias at the transfiguration of Christ.

Excellent answers have been sent us from Aberdeen, "Honour"; Ayr, "Sincerity," "Sunrise," "Bluebell"; Carnoustie, "Hopeful"; Coupar-Angus, "Gowan"; Dundee, "Labore et honore"; Glasgow, "Faith," "Jacobus," "Ina," "Knowledge"; Midlem, "Endeavour"; Perth, "Mispah," "Ozias"; Stranraer, "Fear not," "Obedience," "Marion"; Thurso, "Persevere," "Snowdrop."

The senior class still maintains its number and its intelligence. Each set of answers makes plain that the meaning of the parable of the Good Samaritan has been thoroughly grasped. There are some new faces which we gladly

welcome belonging to congregations that have not hitherto been represented. As an illustration we give those of "Guillot," Stranraer :

1. Christ addressed the parable of the "Good Samaritan" to a lawyer, because He wanted the lawyer to attend to the wants of his neighbour, whether he were of his own nation and religion or not. He also wanted to teach him how to obtain eternal life.

2. The Priest and the Levite were men of the Jews own nation and religion, men whose offices compelled them to be tender and compassionate; therefore, their conduct was very surprising.

3. The Samaritans were hated and counted aliens by the Jews. Ezra iv. 1. John iv. 9. Luke ix. 51-56.

4. Twopence would be about fifteen pence in British money.

5. Blessed are the merciful.

Excellent answers have been received from Aberdeen, "Sapere aude;" Ayr, "Excelsior," "Speedwell," "Ecolier;" Birsay, "Consider the lilies," "Pro aris et focis;" Carluke, "Winter;" Dromore, "Faith;" Dundee, "No cross, no crown," "Unity," "Vérité;" Edinburgh, "L'élève," "Simplicity;" Glasgow, "Hope," "Matthew vi. 33," "Grace;" Hamilton, "Old Light;" Kirkcaldy, "Signifer," "Lex;" Millem, "Hold on," "Faithfulness;" Orlig, "Pansy;" Perth, "Hope," "Ich Dien;" Shottsburn, "Try;" Stranraer, "Jehovah-Nissi," "Sincerity," "James."

I give the questions for February, and I venture to once more to ask the co-operation of the ministers, office-bearers, parents, and Sabbath school teachers in the working out of the scheme.

#### UNDER 10.

Write the story about the people who brought their children to Jesus; and tell the following things :--

1. Why they brought them.
2. Who wished to send them away.
3. What did Jesus say?
4. What did He do?
5. Write out Luke xviii. 17.

#### UNDER 13.

1. Who was the king that carried Daniel away from his own country?
2. Name Daniel's three youthful companions in captivity, and tell what led to their being companions.
3. Show that God knew where they were, and was helping them.
4. Why did they refuse to eat the meat from the king's table?
5. Write a verse that shows we ought to obey God rather than men.

#### ABOVE 13.

Give one verse from the Bible to prove each of the following things :--

1. That we ought to obey God's law perfectly.
2. That we have no wish to do so.
3. That we cannot do so.
4. That Jesus Christ did obey perfectly.
5. Name one instance of a man who thought he had kept the law, and show that he was mistaken.

## WINTER.

As Jesus, on one occasion, came out of the Temple His disciples were admiring the grandeur of its buildings. One of them said to Him, "Master, see what manner of stones and what building are here!" And Jesus, answering said unto him "Seest thou these great buildings? There shall not be left one stone upon another that shall not be thrown down." They walked out of Jerusalem towards the Mount of Olives, and climbing up its green slope on the side next Jerusalem, they sat down. They saw the city in all its glory spread out beneath them, and, more glorious than all, the Temple they had so lately left. While they looked upon it they began to wonder what their Master's words regarding it could mean, and they asked Him to tell them. He told them that an evil day was coming upon Jerusalem when all its glory would be laid low—when Roman armies would besiege and overthrow the city which now lay so peacefully before them. Its inhabitants would be put to the sword or meet with death in its more terrible forms. "When that day comes," said Jesus, "then let them that are in Judea flee to the mountains, and pray that your flight be not in the winter." In spring, or summer, or autumn the mountains would be a pleasant as well as a safe place of refuge, but to flee there in winter—how terrible! To seek shelter there at that time of year was but to flee from great danger to certain and lingering death. No wonder that Jesus said to His disciples "Pray that your flight be not in the winter."

How fair is the world in which you live! You never weary as you gaze upon its sights—its flowers, its snow, its stars, its streams, and its great and wide sea. And how gladsome are its sounds, the humming of its insects, its strains of music, and the voices of friends! The longer you gaze, and the more intently you listen, the more wonderful and fair it all becomes. And how pleasant your life is! Think of the kindness of your parents, the love of your brothers and sisters, the glee and laughter of your playmates, and all the joys of home and country. Well it is that you should enjoy all these. God meant it so. But a time draws near when all must be destroyed. One by one, like the stones of a great building as it crumbles in decay, or, it may be, suddenly and without warning, these sights and sounds, and pleasures will be removed and come to naught. Sooner or later you must flee from them all. "Flee?" say you "Where shall I flee if all these are to disappear?" Flee to the Lord. As the mountains are round about Jerusalem so the Lord is round about His people, even for ever. Flee to Him then, and you will be safe. And pray that your flight be not in the winter. When the Winter of Old Age is upon you, or the Winter of Death, with cold, icy breath, overtakes you, it may be too late to flee. Few, very few, have fled to Jesus in Old Age or when Death was drawing near; and these few would tell you if they could, how they wished they had fled earlier. And many who have sought to flee in old age or on a death-bed have found that a sterner winter than these had come upon them. The Holy Spirit had ceased to strive with them. With bitter tears they cried for refuge, but there was no shelter for them. These are they who at last will seek to flee from the dreary eternal Winter that lies before them. They will vainly flee to the mountains then, crying, "Fall on us and hide us." Flee now, for Jesus is still saying to you "Pray that your flight be not in the winter."

Mr. Moody was one day preaching in a very large hall in London. During

the service a man came to him in great distress and said, "I have lost my little girl in the crowd. Will you tell the people of my loss, and say that she will find her father here on the platform?" Mr. Moody did as he was requested, but the girl could not be found. After all the crowd had gone away the hall-keeper was going round the empty building putting out the lights. Sitting in a dark corner and sobbing as if her little heart would break was a little girl. "What is the matter?" said the man, kindly. "Oh," said the girl "I've lost my papa." "Did you not hear Mr. Moody say you would find your father on the platform?" "Yes, yes, I heard him." "Why, then, did you not go?" "Oh I did not know I was lost. There were so many kind people, and the lights were so pretty, and the singing—Oh, dear, I did not know I was lost."

Like the disciples, and like that little girl you are so busy admiring the wonderful things around you that you do not think of coming danger. But Jesus is even now saying "Seest thou all these? There shall not be left one beside another. Flee to the mountains and pray that your flight be not in the winter." Flee now to Him. Flee ere the evil days come and the years grow nigh when you shall say "I have no pleasure in them." Flee for refuge to the Hope that is set before you, and cry earnestly—

"Rock of Ages cleft for me  
Let me hide myself in Thee."

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## Literature.

WITH the demands upon our space our Literary Notices have been crushed out. *Glimpses of Christ* by H. K. Wood, a Glasgow merchant (Stirling : Drummond's Tract Depot), is a delightful little book, breathing a warm spirit of Christian faith and love.—Dr. Dods' famous St. Giles' sermon is subjected by Dr. Watts of Belfast to a very trenchant and effective criticism in a sermon published in pamphlet form (James Gemmell, Edinburgh).—*The Church Standing of the Children* is an able defence by Dr. Walker of Dysart of the standing of children within the Church, and their right to receive recognition of this in baptism.—With the issue for October, the *Presbyterian Review*, to the deep regret of its readers, ceases to be published. The prominent feature of this last number is the able discussion of the question of Confessional Revision.

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## Ecclesiastical Intelligence.

*Bursary Competition.*—The First (Dick) Bursary, £8, was gained by Mr. James Patrick, Carnoustie; the Second by Mr. James Anderson, Kirkcaldy. *Toberdoney.*—In the beginning of December a vigorous Temperance Society was organised in connection with this congregation. 60 names were put down in the pledge-book at the first meeting. *Pollokshaws.*—A Literary Society has been re-organised here, and started work in November with a membership of over 50. The Rev. W. B. Gardiner delivered the opening lecture on "Self-Culture."



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WORDS FOR THE CHRISTIAN LIFE.

III.—ABOUT THE SIXFOLD SONG OF THE BELIEVING SOUL.

“But thanks be to God.”—1 Cor. xv. 57.

THERE have been Christians who have always lived and moved in an atmosphere of thankfulness. Very often their lives were not bright and happy in the world's judgment. They were poor, afflicted, persecuted, tossed with tempest. But nothing could rob them of their inner peace. It was a peace which they frequently found themselves unable to conceal. It came to light in their words and in the very looks of their countenances. I have read of a painting in one of the German picture-galleries—a painting called “Cloudland.” It hangs at the end of a long room, and at first sight it appears to be only a mass of confused colour, without form or comeliness. But as you walk towards it, the picture begins to take shape. It proves to be a great crowd of exquisite little cherub faces; and when you have drawn quite close, you see only this innumerable company of the angels. So those lives of which I am speaking may seem confused and even repulsive to the world, with their broken expectations and crushed hopes and heavy troubles. But the men and women who live them have come near to God and have discovered that the clouds are full of angels of mercy. One of the cherubim has this message for them: “His grace is sufficient; His strength is perfected in weakness.” And another of the angels says: “All things work together for good to them that love God.” And a third teaches them to repeat from the heart those sweet Old Testament words: “The Lord is my portion, saith my soul, therefore will I hope in Him; the Lord is good unto them that wait for Him, to the soul that seeketh Him.” And thus there is a bright light in the clouds.

Richard Baxter lived one of these lives. He was more or less an invalid for the greater part of his days. He scarcely knew what health was. He was persecuted, too, for his religion. For preaching five sermons he was condemned to imprisonment for five years, and he escaped only because his physician declared that the execution of the sentence would be fatal to him. Yet, of all men, he wrote "The Saint's Rest." And so well did he write that it has appeared to thousands of readers since that he must have had a foretaste of the heavenly blessedness itself. Though sorrowful, he was always rejoicing. Though poor, he has made many rich.

Paul was another of those "Christian contradictions." The world would not call his life happy. He was scourged like a slave. He was shipwrecked three times. Once he was stoned until he was left for dead. He knew what hunger and thirst and cold and nakedness were. In the city, in the wilderness, on the sea, everywhere, he was beset by dangers. The daily care of churches, whose members were too careless about themselves, came upon him. And principalities and powers, spiritual wickednesses, wrestled against him; he fought with unseen foes fiercer than the wild beasts of Ephesus. Yet this is the man who said, "I glory in my infirmities." This is the man who has told us how precious and blessed life is, and how it is a good fight; what a desirable thing suffering is; what a bright crown is kept for the Christian at last. "Where," a writer of to-day asks, "where shall we find his peer—his peer in sorrow, his peer in joy?" Paul felt, as Baxter felt, and as every wise Christian feels, that the believing life, while it is a continual conflict, is a continual victory too.

No better proof could be had of that gratitude which was the uppermost emotion of his heart than the thanksgivings which occur in his Epistles. Again and again we find him offering praise. That saying of the Acts, "He thanked God and took courage," might fairly be accepted as the watchword of the man; and he yielded a perpetual and spontaneous obedience to his own precept, "In everything give thanks." Sometimes those thanksgivings of his are more elaborate and formal; sometimes they are abrupt and unpremeditated and ejaculatory. Shall we think for a little of these last—of Paul's short and vigorous outbursts of gratitude? There are six of them in all; and it is remarkable that you find them in one little group of Epistles—the two letters to the Corinthians and the letter to the Romans; so that we shall not need to travel over a wide field to discover those swift and vivid expressions of thanks. The Apostle wrote the three Epistles in circumstances of special trial, when he was in anxious concern about the spiritual welfare of the Churches. And still, you

see, he found very much to be grateful for. His Psalm of Life was not one of the Penitential but one of the Hallelujah Psalms.

Every disciple should try to take up the six thanksgivings. They may be arranged in an orderly and symmetrical series. They begin at the beginning of the new life, and they go right through to its close. When we consider them, we see what great reason the believer has to bless the Lord and to magnify His holy name. They tell us that our troubles are nothing in comparison with our joys. They bid us "Fear not, but be strong and of a good courage."

Let us listen, then, to this soldier of the Cross who sings his song of joy and triumph even in the midst of the battle.

### I.

Hearken, first, to THE SONG OF THE REDEEMED SOUL.

"Thanks be to God for His unspeakable gift:" so the ninth chapter of the Second Epistle to the Corinthians ends. We cannot doubt Who and What the gift is. Paul has been speaking of the spirit of benevolence awakened in his converts at Corinth. He has been treating of the whole subject of Christian giving—its ground, its methods, its arguments, its blessedness. But that is not his theme now. He has risen from lower mercies to the highest mercy of all, from man's kindness to God's. Astronomers tell us that the very centre of the universe, the point round which all the suns and constellations revolve, is the star Aloyone in the cluster of the Pleiades. The grace of God in Christ filled in the Apostle's mind the place filled by this star in creation. At some seasons his thoughts might seem farther away from their centre, just as there are times when the orbits of the planets lead them to a greater distance from their sun; but before long he was back again under the direct rays of the Sun of Righteousness. It is quite characteristic of him to begin a chapter with instructions about the collection of money, and to close it with a hymn of gratitude to the Lord who sent His Son to die for the ungodly. And that is how the Christian life begins—with the new song of praise to God for the best gift, the gift whose preciousness no tongue can rightly and fully set forth, the gift of Him who bare our sins in His own body on the tree. How can the heart refrain from singing once it has been freed from the bondage of the curse and the anger of the broken law, and is washed in the blood of the Lamb of God, and is loved by the Lord Jesus Christ? It dwells on the unsearchable mysteries of a grace that is past its finding out. It is surprised and gladdened that God, so just and pure, should ransom it, so hateful and guilty, with the willing payment of such a costly

price. It muses till the fire burns, and the melody comes forth : "He took me from a fearful pit and from the miry clay ;" or, "I love the Lord because my voice and prayers He did hear ;" or,

"Rock of Ages, cleft for me,  
Let me hide myself in Thee ;"

or, "Thanks be to God for His unspeakable gift." There are songs of patriotism, and of home, and of love, and of war and adventure ; but there is no song like the song of salvation. With it on his lips the pilgrim starts on his journey to the Celestial City. And have we learned it ? Are we among the hundred and forty and four thousand who are redeemed from the earth ? Can we say, with overflowing hearts, with joyful tones, "Jesus, my Lord, I know His name" ?

## II.

By-and-by the pilgrim, though he never forgets this first song but returns to it often, adds to it a fresh melody. It is THE SONG OF THE OBEDIENT SOUL.

Let us read the 17th verse of the sixth chapter of Romans. "But thanks be to God," it runs in the Revised Version, "that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered ; and being made free from sin, ye became servants of righteousness." Paul has been pleading with all the strength of his nature for holy and consecrated living. He has been battling against those who argued that the Christian is emancipated altogether from the law, and need trouble himself no more about its precepts. Certainly, he says, redeemed men and women are delivered from the law's sentence and doom, but not from its government and control ; they have no wish to be loosed from that. And he blesses God that his Roman disciples had been submitting so cheerfully to the declared will of their Master and King—had been walking and running in the paths of obedience. It never can be anything but the duty of saints to keep the law of their Lord ; for them obligation and service still remain. But in their eyes the duty is exalted and ennobled into a privilege. It is no longer associated with bondage and terror, but with freedom and delight and love. They cannot help obeying the God who cared for them so fondly as to send them the unspeakable gift, and the Saviour who died in their stead out in the darkness and shame. They are Christ's bondslaves, and they are proud to be so ; they had rather be captives under Him than free to do as they list. Every morning it is their Master who awakens them—the Master who is entitled to order and command them through the entire day ; and often, as the hours go by,

they remind themselves that hands, and head, and voice, and spirit, and will are all to be kept at His disposal. Aristotle said of the old Greek slave that he was simply "a chattel who lives," "one made to belong to another." And the Christian feels that he is the property of King Jesus; he has no independence; he is not his own; he loves "the good and acceptable and perfect will" of the Lord who has dealt with him in marvellous mercy, and he renders Him a service which is willing-hearted and ready. I wonder whether these are our dispositions; whether the yoke of Christ lies on our shoulders, and we count it a light and easy yoke; whether we sing as we go about His work, so restful and merry our spirits are. I wonder whether we have learned to use George Herbert's expressive phrase, and to speak about "that Oriental fragrant—My Master." I wonder whether we are turning Paul's outburst of praise over his Roman friends into a personal hymn of gratitude, and are saying, "Thanks be to God that we are made free from sin, and are become the servants of righteousness."

### III.

But it is not all plain sailing with the Christian. "Storms are sudden and waters deep," and his little boat is in danger through the winds and waves. We catch the echo and reminiscence of such a storm in his next song—THE SONG OF THE STRUGGLING AND YET PREVAILING SOUL.

What a wonderful chapter the Seventh of the Romans is! It speaks of a terrible conflict within the renewed children of God. They are dead and risen again with Christ, but their sin is not extirpated yet. It does not reign, but it continues to fight. It stirs up strife, strife which the completeness of their pardon does not hinder. It has been said sometimes that a chapter so full of the contentings of the flesh against the Spirit cannot refer to the saint—must refer to the sinner before he is fully assured of forgiveness. It has been argued that Paul must be going back to the memorable days of blindness which followed his vision of Christ, and to the agonies and supplications of that time when the Saviour said about him, "Behold, he prayeth." From these distresses he had been rescued long since; he had left his Damascus prison rejoicing. But surely the chapter does not apply to the half-regenerate man; some of its verses depict only the feelings of the true Christian. "I delight in the law of God:" that is the language of those to whom obedience has become blessedness, a pleasure, a joy. Yes, it is the saint's sore struggle against sin that is pictured here. He is not one man but two, the old man seeking to surprise and vanquish the new man of God's

creating. All believers have been out on this battlefield—Abraham and David and Elijah, Peter and Paul, Augustine and Bunyan. All of them know the meaning of the Apostle's yearning cry: "O wretched man that I am, who shall deliver me from the body of this death?" But there is none of them who does not understand in some measure the glad and ringing song which follows, "Thanks be to God"—so it reads in the margin of the new version—"thanks be to God through Jesus Christ our Lord." The saints of the Old Covenant could not comprehend it so fully; they fought their battle in the mist and twilight; and yet they felt that a supernatural strength was given them, and they prevailed. But we in the Gospel day have a clear conception of the preciousness of the song. "Through Jesus Christ our Lord." For the motive to persevere in the conflict comes from the Cross of Him who loved and saved us. And we fight with heart and soul because we are forgiven through His blood; an unpardoned man has no power nor will nor liberty; but we are free—we can serve and work and war. And our Saviour secures for us an almighty Helper; He has gone up on high to send us the Holy Spirit, to whom all things are possible. "Through Christ the Lord"—that is the one way to get the mastery. Old philosophy looked on, and was sorry for the combatants; but it could suggest no remedy. Roman Catholicism recommends penances and sacraments and pilgrimages; but the ineradicable taint of sin remains. Only he who starts from the Cross, accepted with God, his iniquities forgiven, loving his Redeemer, a new life imparted to him, the Holy Spirit put within him: his victory is sure. The winds stir and ruffle his soul just now; but by-and-by there will be perfect peace, like the peace of the sea when it reflects the blue of the sky and the devious coast with its woods and cliffs, and when you can look down into the calm waters and see such rare treasures—coral and shells and glittering fish and glorious blossoms and plants. It may be a long, long fight, and the archers may wound us, and it may seem a losing battle; but we shall be more than conquerors through Him who loved and loves us. Even before night falls and the strife is over, we may sing with heart and voice, "Thanks be to God—thanks be to God—through Jesus Christ our Lord."

## IV.

Let us listen again to those who carry music with them through "this loud stunning tide." They sing THE SONG OF THE SOUL THAT LIVES FOR CHRIST'S GLORY ALONE.

In the second chapter of Second Corinthians we come upon another

o Paul's ejaculations of praise. It is a very striking one. Let us read once more from the Revised Version: "But thanks be unto God which always leadeth us in triumph after Christ, and maketh manifest through us the savour of His knowledge in every place." You see what the Apostle is thinking of—one of the triumphal processions of a victorious general which moved sometimes through the streets of the Imperial City. The standards were there, taken in the campaign; and wild beasts from distant lands, and barbaric dresses, and jewels, and many a curious trophy and prize. There were the poor prisoners themselves, Indians from the far East with swarthy skins, or fairhaired Britons from the far West—*non Angli sed angeli*. And in the centre was the chariot of the conqueror, in which he stood and received the plaudits of the crowd. That is Paul's picture; only it is a very different triumph he sees, not a victory of pride and ambition, but the advance of the King who rides forth on behalf of meekness and truth and righteousness, and who humbles the rebels only to set them with princes. Paul was the King's captive himself, and yet he felt that he was sharing His triumph. Wherever he went, he had one purpose—to add to the praises of Jesus, to increase the lustre of his Captain Christ. It was to diffuse His knowledge that he had travelled and laboured, spoken and prayed, wept and suffered. He could sing for very joy because Jesus was leading him bound behind His chariot, and was using him to swell His glory. He could wish for nothing more and nothing better. Here, indeed, is the sublimest life; to seek the honour of Christ by day and by night, in company and in solitude, through speech and through example, "by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by evil report and good report." Our Redeemer and Master is to be made manifest through us. I can conceive no purer and sweeter joy than that of carrying the message of His grace to souls that need to hear about Him. And if they welcome it; if it lead the ignorant into the light, or if it solve the perplexities of minds in doubt, or if it comfort stricken hearts, or if it gather into the Shepherd's fold some of His wandering sheep; the gladness will be almost more than we can bear. We shall be ready to cry, with Fletcher of Madeley, "Lord, stay Thine hand, or the vessel will break." But even when it fails, when the knowledge of Christ is not an incense of life but an odour of death, still the King our Lord has been honoured through us, His power and His mercy have been set forth, we have been loyal to Him. Is this the end for which we live? Are we witnesses sounding forth the praise of

Jesus Christ? Are we prisoners, willing and cheerful, following the wheels of His chariot? Is His Kingdom dearer to us than anything else? And do we sing that old strain, "Thanks be unto God who always leadeth us in triumph after Christ"?

## v.

But you and I do not pray or follow or labour alone. We are surrounded by those who are fellow-workers with ourselves. We must rejoice in their prosperity. We must sing THE SONG OF THE UNSELFISH SOUL.

You will find this song towards the end of the eighth chapter of Second Corinthians. Paul had learned from sad experience that all who bore the Christian name were not likeminded with himself; there were numbers who "sought their own, not the things which are Jesus Christ's." But there were a few who never failed. About one of these he speaks now—one whom he commends and exalts as his own equal in diligence, in love, in zeal. "But thanks be to God," he cries, "Who hath put the same earnest care into the heart of Titus for you." It is not always easy to feel genuine and unmingled gladness at the good work done by another, at the results he achieves, at the harvest he reaps. We are disposed to grudge him his gifts and graces, his powers, his victories. We covet his success for ourselves. But the heart which is ruled by the Holy Ghost knows no such envious thoughts. It reckons itself of small account. It is pleased when others accomplish far more than it could do. Above all, it wants Christ to be magnified, whoever and whatever the instrument may be which He uses. It does not conceive of all true religion as moving in one groove of feeling and practice; it rejoices in the fact that other men see the truth from points of view to which it has not access itself, and are qualified to render its dear Master and Lord a service for which it has no capacity. Happy are all they who possess this love, which seeketh not its own and boasteth not itself. They are free from the jealousies and strivings which rob the soul of peace. They dwell in a quiet resting-place. They breathe the aspiration of Moses, when he heard how Eldad and Medad prophesied in the camp, "Would God that all the Lord's people were prophets, and that the Lord would put His Spirit upon them!" They seek to make their own the splendid saying of John the Baptist, and to confess their readiness to decrease if the Master increase, "content to fill a little space if He be glorified." They thank God with Paul whenever they know of the earnestness and the prosperity of other workers in the vineyard of the Lord.



## VI.

Thus we come at last to the closing melody of all. It was indeed the first of the six thanksgivings to be penned by the Apostle. It is the earliest in chronological order. But it is the latest in Christian experience, and therefore we have reserved it for the end. It is THE TRIUMPHANT SONG OF THE DEPARTING SOUL.

At the conclusion of the great resurrection chapter the song strikes in. Paul rises, as he does so often, from argument into doxology and ecstasy and rapture. You notice how he brings together these three words that are most terrible to men—"death," and "sin," and "the law." Each of them is fearful; but the three, united here as they are nowhere else—how fearful they are in their combination! Behind death stands sin; it is sin, our guilt and defilement, which makes death so awful to us. And behind sin stands the law; it is the law's restraints which impart vitality and force to sin; it is the law's condemning sentence which renders sin such a dreaded foe. They are three grim enemies indeed. But Christ has defeated them all. He has satisfied the law; He has made an end of sin; He has conquered death and robbed it of its sting. For those whose hope is in Him these devouring adversaries have ceased to be. Paul cannot think of it without breaking into music and song. He exclaims, in the name of the whole ransomed Church, "But thanks be to God, who giveth us the victory through our Lord Jesus Christ."

Very many have made his words their own. They have passed one by one into the Valley of the Shadow of Death in certain hope of the resurrection to eternal life. We think of them as a glorious and happy company travelling to the Promised Land rather than as a funeral procession to the grave. Their deaths have been joyful and calm and dear because their trust has been in Christ—Christ who has spoiled principalities and powers, who has blotted out as a thick cloud their transgressions, who is the end of the law for righteousness to them that believe. John Eliot, the Apostle of the Indians, cried, "Welcome, joy!" and so he took his departure. Dr. Payson told those round his bed, "If I were to adopt the language of Bunyan, I would date my letters from the land of Beulah." Our Scottish Haliburton said, "Pain is without pain; blessed be the day when I was born into the world." Christ was in them all the Hope of Glory.

" King and priest, sage and warrior, virgin mild,  
And the slave from bonds released, and the mother with the child,  
From the greatest to the least, crossed it singing—"

the River which was so dark and terrifying to others.

So we cannot sing the sixth song of the Christian life unless we have learned the first, "Thanks be to God for His unspeakable gift." Let us be very sure that that melody springs from our lips and hearts. But if our last end is to be triumphant, much will depend on ourselves too. We must be singing the other four songs that lie between: the song of the obedient soul that runs the way of God's commandments; the song of the soul that struggles daily against the flesh; the song of the captive soul, led after Christ's chariot; the song of the soul that rejoices unselfishly in the zeal and success of others. There is what may be called "salvation by fire," and there is "salvation in fulness." If we would have the latter, if we would be found in honour and glory at the coming of our Lord Jesus Christ, we must master all the songs. Wherefore let us give diligence to make our calling and election sure; for if we do these things we shall never fall; and so an entrance will be ministered to us abundantly into the everlasting kingdom of our Saviour.

And when our feet touch the threshold of that kingdom, the perfect number will be reached. The seventh, "Thanks be to God" will be put into our souls and will be proclaimed by our tongues. How it will run we cannot tell meanwhile. But we shall know hereafter.

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## READINGS IN FIRST SAMUEL.

By H. K. WOOD ("A GLASGOW MERCHANT").

### CHAPTERS I. AND II.—ANSWERED PRAYER.

ELKANAH was a pious Levite, who dwelt at Ramathaim-zophim in Mount Ephraim. We are not informed that he ever discharged any of the sacred functions which fell specially to the tribe of Levi; but he went up to Shiloh, year by year, to worship and to offer sacrifice to the Lord of Hosts. It is probable that it was at the feast of the Passover that he thus appeared at the Tabernacle; and he took his whole family with him, that as a household they might publicly confess their faith in the God of Israel.

In this, and no doubt in other ways, did this good man endeavour to train up his children in the way they should go. Well would it be if parents were ever careful to make the attendance of their offspring at the House of God, as I am sure Elkanah did, a matter of joy, and not of sadness,—a thing of reward, and not of mere compulsion. Of course the rod must not be unemployed when it is necessary, and

by some natures it is much required ; but children are wonderful imitators and intensely sympathetic. If the Sabbath and the Sanctuary are thoroughly enjoyed by the parents, if, on the holy day and in the holy worship, they find perennial springs of happiness, the atmosphere of home will be bright and sweet on the first day of the week ; and the children will, by the blessing from above, be attracted to the times and the services, which fill the heart of father and mother so full of heavenly peace, and throw unwontedly wide the flood-gates of parental affection.

Polygamy, though tolerated, was, it is believed, not very common among the Jewish people. By some it is presumed that the reason why Elkanah took a second wife was because the first was childless. In any case he seems to have cherished a peculiar affection for Hannah, which was intensified by the very depth of her grief at the absence of offspring.

A good deal has been written in the way of condemning Peninnah for slighting and despising her sister. Of every peace-offering presented to Jehovah, the greater portion was returned to the offerer to feast his own family and the poor ; and out of his peace-offering Elkanah divided to Peninnah and her children a handsome share. To Hannah, however, he gave "a worthy portion"—a *double* portion perhaps, or more probably a *dainty*, a *choise* supply. This, it has been remarked, roused Peninnah to sneer at Hannah and provoke her ; and many useful lessons have been drawn on the impropriety of crowing over our neighbours, casting up to them their sinless imperfections, and teasing them by jibing words. "What have I," say such commentators, "that I have not received ? And why then should I boast myself about what no merit of mine attained ? Why should I condemn, or despise, or laugh at my human brother or sister for defects which no creature can help ? If I am to blame any one for them, it should be the Maker of all ; for He it is who divideth to every person severally as He will."

These practical inferences are good in themselves, but it is by no means absolutely certain that we are warranted in charging Peninnah with such misbehaviour. The word translated "adversary" means simply "adversity, or affliction," in the original Hebrew, as Dr. Robert Young explains ; and in this light the passage should be read—"Her affliction also provoked her sore, for to make her fret . . . So it (that is, her affliction) provoked her ; therefore she wept, and did not eat."

I have no doubt, however, that our "adversary the devil" was particularly busy with poor Hannah at Shiloh, exhibiting and exaggerating to her excited mind the shame of her barrenness, and

suggesting painful contrasts between the condition of Peninnah and herself. The great enemy of mankind is, I believe, never so much on the alert to get occasion against the people of God as at times of solemn religious ordinance. I have observed strange outbursts of temper and strife among Christians about Communion seasons which could hardly be otherwise explained; and many a one has been tripped up by his spiritual foes just because of the very elation which followed some enjoyment at the Table of the Lord.

Whoever may have helped to excite poor Hannah, she was, at the period before us, overwhelmed with bitter anguish. Not all the loving tenderness and soothing care of her husband could lighten her distress. "The spirit of a man will sustain his infirmity: but a wounded spirit who can bear?"

What did she do? Did she lift her hand against any fellow-creature? Did she curse God, and put an end to her earthly existence? Oh, no! Too pious by far to be guilty of such folly, she did what every troubled heart should do—she carried her burden to the Lord.

On a prominent seat close by the entrance of the Court of the Tabernacle, sat Eli, the High Priest and Judge of Israel, giving audience to all who claimed his assistance. Very near to him, with face bent towards the altar of God, he observed a woman in the attitude of prayer. Long did she weep and make supplication. He noticed her lips ever moving, and the intense earnestness of her desire was manifested in the features of her countenance; but he heard not a word. We are, however, permitted to listen to some of her petitions:—"O Lord of hosts," she cried, "if Thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but will give unto thine handmaid a man-child, then I will give him unto the Lord all the days of his life, and there shall no razor come upon his head."

Eli was unaccustomed to such a sight. Her wrestling in prayer, while not a syllable reached his ear, made him fancy her intoxicated. He spoke sharply: "How long wilt thou be drunken? Put away thy wine from thee."

Her reply was altogether becoming the truly pious lady: "No, my lord, I am a woman of a sorrowful spirit; I have drunk neither wine nor strong drink, but have poured out my soul before the Lord. Count not thine handmaid for a wicked woman; for out of the abundance of my complaint and grief have I spoken hitherto."

The old judge was very just and good. When he discovered his mistake, he changed his tone at once, and for rebuke gave blessing. "Go in peace," he said, "and the God of Israel doth give thy peti-

tion which thou hast asked of Him." So run the words in the original. Hannah received them as an answer from Heaven. With a graceful and grateful word to Eli, she went her way, buoyant with the hope that had sprung up within her.

We may here learn to be cautious in forming judgments regarding others. Corrupt human nature is too apt to take the worst view of what falls under our notice, and leads often to conclusions altogether unwarranted. The next best thing to the avoiding of rash and censorious judgments, is to be noble enough to correct them, as soon as we discover our mistake. Very mean it is to adhere to a harsh opinion, when it has been fairly proved to be erroneous.

When improperly blamed like Hannah, we shall find our profit in meek and gentle remonstrance and explanation. "If when ye do well and suffer for it, ye take it patiently, this is acceptable with God."

The most important practical application of all, however, is that we should be "careful for nothing; but in everything by prayer and supplication, with thanksgiving, let our requests be made known unto God."

But wherewith shall we come before the Lord? Rebels as all of us are by nature, we cannot count upon Jehovah's friendship to answer our petitions and bless us until we have accepted His way of peace. His Son He gave to be the sacrifice for our guilt, and now He offers us a free pardon in Christ. Jesus is the Father's way to us, and our way to the Father. Accepting Jesus as our Surety and Substitute, our Sin-bearer and Righteousness, our Deliverer from wrath and all impurity, we become true children of the Father. Seeing us hiding under the skirt of the Crucified, His face beams on us with smiles of love divine. Not the love of mere compassion now, but the love of complacency and delight. Through Jesus we have access to the throne of grace, and are invited and expected to *pour out our hearts* before the Lord—to tell Him what we could not to father or mother, husband or wife—to consult Him in every difficulty—to commit us to Him in every danger, assured that He will certainly send an answer in peace.

Consider one or two modern illustrations:—

A worthy couple, who kept a little shop, had taken under their care a friendless orphan girl. As she grew up she acted as their little servant, and they had taught her carefully all the elements of ordinary education which they had themselves acquired. Best of all, they trained her to know and to love her Father in Christ. Business fell slack, and did not yield enough for the limited expenses of the family. Anxiously did husband and wife consult as to what was to

is certain to be most richly requited. It may be in additions to our worldly stores ; or, better still, in stronger faith, in brighter hope, in fuller and deeper experiences of His love.

“ Ah, Lord, if but Thee I have,  
Nought of other good I crave :  
Bright is even death's dark road,  
If but Thou art there, my God ! ”

### RELIGION AS AN AID TO INTELLECTUAL WORK.<sup>1</sup>

WHEN a Christian man speaks of religion, he means the Christian religion. He does not, of course, ignore the truth, be it much or little, which he finds in other systems of belief, but he feels that in the Christian religion that truth is embodied and purified. By religion, then, I mean that view of God and man, and of the relation between God and man which is revealed in the teaching and person and work of the Lord Jesus, and I wish to show you that when this revelation is accepted by a living Christian faith, it gives a powerful stimulus to the cultivation of the intellect.

(1.) The Christian view of human nature and of the dignity and destiny of the human mind in particular, furnishes a potent impulse to intellectual work. We have read our Bible to very little purpose unless it has taught us that man is separated from all the objects which surround him on earth by a difference—a broad, vital difference—of nature. Turn to the very first page of Holy Scripture, and you will find written on it the very striking statement: “ And God said, let us make man in our image, after our likeness.” And so man was formed in the image of God, and that not simply in respect of moral disposition. We have no warrant for limiting the statement as we commonly do to that one point. It applies to our rational nature as a whole. These intellects of ours are made after the type and pattern of the mind of God, and because of this we are able to understand His thoughts and enter into His purposes. Just as the spark which a dew-drop could quench is of the same nature as the sun—that ponderous mass of liquid fire around which the planets all revolve—so the human mind is one in its essential character with the infinite mind of the Creator. These affections of ours which we waste so often on worthless or polluting things—our capacity for love

<sup>1</sup> An address delivered by Mr. D. Mackinnon, M.A., to the members of the Glasgow United Original Secession Church Literary Association on 16th January, 1890.

and joy, and grief, and anger—these affections have their counterpart in the nature of God. Above all, that conscience of ours which speaks of the sacredness of duty and the awfulness of sin in such a way as to make us feel that its decisions on our conduct are only an echo of the decisions given forth from the more august tribunal of the Judge of all—that conscience of ours is a divine thing. Add to all this, that man is immortal. Pause over that sublime thought and try to fathom its depths of meaning. “The things that are seen are temporal,” and the flight of time is bearing them all onward to oblivion just as surely and as swiftly as the arrowy river carries the twigs that drop on its bosom to the ocean. All man’s works, the fairest and the firmest alike, are fast disappearing under the gnawing tooth of the hurrying years. The everlasting hills shall lose that proud title by-and-by. The solid earth shall melt. The heavens with their teeming mass of worlds shall fade. Yes! but the soul of man lives on—lives on for ever. Truly, “in nature there is nothing great but man.” Take an infant, and as you look on it in the light of these truths, you feel that the frail, tiny thing before you is greater than the whole material universe. You see there a rational and immortal being—a being made after the likeness of God and a sharer in His own eternity. Before it lies an indefinite progress in holiness or sin, an unending future of blessedness or woe. The earth and all its fulness exist for *it*, to be its dwelling-place and school-room. The forces of nature are spent in ministering to *its* wants. The seasons come and go to give *it* sustenance. The beauty is there only to please *it*: the difficulty is there only to call forth its energies, and discipline its character. And when all these ends are served, the earth’s business is done, and the great Father will put it past like a nursery toy. But the soul of man lives on—lives on for ever. It has an immortal youth, it never grows old, it never dies; and as we consider its nature and its destiny, it inspires us with a sense of greatness, and we begin to understand what Jesus meant when He said: “What shall it profit a man though he gain the whole world and lose his own soul.”

“Yes,” you say, “a very fine sentiment for poetry, but is it truth? Have you forgotten that man is a fallen being? Have you forgotten how foul and sunken human nature for the most part is?” No, sirs; I have not forgotten that, and I do not envy the man who can forget it; he must have a head of clay or a heart of flint. Fallen! I have looked into the records of the past, and what do I find? Its pages are crimsoned with blood and wet with tears, the sickening fruits of ambition and malice and lust. Sweeping down the vale of by-gone years a weary moaning reaches us from the

hearts that have been crushed and broken by the inhumanity of man, and the stream of time rolls past us laden with moral and social wreckage from the centuries above. And with all the triumphs which the Gospel has won from the first day of its proclamation—and, thank God, these triumphs have been neither few nor small—how deplorable is the condition of mankind even now! Think of the dense mass of ignorance and pauperism and crime around us. Fix your thoughts on the debasing vices, the low aims, the hypocrisy, and worst of all, and at the root of all, the almost universal forgetfulness of God. Oh, we cannot forget the degradation of our race; it is too inveterate and patent and appalling to allow us ever to forget it. But even in this moral lazarus-house, we will cling to our conviction regarding the grandeur of man's nature and his powers and his destiny. He may pervert these powers. He may debase that nature by living like a beast or acting like a fiend, but he cannot wholly efface the marks of its inherent worth, and its fitness for a high calling. Let one fact speak as a witness to this. Have you ever observed that restlessness, that craving for something more or something else which often rises within the breast of a man even in the midst of abundance of wealth, or fame, or pleasure? What means that unappeased hunger of the soul? Just that these things are husks—splendid food for swine, but poor stuff for the child who has known the luxury of a father's house to feed on. Why does the human spirit turn with an unquenched thirst from the broken cisterns of mere earthly enjoyment?

“Tis the divinity that stirs within us.”

There is something of the infinite in man, and you might as well attempt to make the ocean solid with a grain of sand as expect to satisfy with any earthly thing a soul that was formed in the image of God. It reminds us of the ruins of that vast temple which the Athenians built and set apart for the worship of all the gods. It is now desolate and profaned, but we can still trace on its broken columns the symbols of its consecration to a sacred use. A supernatural presence seems to haunt it, and as we look upon the fabric, stately even in its ruins, we are constrained to say, “Surely God was in this place.”

The Christian religion, while by no means ignoring or despising the body, teaches us to concentrate our interest chiefly upon the mind. Every wise man attends to the wants of his body, and shuns all that would injure or weaken it. But the mind is far more worthy of our care. It is more “fearfully and wonderfully made.” It wields a greater influence upon my happiness. And then, while the



body is *mine*—the soul is *me, myself* in the truest sense of the word. I do not fully know what changes death will bring when its cold touch reduces my body to its native dust. I cannot answer the question of the fool in Corinth: "How are the dead raised, and with what bodies do they come?" It doth not yet appear. The clods of the valley may clasp for ever to their icy bosom that pampered carcase which the epicure has made his god. The strength of the athlete's arms and the fleetness of his limbs may perish in the tomb. I am confident, however, that death shall make no essential change upon my soul, and that I shall carry into the unseen world those powers of thought and feeling and volition which make me what I am. The grave cannot rob me of the fruits of that care which I have bestowed upon my mind. The love of truth is no forbidden affection in its native country, and the increased power of intellect which I have gained by pursuing it amidst the shadows of the present world shall abide with me for ever. My present knowledge of the works and ways of God shall form a stepping-stone to a fuller knowledge in the life to come, and thus the treasures of my mind, like well-invested capital, shall enrich me by their returns to all eternity. And because this is so—because the Christian religion bids me cherish these convictions, and inspires me with these hopes, it teaches me to reverence my mind and to ply with earnestness the task of its development.

(2) It may occur to some of you that there is a danger of rousing the evil spirit of pride within us by dwelling so much upon the greatness of the mind. It may be so. But it seems to me that the *truth* of a doctrine is the main point; the *tendency* of a doctrine is a very secondary matter. Convince me of its truth, and in spite of its dangers I shall bid it welcome. And in this case if there is a danger, there is a safeguard; in fact, the bane and the antidote grow side by side. The Christian doctrine of a life to come is fatal to intellectual pride. Few things are so well fitted to give us a sober estimate of the present capacity and acquirements of our minds. If we get a right grip of this doctrine we shall feel that we are only in our mental childhood yet. "For now we see through a glass darkly," said the greatest thinker that the world has seen. Our clearest knowledge here is only shreds and fragments of truth—little pebbles picked up from the shore of that ocean on which we shall one day launch our barque. We speak of these senses of ours as the instruments by which our knowledge of things is gained, and in one way they are so, but after all they are rather hindrances than helps. They shut out more of the sunlight of truth than they let in but before long God will take off the shutters from the windows of the soul and let us see things as they really are.

“ Heaven’s light for ever shines, earth’s shadows fly ;  
 Life, like a dome of many-coloured glass,  
 Stains the white radiance of eternity  
 Until Death tramples it to fragments.”

Death is not the goal of intellectual progress. It is its real starting-point, and when I survey that endless course which lies before me, I am impressed indeed with the grandeur of my mental destiny, but I feel with no less force, nay, I feel with greater force, the present immaturity of my mind. I am overwhelmed with a sense of utter ignorance ; I am prepared to say with the poet :

“ Behold, we know not anything.”

There can be no better means for producing that reverent and humble temper of mind which is so needful in the pursuit of truth, than a real faith in those objects which the Christian religion sets before us. It is a sad thing that we have so little faith. To most of us the unseen world is very, very far off, and the great God who made us is scarcely more than a little word of three letters. Oh, how seldom we think of the hand which hourly sustains us, and the eye which sees us evermore ! I am persuaded that the most urgent, the most crying want of our day in every sphere of thought and action, is a quickened sense of the tremendous realness of God. The pride of intellect within us would wither before the consciousness of an infinite mind. Just think what that means. Think of a mind for whose capacity nothing is too vast and nothing too minute ; a mind which gathers up in one view the history of an eternal past and the whole contents of an eternity to come ; a mind which holds in its intuitive grasp every principle and contingency and fact of universal truth. Is there no food for humility there ? Why, the very thought is staggering. We feel that the pale, tiny rushlight of man’s profoundest learning is quenched in the blinding beams of the Divine omniscience.

(3) The Christian religion, by bringing its grand objective facts into contact with our minds, humbles them. Yet it helps them, too, and that mightily. Many of us have found that the strongest stimulus to mental effort is to form a close acquaintance with a mind greatly superior to our own. There is a kind of inspiration in the presence of a really great man ; virtue goes out of him, and you leave his company with the feeling that somehow or other a cubit has been added to your intellectual stature. Genius kindles other minds and makes them glow with a flame akin to its own. This is exactly the effect which the Christian religion has upon the man who receives it in its fulness and power. It introduces us into communion with

God, the Father of our spirits, the Parent Mind, the Infinite Intelligence. It unites us to Jesus Christ, the light of the world, the illuminator of human souls. I do not say that faith in Jesus Christ will transform a clown into a poet or a philosopher. It will not give a man of feeble intellect the massiveness of Bacon or the acuteness of Hume. But it will refine the clown. It will invigorate the feeble intellect. I call only one witness, where I might summon a thousand. Henry Martyn was neither a weakling nor a clown. He was Senior Wrangler of his year at Cambridge, and had he not chosen a better part he might easily have been a British Pascal. Listen, then, to the evidence of this prince of missionaries, this saintliest of men: "Since I have known God in a saving manner, painting, and poetry, and music have had charms unknown to me before; religion has refined my mind and made it more susceptible of impressions from the sublime and the beautiful." We may differ as to the theory of this, but the fact is beyond dispute. I shall never forget a most interesting example of it which I saw with my own eyes. When Mr. Moody of America was in our country a few years ago, a goodly number of working men in my neighbourhood were converted. I make no more apology to an intelligent audience for believing in conversion than for believing in gravitation, for the one fact is just as scientifically true as the other. Many of the men I speak of were rather poorly educated; indeed, some of them did not even know the alphabet. No sooner were they converted, however, than they were seized with a desire to improve their education, and it would have done any man's heart good to have seen these men busy at the child's task of learning to read. I have seen the perspiration standing on a strong man's brow as he wrestled with the difficulties of a penny spelling-book. It was a process worthy of observation, and many a night I left that little school-room with a glad and grateful heart. No scholar in it learned so much there as I did, for it taught me more than I had ever known before, what a mighty power for the elevation of mankind lies in the simple Gospel of Jesus Christ. I never saw any other cause producing such results. There is no motive to mental culture which can for a moment be compared with a personal attachment to our Lord. It acts like a charm. It strikes from the mind the benumbing fetters of frivolity and sloth, and the emancipated intellect is quickened into vigour in the bracing atmosphere of His realised presence.

Jesus Christ strengthens and enriches the intellect which truly submits itself to Him. It was ever so. Three years spent in His company turned a few Jewish workmen into sages and made them the instructors of mankind. Look at the Gospel according to John.

Its enemies being the judges, no single book has done more to mould the ideas of Christendom than that book. "It is that John," cried Julian the apostate, "who has done all the mischief," and many an apostate since has added a deep "Amen!" to that utterance. Place in one scale of a balance all the volumes which the pagan world has left us, and place in the other scale the Gospel of John, and I make bold to say that in the most vital qualities of literature, that one short treatise fairly outweighs them. Who wrote that book? Was it a rabbi from the temple courts, or a student from the shadow of the great Acropolis? No such thing. It was a fisherman; if you please, a Galilean fisherman. And if you ask me whence the unlettered son of Zebedee drew his wondrous knowledge, I answer, he had been with Jesus. That was his school and his college. That was his inspiration. That was his all, but it was enough, and the result is that he has left a book which will live and breathe in the thoughts of men when the eloquence and the wisdom of a pagan antiquity are alike forgotten.

(4) The Christian religion aids the intellect by shedding fresh light on the objects with which it deals. Apart from religious faith a man can see God nowhere. He looks up to the starry heavens and the most original thought awakened in his mind by that blaze of glory is expressed in the remark, as I heard my friend, Blakely, say once, "It's a fine night." He looks abroad on hill and plain and his greatest wonder is, how much that land is worth per acre. You could imagine a cow looking on the same landscape with a curiosity quite as keen and quite as noble. And even when the godless man has an intelligent and enquiring mind there is at least one feature in the world which he misses. There is one element in nature hid from the wise and prudent unbeliever, but revealed even to the babes in the family of God. Believe me, there is a higher science than those which deal with matter and force and law, the science, namely, which sees in these things the mind and the heart and the will of a living God. This is the element in nature which religion reveals, and in revealing it, it clothes the world with a kind of sacred interest. When the eye is illumined by Christian faith all things become new. Force is no longer blind. Matter is no longer dead. Nature becomes an heirloom rich with tender associations and the affairs of the world, despite the moral gloom which overshadows them are redeemed from littleness when we know that their course is guided not by chance or fate but by the arm of Omnipotence and the heart of love. The universe grows bright and warm with the presence of a personal God.

The mind which does not accept this most weighty truth of a

divine element in things, suffers from a radical defect, and the productions of such a mind will inevitably fall short of the highest excellence. I will best show you what I mean by a reference to the writing of history. You are aware that the earliest historical works in almost every language are mere annals of war and political crime. By-and-by, however, men come to see that there are a few things in the world after all a little stronger than gunpowder. The statesman takes the place of the soldier; and we are taught to believe that the real secret of power lies in the ballot-box and the Cabinet Council. The popular mind in our own country is at this crude stage just now, and you meet with no end of people who fancy that by some change or other in the outward forms of government they can cure every social malady that afflicts us. Lazy men are to be made rich, and greedy men contented, by one or other of the infinite quackeries of the day. The dark spectres of pauperism and lawlessness are to vanish before the magic wand of this bill or that. Edmund Burke in the greatest of his speeches refers to the mysterious virtue of wax and parchment. No doubt these articles are very useful. But we must not overrate them. Wax and parchment will not feed a nation long. Red tape will not keep the earth in its orbit. And yet some men seem not to know this, for they actually write books of history full of the miserable delusion.

There is a third kind of history written by men who have a more intelligent idea of the forces which lie at the roots of national life. They do not ignore the terrible interest connected with a battlefield. They are quite alive to the worth of wise laws, and they know the mischief of bad laws. But they do not confine the attention of their readers to these points. They lead us to the garret where genius in other days burned the midnight oil. They pause over the birthplace of the great thoughts which have stirred and blessed our race, for they feel that such a spot is hallowed by a deeper pathos than belongs to the stately sepulchres where conquerors lie, and as they unfold the story of our nation's life we begin to see that she owes far more to her school-rooms than to her parliaments, and that the best safeguards of prosperity and freedom are not the bayonets of her soldiers but the intelligence, and virtue, and public spirit of her citizens.

There is another element in history, however, quite distinct from all these and infinitely more important. The Lord reigneth! Earth's sovereigns and statesmen are mere puppets in the hand of the King of Kings. It is He who summons the hosts to war and decides the fate of empires. All events both great and small are only the expression of His sovereign will. Yet, strange to say, there are some men of conspicuous talents who have looked long and narrowly on human affairs

without perceiving this. I could name historical works rich in all the wealth of research and candour and elegance in which no account is taken of the agency of God in national life. Now it is simply impossible that such a book can contain an adequate and final record of a nation's career. It has no principle to bind the mass of unconnected details into a coherent organic whole. It leaves them a weary chaos, and they will remain a chaos until the author's eye discerns the Providence of God brooding over the apparent disorder, and forming it into the rich harmony of one consistent purpose.

If an author ignores God in theory and practice his works will be devoid of abiding interest. No book will retain a lasting hold upon the attention of mankind which is out of sympathy with the deepest fact of human nature. Man is a religious being. Unconsciously, it may be, but really his nature craves for communion with God. Nor will God be always such a stranger to the thoughts and affections of the human race. A holier day is about to dawn in which the earth shall be filled with the knowledge of the Lord. Every knee shall bow and every tongue shall confess to God. When that day comes men will turn with disgust from all books which ignore or dishonour Him. Depend upon it, the mind that lives in close fellowship with a holy God will not feel itself at home in the pages of Byron or Burns. Let no ungodly author say, as Horace did,

“*Exegi monumentum aeris.*”

He shall build no enduring monument. I care not with what beauties of style his pages are adorned; it is only the draping of a literary corpse. Posterity will dig its grave. Deep on the nature of things the finger of God has graven an eternal law that all shall perish who forget Him, whether they be men or books, and the day is coming when the thickened dust on the boards of all ungodly literature will prove that from His judgment seat there can be no appeal. It may float on the surface for a time like a waterlogged ship. The breezes of a passing popularity may fan it. But its fate is sealed, and the hour is on the wing when it shall sink for ever beneath the deep and silent waters of oblivion.

I am done. I have put before you a few feeble thoughts on a great subject. The Christian religion bestows blessings upon us unspeakably greater than that one of which I have spoken to-night. But this is one of the fragments which I am loath to lose, and it is a pleasure to lay even a little tribute at our Master's feet. I am doubly happy if any words of mine should deepen in your hearts the consciousness of God, or should lead you to prize more highly the precious heritage of a Christian faith.

## THOUGHTS ON THE NEW SCOTCH THEOLOGY.

NOTES OF A LECTURE BY THE REV. GEORGE ANDERSON, COUPAR-ANGUS.

## I.

A SPIRIT of unbelieving Rationalism is now breathing its baneful influence over society intellectual and religious. It is tinged with its pernicious tints much of our most fascinating literature. It is throwing its pale and sickly cast over the piety of not a few whom our Churches number among their brightest ornaments. It is finding endorsement and advocacy for its dangerous speculations alike among the self-taught operatives of our city and village homes, and the graduates of our philosophical institutes and theological faculties. It wears the Christian name, and would contest the title of any to describe it as unchristian, yet it takes its creed entirely from nature. It is charmed with the beautiful enthusiasms of the Christian life, but it finds in these only the native outforce of our natural faculties. It holds to the Christian nomenclature, but it flouts the Christian theology. It uses evangelical terms, like sin, atonement, righteousness, regeneration, and inspiration, but it depletes them of every trace of miracle or mystery. It talks of the Gospel, but it alters every ingredient of the grand specific for human sin which bears the name. It is in a manner polite and complimentary, yet not on that account less really rejects and repudiates everything essential and efficacious in our Christianity. It institutes invidious comparisons as to the relative influence of doctrine and life. It vilifies dogma and glorifies experience. Broad, liberal, and catholic, it pours a lordly disdain upon all narrowness and bigotry. The subject-matter of belief it esteems as supremely unimportant, and loftily looks down upon even such distinctions as Calvinist and Arminian, Trinitarian and Unitarian, as alike vexatious and undignified. It frets under the infliction of formularies, and retains a brief for rendering creeds comprehensive by emasculating them of everything distinctive. It sacrilegiously revises the very conditions of Christian discipleship, and reduces the minimum of saving knowledge to the verge of irreducible nothingness. Let us briefly consider a few of the assumptions and conclusions obtruded on our notice by some of its recent expositors and apologists. We will consider

## THEIR TREATMENT OF THE SCRIPTURES.

Many handle God's Holy Word with little reverence, and, in varied ways and under specious pretexts, take liberties with its character and claims. They sometimes treat its inspiration as but the natural

outcome of the gracious experiences of its human authors. They at other times restrict its inspiration to particular departments of its contents. They even take occasion to blame our too sedulous insistence upon its full and verbal inspiration with driving thoughtful souls to scepticism, and bid us bring the doubters back to faith by enunciating a theory less drastic as to its operation, and less decided as to its results. We dismiss their insinuation as unwarranted and unworthy, and disdain their recommendation as vicious and disastrous. Inspiration, in its Bible acceptation, *makes Scripture an absolutely accurate and authoritative expression of the Divine mind.* The term inspiration is indeed at times applied with a lower significance. Productions of high literary excellence are applauded as aglow with genuine inspiration. Inspiration in such a connection is simply a synonym for genius or peculiar gift, and implies no exemption from imperfection in either the writer or his record. But inspiration as attaching to even the loftiest and purest productions of earthly literature, we must ever sharply differentiate from inspiration as attaching to the productions of prophets and apostles. Inspiration so influenced the entire beings of the sacred penmen that, apart from any conscious effort or constraint they became both as to thought and expression the very oracles of the only wise God. They under its stimulus and supervision produced an infallible record of an infallible revelation, a document both as to form and substance a perfect directory of faith and practice. David in one of his temple songs describes it as perfect converting the soul, and as sure instructing the simple. Paul in one of his epistles commends it as able to make wise unto salvation. Christ in His wilderness temptation appeals to it as capable of binding by its decisions both Himself and Satan. We need no further witness. The Scripture we must accept as the full and final and authoritative embodiment of the will of God. Inspiration in its Bible acceptation is *supernatural, and not simply gracious.* Gracious influence guarantees no infallibility in either speech or writing, but infallibility, as we have found, characterises all that the subjects of inspiration spoke or wrote in the name of God. Gracious influence gifts with no ability to record intelligibly anything more than its possessors apprehend intelligently; but inspired men recorded intelligibly many things, which, ponder as they might, continued mysteries dark and deep beyond their comprehension. They searched diligently, and presumably without success, as to the manner of the truths and times, which the Spirit of Christ who stirred them was signifying. And, besides, the number of the human contributors to Scripture embraced men like Balaam and Caiaphas, who were not graciously accepted of God at all, and consequently in-



nocent of any gracious experience to record. The prophet we must regard as altogether distinct from the saint, and the gift of inspiration as altogether independent of the gift of grace. Inspiration in its Bible acceptation is *co-extensive with Scripture*. The Bible application of the term is wholly unrestricted. Scripture knows absolutely nothing of the distinctions fundamental and non-essential, fact and doctrine, direct revelation and indirect suggestion, and such like, which the detractors of inspiration have adopted as affording a basis for the allocation of its influence. To all descriptions of its contents it indiscriminately accords the designations: "The Word of God," "The Oracles of God," "The Scripture." Our Lord and His apostles unmistakably assume the universality of its inspiration. The Lord builds conclusions far-reaching and momentous, not merely upon its broad generalities, but even upon its minute details and incidental expressions, and actually breaks the continuity of one of His discourses by abruptly interjecting: "The Scripture cannot be broken." Peter, writing to the circumcision, brackets the commandments of the Apostles with the writings of the Prophets as equally accredited sections of a revelation one and indivisible. John in sealing up its sacred utterances dooms to awful loss and trouble any who shall dare tamper with its integrity. The Scripture we must receive as inspired throughout, as truly as if paragraph by paragraph it stood confirmed by the formula: "The mouth of the Lord hath spoken it." Carrying credentials so unimpeachable, it were treason to the truth of God and the God of truth to abate by a single jot our assertion of its claims as the one infallible standard of doctrine and duty. And treason Godward, it were also ruinous infatuation manward. There are labyrinths of uncertainty and perplexity through which an infallible guide alone can lead us to certitude and peace. There are depths of depravity and despair from which no calls to repentance and no assurances of forgiveness can lift us, unless backed by the inspired authority of God. Casting about for rest to our understandings and consciences, with a Bible anything but literally and verbally correct and true, we can find nothing definite to which we may affix the "filmy frailty of our faith," and nothing reliable on which we may repose our hopes for eternity. Baffled, deluded, disappointed, we sooner or later must reach the end of all endeavour, and in utter weariness surrender ourselves to the apathy of blankest unbelief. This process of lowering the quality and limiting the scope of Scripture inspiration is thus banned by its very effects. It aggravates the evil its advocates design it to abate. The fancied gain from unbelief is more than balanced by the real loss to faith. In the interests of God and man alike, let us then recognise and em-

phaise the facts, that the Bible is in all its parts God-given and not merely man-given, and that the eyes of its scribes were bent not upon their own inner experience, but upon the great fountain of uncreated light as the wellspring of their inspiration. Let us unhesitatingly believe and uncompromisingly maintain that, reported under God's unerring oversight, it is a transcript of His mind infallibly correct and true in all its contents, and to be bowed to, as claiming our reverential belief and obedience. Let this be with us the end of the whole matter: "God at sundry times and in divers manners spake unto the fathers by the prophets." "The testimony of Jesus is the spirit of prophecy." "All Scripture inspired of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect." But now let us look at

THEIR TREATMENT OF OUR INNATE DEPRAVITY AND NATIVE INDISPOSITION  
TOWARDS HOLINESS.

Many explicitly repudiate and instinctively recoil from what they describe as this repulsive doctrine. They revel in thought upon the dignity of human nature, and break into raptures over what they are pleased to regard as its splendid possibilities. The tendencies of humanity they esteem as naturally upward, requiring but the copy of a worthy ideal and favourable outward conditions to make them blossom out into all that is honest and pure and lovely and of good report. With eternity in our hearts, a pious upbringing, and Christ as a pattern of every created excellence, they assure us that there is no limit to the attainments of righteousness and no bound to the joy of holiness, which we may realise by the simple exercise of our God-given and God-like faculties. This representation, though fascinating, we must discard as totally at variance with the Scripture representation of our natural condition and capabilities. Scripture exhibits sin as the unvarying characteristic of our fallen race. It teaches that we have by transgression sundered ourselves from God, the law and life of our being, suffered spiritual decay in all our parts, and become the prey of vile lusts and morbid vanities. It tells us that the germs of evil have rooted themselves in the very substance of our souls, and that by no mere process of education or discipline, by nothing which can operate only upon our outward conduct, can our life arise from its corruption and crystallize into a pure transparent character. Our pride may refuse the imputation, but its concurrent testimony concerning us runs: "Every one is gone back, they are altogether become filthy, there is none that doeth good, no not one."

King backward upon our past lives, looking inward upon our  
s, looking upward to the impartial Judge of all, and looking

forward to the day of final reckoning, we are constrained to confess that our character is sin and our condition misery. With saddest appreciation, we are forced to accept the portraiture: "By one man sin entered into the world and death by sin, so death passed upon all men for that all have sinned." Not even as renewed by grace can we forget our assimilation to the corrupted mass of nature, or disclaim the personal application of the words: "You hath He quickened who were dead in trespasses and sins, and who were by nature the children of wrath even as others." Naturally we are all spiritually dead and incapable of deporting ourselves worthily Godward. We do not, indeed, insinuate that we have been incapacitated for exhibiting excellence in any direction. Our natures, even in their wildest aberration retain some traces of their divine original, and often express themselves in conduct naturally pure and true and noble. Unregenerated, we may in our earthly relations evince the most tender love, the most heroic endurance, the most unbending rectitude, and the most magnificent generosity. We may approve ourselves models of every social grace and virtue, and entitled to every commendation manward. But whatever we may be in our relations manward, our relations Godward display debilitating sinfulness. The trail of the serpent is over our most brilliant moralities. Our most splendid services and sacrifices are, as Augustine phrases it, but "splendid sins." Our natural goodness reacheth not to God. It would flourish unaffected though God were non-existent, and is tainted with that sin of sins, apostasy. Destitute of the requisite reference to His authority and glory, it is dead goodness, the goodness of individuals dead in trespasses and sins. It is at best but like the fabled flower which the Rabbis accredit Eve with having plucked as she passed out of Paradise, severed from its native root, a touching memento of a lost Eden beautiful but dead. They betray ignorance both of the Scriptures and their own inner experience who marvel that the Master has said: "Ye must be born again." It is of the utmost importance that we should realise our spiritual death and natural un-  
done-ness. The realisation of these lies at the threshold of all true relation toward God, and is the basis upon which it is built. Let others, then, boast of their blamelessness and inborn ability to serve God in holiness and righteousness, but let us humbly acknowledge our pollution and helplessness. Let us meekly admit that, betwixt what we are naturally and what we ought to be, there is a gulf fixed which we are impotent either to bridge or overleap. Let us gravely endorse as a relevant indictment and righteous decision the melancholy declarations: "The natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually

discerned." "The carnal mind is enmity against God, it is not subject to the law of God, neither indeed can be." "They that are in the flesh cannot please God." Let us now glance at

THEIR TREATMENT OF THE DIVINE HUMAN CHARACTER OF CHRIST.

Unable to understand the union of God and man in Christ Jesus, not a few disallow the doctrine as a theory unthinkable and incapable of certain affirmation. Impiously insulting, they treat the Saviour as simply a man like themselves. More respectful, they fawn upon Him as the great spiritual instructor, they extol Him as the sublime ideal of perfect manhood, they even ascribe to Him a "courtesy" type of divinity, but never in either case do they adore Him as truly divine. Such conduct was wont to be condemned as wickedness, soul ruining and God dishonouring, but it is now to be condoned as weakness, regrettable, yet not irreconcilable with real discipleship. This concession to unbelief and unbelievers can by no considerations be vindicated. Mystery undoubtedly does attach to the inter-relation of the divine and human in Christ's one personality, but that fact furnishes no fatal presumption against their inter-relation. The presence of both therein may be satisfactorily demonstrated, each on the ground of its own appropriate evidence. Christ became from the beginning and altogether a man. He was born at Bethlehem and lived for years in subjection to and in dependence upon, human parents in a human home at Nazareth. He filled all the moulds of human conduct, and realised all distinctively human experiences. He experienced privation, bereavement, temptation and desertion bitter as any that men are ordinarily born to. His hunger, His thirst, His weariness, His sorrow at the death of friends, His heart-sickness at the sight of sin, the clouding of His soul and the cry of His agony, all exhibit Him as human, intensely human. It behoved Him to be made in all things like unto His brethren. Very man of very man, the man Christ Jesus was much more. To His own consciousness He was more than man, more than the best of men, more than the man supreme. Ready as He was to identify Himself with the race of His adoption, there is a relationship of which He was even more loftily conscious. None of His utterances are more simple and sublimely unaffected than His references to God as His heavenly Father. He alludes with rapture to the blessedness which was His in the bosom of the Father from eternity. He challenges a joint-proprietorship in all that the Father possesses, and quietly declares, "I and My Father are one." The reputed son of Joseph, He claims to be the real Son of God. This claim He substantiates by evidence incontestably convincing. By no law of

natural evolution could the effete stock of fallen humanity give out a scion in every way so exceptional as Jesus has proved Himself. He was hungry, and yet He multiplied a few loaves and fishes to the refreshment of thousands. He was thirsty, and yet He turned water into wine that the festivities of a marriage ceremonial might not be wanting. He was tossed upon a wrathful sea, and yet He effectively rebuked the winds and waves. He was crucified by wicked men as a blaspheming impostor, and yet He is worshipped by all holy beings as God's well-beloved Son. Great, truly great is the mystery of godliness, God manifest in the flesh. Pilate was right when, pointing to Him in the pretorium, he said to His rabble persecutors, "Behold the Man." Isaiah was right when, discerning Him afar among the thronging shadows of the future, he cried unto the cities of Judah, "Behold your God." The beloved disciple was right when he testified concerning Him: "The Word was made flesh and dwelt among us, and we beheld His glory, the glory as of the Only Begotten of the Father." Nor is this all, no qualifications less original and extreme would serve for His equipment as Captain of our Salvation. He must as Mediator be able to lay a hand of divinity upon God, and a hand of humanity upon us. Were He only God, how could He mediate between God and men? Were He only man, how could He mediate between men and God? Were He only God, how could He take our place and obey and suffer and die in our room? Were He only man, how could He work out a righteousness perfect as the law of righteousness and broad enough to cover the requirements of all who believe? For the re-knitting of our ruptured relations with God the divine human character of Christ is a first necessity. When men are setting it at naught to their eternal undoing, it were wildest unwisdom and wickedness to leave them to their slumbers of deceptive repose. It were a veritable tempting the execution of the inviolable word: "Son of man, when I say unto a wicked man, thou shalt surely die, if thou warn not that wicked man from his way he shall die in his iniquity, but his blood will I require at thine hand." Whatever else may be incidental in our creed, let us ever view a loving reliance on Christ as our Brother yet our God as vital. Let us reckon no man Christian who lightly esteems either the God or man in Christ Jesus. Let us appraise no man messenger of God who tells us to entrust our immortal interests unto a Saviour less than our Emmanuel. Let us fill with our thoughts the Scripture sentences: "Forasmuch as the children are partakers of flesh and blood, He also Himself likewise took part of the same;" "There is one Mediator between God and men, the man Christ Jesus;" "He is antichrist that denieth the Father and the Son."

## MR. ANDREW LANG ON GEORGE WISHART.

It is the fashion at the present time to depreciate the character and work of our Reformers and Covenanters, and to some the policy advocated in the old adage, "as well be out of the world as out of the fashion," seems to have irresistible attractions. They do not take the trouble to enquire for themselves about the matter, but are content to accept what is said in the circle in which they move, or what is put down in the one-sided literature with which they are acquainted. We are firmly convinced that the integrity of the Scottish Reformers and Covenanters, and the value of the work which they accomplished, will be established beyond the possibility of a doubt by a searching, impartial investigation into all the reliable sources of information which we have about them. The elder Dr. M'Crie, by his painstaking and invaluable labours, gave incontestable proof that such a searching investigation only tended to place the worth of these men and their labours in a clearer light and on a surer foundation. The misrepresentations of them and of their work, that are becoming too widespread among us, are the fruit, not of knowledge, but to a large extent of ignorance; not of an impartial investigation into all historical facts bearing on the matter, but of a bias that emphasises the facts by which it is supported, and ignores or minimises the facts that, to use an Americanism, antagonise with it. By them, whom we charge with these misrepresentations, anything that tends in any way to blacken the character of the Reformers is eagerly laid hold of, an importance attached to it which it does not merit, and a meaning often put into it which it cannot legitimately bear. They evidently imagine that by such a process they will, to some extent, relieve the darkness with which the character of the Reformers' opponents and oppressors has been encircled.

The case of George Wishart—the highly-cultured gentleman, and an eloquent, persuasive, and bold preacher of the Gospel—furnishes an illustration of what we have been saying. Mr. Patrick Fraser-Tytler found in some manuscript correspondence of the period during which Wishart lived, a statement to the effect that "a Scottishman called Wysshert" was privy to some conspiracy which Henry VIII., along with some Scottish noblemen, had made against the life of Cardinal Beaton of St. Andrews. Immediately he jumped to the conclusion that this must have been George Wishart the Reformer, and that here was the explanation of the prophecy regarding the assassination of Cardinal Beaton which was ascribed to this Reformer. The utter insufficiency of the foundation on which

this charge was based, was pointed out at the time. The character of the Reformer was so ably and triumphantly vindicated, that Mr. Tytler was compelled to withdraw the charge that Mr. Wishart was actively engaged in carrying out the plot, although he insinuated that he must have known of it.<sup>1</sup> Notwithstanding this, the charge came to be revived by those who sought to depreciate the Reformers, and was found in a History of St. Andrews, written by the Rev. C. J. Lyon, of that ancient city. From this it has found its way into an article on St. Andrews, written by a now famous literary Scotchman, Mr. Andrew Lang, for one of the most widely-circulated of American periodicals, *Harpers' Monthly Magazine*. With the parts of the article that deal with the scenery and life of this sea-washed city where "each stone you tread on has its history," we do not here concern ourselves, but only with that part that touches on the history of the Reformers, and specially of George Wishart. He refers to the design of Henry VIII. to make the two kingdoms one in the acknowledgment of the Protestant faith, which he, as a matter of policy, had adopted, a union he sought to seal by the marriage of his son to the beautiful princess Mary, who would soon be exalted to the Scottish throne. This was favoured by some of the Protestant nobility of Scotland, but, of course, fiercely opposed by the Papal hierarchy, at the head of which was David Beaton, Archbishop of St. Andrews, who had schemed on the death of James V. to assume the reins of government—having produced a forged will of the deceased monarch appointing him governor of the Kingdom—but was defeated, and his fraud discovered. The Earl of Arran, who was favourable to the Reformation, was raised to this position. The Cardinal did not, however, lay aside his ambition, but in the unsettled state of the times did very much what seemed right in his own eyes, and sought by every means in his power to prevent the alliance between England and Scotland on a Protestant basis. Henry sought to get rid of him by encouraging his capture or assassination. Mr. Lang says: "The cardinal was an obstacle, the Scotch Protestants went about to murder the cardinal, and a certain Wishart was one of those Invincibles. Wishart went around prophesying Cardinal Beaton's death, and Beaton had him arrested for heresy. This was certainly an error of judgment, as it at once made Wishart a martyr." And after giving an imaginative picture of his being burned at the stake, he adds: "The people never forgot that burning, nor forgave it. As for Wishart, he was a brave man of an unscrupulous age. He may have been an assassin at heart; if so, he doubtless believed that his religion bade him sharpen the dagger. When Beaton was slain in

<sup>1</sup> Mr. Crie's Sketches of Church History, Vol. i., pp. 40 41.

turn, Fox says 'that his murderers were stirred up by the Lord: We cannot judge these men by our standards of right and morality.' And then he must also have a hit at John Knox. Knox has described James Melville, who dealt the Cardinal his death-stroke, as "a man of nature most gentle and most modest." On which Mr. Lang hangs the remark, very unworthy of a Scotchman, "'Tis the view which is taken of many murderers by their political associates." It is, however, with his view of Wishart's character that we are at present concerned.

The materials for his portrait are taken from the history of Mr. Lyon already referred to. He more than once openly acknowledges his indebtedness to it. He could easily have ascertained by a little inquiry that the indictment there made against Wishart had been challenged and successfully refuted, immediately on its publication. As a lover of old books he might have managed when in St. Andrews last year to lay his hands upon some pamphlets or books that would have shown how untrustworthy were the sources from which he drew his information. How would he like his own character to be viewed through the estimat  of those who might be filled with bitter prejudice and enmity against him and his work? And the golden rule is surely not without its place in literature, and in dealing with those whose memory has been an inspiration to many generations.

We confess to a little surprise at the style in which Mr. Lang—brought up in a Scottish home, and educated at the University of St. Andrews, with its martyr memories—refers to the matter. "A *certain* Wishart was one of those Invincibles." Is this an affectation of ignorance, arising from a fear lest his readers should suppose that he had any sympathy with Scotch Reformers or troubled himself much about the history of "puir auld Scotland"? This superciliousness, if we may call it so—in speaking of the heroes that made his native land what it is to-day, capable of producing a *certain* Andrew Lang—is too common with Anglified Scotchmen, but it does not add to their greatness. No true Scotchman need be ashamed of the Reformers, or afraid to hold up his head before the world as descended from them, and glorying in what, by God's grace, they were and did. Shame here is an evidence of littleess, not of greatness.

But now let us examine the evidence on which this serious charge against George Wishart is based, and inquire into its value. The evidence may be said to lie in three things. There is, first, the statement made in a letter of the Earl of Hertford, in the spring of year 1544, that "A Scottishman called Wysshert" was privy to a conspiracy to assassinate Cardinal Beaton, and was employed to carry letters between the conspirators and the English Court. He had a communica-



tion from the Laird of Brunstone, a gentleman that afterwards befriended the reformer. There is, second, the fact that Wishart came back to Scotland from England, whither he had fled when threatened with persecution on account of his attachment to the Reformation, with several of the Scottish nobility who had gone to negotiate a treaty with Henry VIII. He had fled first to Bristol, then to the Continent, where he seems to have stayed for a considerable time, and then came to Cambridge, where he acted for a time as a regent in one of the Colleges. As there was more than one embassy sent to England at this troubled period, it is not certainly known with which of them Wishart returned, and so the date of his return is a little uncertain. Some place it as early as the autumn of 1543, and others, such as David Laing, as late as 1545. Then there is, thirdly, his supposed prophecy about the approaching death of Cardinal Beaton. He knew of the plot to assassinate him, had taken an active part in hatching and maturing it, and thus, they say, his prediction is easily explained. These are the three main links in the chain of evidence by which it is sought to prove that he who, ere ascending the scaffold, prayed for his enemies and kissed his executioners, was an assassin at heart, and to be put in the same category as our modern Invincibles. The testing of these links will, we venture to assert, show their utter worthlessness.

Let us take, first, the one that refers to his prediction about the approaching violent death of the tyrant who thirsted for his blood. The statement made by Mr. Lang that "He went about prophesying Cardinal Beaton's death," has not the shadow of basis in any trustworthy historical records. There is a tradition that when he was being burned at the stake in front of the castle at St. Andrews, the Cardinal and his retinue feasting themselves on the spectacle from one of the windows, he did utter such a prediction. But the historical basis of even this tradition is slender. It is found in the record of his martyrdom, written in after years by George Buchanan, and transferred from his pages to those of Pitscottie, Spotiswood, and more modern writers. It is significant that it finds no place in records which were nearly cotemporaneous. As to the genesis and growth of the tradition, we cannot do better than quote the words of Mr. D. Hay Fleming of St. Andrews in his account of Wishart in his thoroughly reliable and interesting little book, "The Martyrs and Confessors of St. Andrews." "The old account (*i.e.*, of the martyrdom of Wishart) which has been preserved by Foxe and Knox is believed to have been printed so early as 1547, and the vague warning of God's wrath coming on the bishops if they remained impenitent, as recorded in that account, had been improved, after Beaton's tragic

death, into a definite prophecy against him. If Wishart had really uttered the striking words attributed to him by Buchanan, Knox must have known, as he came to St. Andrews Castle about thirteen months after Wishart's martyrdom, and lived in it for three months and a half. During that period he would frequently meet and talk with sympathisers who had been witnesses of the terrible sufferings which Master George endured; and Knox would gladly drink in and treasure every word which he was told had fallen from the dying lips of his revered teacher. Moreover, as Knox firmly believed that Wishart had the spirit of prophecy, he would assuredly have recorded such a remarkable prediction, if it had been made" (p. 168). This link snaps asunder whenever put under the strain of searching historical investigation. The picture of Wishart going about "prophesying Cardinal Beaton's death" which Mr. Lang holds up before his readers dissolves before searching historical inquiry like "the baseless fabric of a vision, leaving not a wrack behind."

The other links, when tested in the same way, do not prove any stronger. The mere fact of Wishart's seeking the protection of the commissioners to Henry VIII. on his return to his native land, from which he had been forced to flee by the iron hand of persecution, contains within itself no evidence of his complicity, or even of his cognisance, of a plot to get the Cardinal out of the way. He had been outlawed, and to have returned without some such protection, would have been to expose himself to certain danger—to have put himself, indeed, into the hands of those who sought his life. It is known that in one of the embassies sent to negotiate with the English King there was a relation of Wishart's, Sir James Learmonth of Balcomie, and it has been conjectured by some that it was under his influence that he was persuaded to return. His connection with the commissioners is easily understood and explained, apart from his taking part with any of them or with others in schemes of assassination.

There is the first link still remaining—the mention of a Scotchman of the same surname as our Reformer, employed as a go-between between Henry and his allies in Scotland. There is not a particle of evidence to identify this man with the George Wishart, whose sainted memory has been embalmed in the heart of a grateful nation. The probabilities, as has often been made plain, lie all the other way. George Wishart was a person of position in the realm, being brother to the laird of Pittarow in the Mearns, and so was not likely to be referred to as "a Scottishman called Wysshert." This is all the more unlikely as he was known in England. And as Mr. Fleming, in the work already referred to, points out, "there were at that time Wisharts not only in the Mearns, but also in Dundee and in Ayrshire,

and among these it has been shown that there were other George Wisharts, so that even although the first name of Brunstone's messenger had been given, and had been the same, it would not have proved that he was the same individual as the martyr. The mere fact that Master George and Brunstone were acquainted eighteen months afterwards proves nothing." Besides, we can trace Wishart's movements from the time he left Cambridge and came back to Scotland until he came under the power of the bloodthirsty Cardinal, and know that he could not have been employed in any such mission as that indicated in the Earl of Hertford's correspondence. For a short time after his return he is believed to have lived in retirement in Pittarow, and "being" as Dr. Mitchell has said, "an accomplished artist, he occupied himself in adorning the ancestral mansion with several significant paintings which, after being long covered over by the wainscot, were again brought to light in the present century, but, unfortunately, were destroyed before their value was perceived."<sup>1</sup> He seems, not long after his return, to have preached the Gospel in the neighbouring town of Montrose, and then transferred his labours to Dundee. Interdicted from carrying on his labours in Dundee, he went to the west and south-west of Scotland, where he preached with much acceptance and with signs following. When the plague broke out in Dundee he hastened back to it, and unweariedly ministered both to the souls and bodies of its inhabitants. His success made him a marked man, and he was made aware that his life was sought. When the plague abated, he paid a visit to his native place, and then, against the warnings of his friends, he sought to fulfil an engagement at Edinburgh. They who were to meet him there from the west could not come, and after labouring for a time in the Lothians, in the company of his famous disciple, John Knox, he was, not without treachery, brought under the Cardinal's power and his doom was sealed. We can follow him almost step by step, and there is no gap during which any secret mission to England might be accomplished. Moreover, he was as an excommunicated and outlawed man, constantly under protection after his return to his native land, and so "was one of the last men likely to be chosen for a secret mission." The chain of evidence by which this charge against one of the heroes of the Reformation is supported, proves, under the pressure of undoubted historical facts, no stronger than a rope of sand.

The whole life of the man, as it stands before us on the page of history, is a protest against the very supposition that he could find delight in dark stratagems against the life of his fellow-men, even of his bitterest enemy. He was fond of learning, and had acquired

"St. Giles Lectures." First Series, 1, 119.

great proficiency in it, as well as in some of the arts, such as painting, which were then but rarely practiced in Scotland. Before he was forced to flee from the country, he taught Greek at Montrose, and used the New Testament as his text-book. This was twenty-one years before the Professors of the St. Andrews University even understood this language. His residence abroad was improved by him to perfect his learning, as his position as regent in Bennet College, Cambridge, testifies. His gentle, affectionate nature won for him the love of earnest-minded pupils; and his learning and faculty of communicating it gained him their enthusiasm. We owe a most interesting description of his personal appearance and habits to the pen of one of his pupils in Cambridge, who speaks of him in terms of the warmest affection. These are some touches in the portrait he draws for us: "He was a man of tall stature, polled-headed, and on the same, a round French cap of the best; judged to be of melancholy complexion by his physiognomy, black-haired, long-bearded, comely of personage, well spoken after his country of Scotland, courteous, lowly, lovely, glad to teach, desirous to learn, and was well-travelled. . . . He was a man modest, temperate, fearing God, hating covetousness, for his charity had never end, night, noon, nor day. . . . His learning was no less sufficient than his desire: always pressed and ready to do good in that he was able, both in the house privately and in the school publicly, professing and reading divers authors." The portrait of him which has been preserved bears out the truthfulness of this pen-picture as far as personal appearance is concerned. But it was as a preacher of the glorious evangel—by which his own heart had been set on fire—that he came to be best and most widely known. He traversed Scotland, north, south-west, and east, and everywhere produced a remarkable impression, and left a fragrant memory. So meek and gentle was he that he ever counselled submission and self-denial, rather than resorting to force. When interdicted from preaching in Dundee, he at once left the town and sought a field of labour elsewhere. When the church at Mauchline was closed against him, some of his followers, offended at being excluded from their own church, resolved to enter it by force. Taking their leader aside, Wishart thus addressed him: "Brother, Christ Jesus is as potent upoun the feildis as in the kirk: and I fynd that He himself oftener preached in the deserte, at the sea-syd, and other places judged prophane, then that He did in the tempill of Hierusalem. It is the woord of peace that God sendis by me; the blood of no man shal be shed this day for the preaching of it." He embraced with his love all his enemies, and defended them from danger. The incident that took place when a priest made an attempt

upon his life after preaching, when the plague was raging in Dundee, is familiar to every one. When the sick who were outside the city gate, from the top of which he had been preaching, heard of the attempt, they demanded that the miscreant should be given to them that they might make short work with him. But the preacher put his arms around his would-be assassin, saying, "Whosoever troubles him shall trouble me, for he has hurt me in nothing, but has done great comfort both to you and me, to wit, he has let us understand what we may fear. In times to come we will watch better." Thus he saved his life. When bound to the stake, after expressing his own assured hope of a glorious immortality, he uttered these deeply-touching words: "I beseech Thee, Father of Heaven, to forgive them that have of any ignorance, or else have of any evil mind, forged any lies upon me. I forgive them with all my heart. I beseech Christ to forgive them that have condemned me to death this day ignorantly." They who can believe that a man of this mould and temper could embark upon any murderous design, or could be used as a tool by assassins, and this without any direct evidence of the fact, must have a wonderful power of credulity.

The insinuation thrown out by Mr. Lang, in speaking of Wishart and Knox, that the Reformers did not regard the murder of anyone standing in their way as any great sin, is one—I fear, I must say it,—based more upon ignorance than upon knowledge. They saw God's hand in such deeds taking vengeance on oppressors and tyrants, but they never justified or sanctioned the conduct of those who did them. They might find excuses for them in the madness to which they had been goaded by tyranny and cruelty, but such methods of advancing the good cause was never approved by them, but explicitly condemned. It was left to the Papal and Prelatic systems, against which our fathers so nobly and successfully contended, to put the seal of their approval upon them. The Papacy does so still. There is an apartment in the Vatican at Rome, containing great pictures representing the triumphs of the Roman Church, and prominent among them is that representing the massacre of St. Bartholomew and the death of Coligny. It has been said with truth that "the residence of the Papacy is the only place in the world where murder is publicly glorified." Our Reformers and Covenanters were not perfect, but they were men who deserve to be held in our grateful remembrance. Professor Blackie talks a good deal of nonsense occasionally, but he often speaks admirably of the heroes of our past history. A sonnet of his, recently published, refers to the Covenanters and may be taken by us to embrace the earlier as well as the later heroes who can claim this name.

"Be wise, my Muse : must Scotland have a saint,  
 Not Burns nor Andrew be the sounded name ;  
 But who would sing or mould the clay or paint,  
 Let them from men of covenanting fame  
 Set forth their type. Not those from wilful king  
 Or prideful priest would crave a servile creed ;  
 But, soaring with free sway on native wing  
 They drew from God the grace to help their need.  
 Ev'n so not mitred heads in Hebrew days  
 Saw visioned truth, and owned most high behest ;  
 But thoughtful men that walked in lonely ways  
 Spake as the Spirit stirred their faithful breast,  
 And accepted monarchs dropt the threatful sword  
 At prophet's warning voice : **THUS SAITH THE LORD !**"

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"CHRISTIAN SOCIALISM."

II.

IN our previous paper we gave a historical sketch of the rise of Socialism, and of that branch of it which has received the designation of Christian Socialism. The main points of distinction between the teaching of the Continental Christian Socialists and those of our own country were also touched upon. With these points of distinction, it has to be noted that their general position is the same. In our examination of it we shall confine our view to the teaching of those in our own land. We may look at negatively—in what it condemns ; and then positively—in what it approves.

I.

In its negative aspect Christian Socialism attacks the principles underlying the present social system. Its advocates are as strong and vehement as any can be in their denunciation of a system which, in their view, leaves multitudes dependent on a scanty and precarious wage, and enriches a few at the expense of their welfare—physical, moral and spiritual. In a memorable sermon which Charles Kingsley preached in London—the position adopted in which was openly called in question by the incumbent of the church after its delivery—he used this language : " All systems of society which favour the accumulation of capital in a few hands, which oust the masses from the soil which their forefathers possessed of old, which reduce them to the level of serfs and day labourers, living on wages and on alms, which crush them down with debt, or in any wise degrade and enslave them, or deny them a permanent stake in the common-

wealth, are contrary to the Kingdom of God which Jesus proclaimed." He even went the length of accusing the commercial world of cannibalism, devouring in its greed the bodies and souls of the working men, while they were devouring one another in the competition struggle for employment. He declared that "of all narrow, conceited, hypocritical, anarchic, and atheistic schemes of the universe the Cobden and Bright one was exactly the worst." Maurice, gentle though his spirit was, was roused to indignation at the thought of a "Manchester ascendancy," which he believed would be fatal to intellect, morality, and freedom. Their objections to these principles were, however, more on the ground of the selfishness avarice and oppression they developed in actual life, than on the ground of any economic vices thought to be inherent in them. They were led to the acceptance of the economic teaching of the Socialists without any thorough-going study of it, very much by the social results that had followed the undisputed sway of the principles condemned by them. There are, it seems to us, two questions raised by this attitude of the Christian Socialists to the agricultural and industrial system that has prevailed for many years. The *first* is, Are the social evils complained of—the keeping of multitudes on the verge of starvation, and unable to realise a comfortable social and domestic life—the direct and necessary fruit of this system? The *second* is, Are the principles underlying the system antagonistic to the spirit of the Christian religion? To both these questions the Christian Socialists give an emphatic affirmative, but does the answer rest on adequate grounds?

The individual control of land and capital, leading to free competition, forms the outstanding feature of the present system against which the attacks of Socialists are directed. It is argued that while this may have proved a very efficient instrument for the production of wealth, it has resulted in a very unequal and unjust distribution of it. The fruits of labour, instead of enriching those engaged in it, have to a large extent gone to swell the immense incomes of those already rolling in wealth. They, having the control of capital, can obtain labour on their own terms, and it is their interest to keep these terms as low as possible. The consequence is that many are compelled to live on a wage that can hardly keep soul and body together, and absolutely debars them from the enjoyment of any means of self-culture. It is deemed impossible that so long as the present wage-system prevails there can be any real solution of our social difficulties. Individual control of capital, free competition, and the wage-system are looked upon as three links of the great chain by which the great mass of working people is held in bondage, and prevented from rising higher in the social scale.

There are various lines on which criticism of the position here adopted may run, and which may be briefly indicated. One is, that with the increase of our wealth under the present industrial system, the condition of the working classes as a whole has been vastly improved. Mr. John Rae, in his able, though one-sided, work on "Contemporary Socialism," has produced statistics to prove that the position of the wage-labourer is really better now than it has been for three hundred years. Another is, that other causes have been at work hindering those belonging to the wage-earning class from bettering their social position—causes much more potent in their mischief than any found in uncontrolled competition and the misuse of capital. If the millions spent every year on strong drink were turned away from this channel of injurious self-indulgence into one of self-culture, it would work a vast improvement upon the social condition of working men. It has been well said that "a year's remission of that destructive self-indulgence would solve every labour-problem extant; would provide a fund for the establishment of co-operative works; for the sustenance of the sick and the aged; for the maintenance and education of orphans; for libraries and scientific schools; for all manner of helps." A third line of remark is, that the present system in the hands of good men does not produce the results deplored. There have been capitalists and landowners, characterised by great enterprise, who have regarded their operatives and workpeople as entitled to a fair share of the profits produced by their labour, and who have cared for their social well-being. Such biographies as those of Samuel Morley, William Denny and Alexander Balfour, bear witness to the fact that along with the individual control of capital and a bold use of it, there may be a generous consideration of the interests of the workmen, and a strict regard to what is just in their remuneration. To lay down the principle that capital should not receive a larger share in the profits of labour employed by it than that given to labour itself, or should not receive any share at all, as is done by some, is to lay down economic conditions that would very soon destroy all enterprise, and build industry on a basis of injustice. This would be, as has been said, "not only to discourage those fertilising and expanding activities which redeem mankind from barbarism, but to compel the question; In what does labour really consist? Is it only the work of the muscles, and the back, and the arm, the least noble parts of man? or is it also the product of the brain, and of the life's maturing and accumulating experience, and of the past efforts of the busy years, and of the mighty and ever-increasing possibilities springing from the thoughts and discoveries of the dead?" Capitalists are not unjust or cruel in drawing from the profits of the labours



which they set agoing a principal share. This fact, however, that capitalists have been found who have dealt justly and generously with those employed by them, shows that the system itself cannot be blamed for the terrible evils that have existed alongside of it. A fourth line of remark—and the last on which we touch, is that a clear understanding of the conditions of the truest success under the present system, would tend to mitigate acknowledged evils. It may be said in answer to our last statement, that under the management of good men this system tends to the social advancement of the working classes, that we must take men as we find them, and that capital is not always found in the hands of such, nor is it likely always to be. As the system gives special encouragement to the growth of an avarice or mammonism that sacrifices everything that stands in its path, it ought to be replaced by one that would not lend itself so easily to such a purpose. But is it not the case that lowering the condition of the labourer affects the efficiency of his labour, and thus by lessening the value of what is produced, does not secure so large returns for the expenditure of capital? The more efficient and skilled the labourer, the better it is for capital, and therefore even the self-interest of the capitalist, if there be nothing higher, should lead him so to remunerate his employees that not only there may be a bare subsistence for themselves and their families, but the means of self-culture. In the end it will be to his own detriment to act otherwise, and things will so far right themselves. Everything that impairs the efficiency of labour will be disastrous to the interests of capital.

These lines of thought may well raise a doubt whether the social evils all earnest philanthropists wish to see removed are the direct and necessary fruit of the system on which industry has been carried on. Had this system been more under ethical control they might never have existed, certainly they would never have attained their present dimensions, and were it largely brought under this control they would, we are convinced, to a large extent disappear.

The second question raised as to the harmony of the principles underlying this system with the Christian religion need not detain us long. To view them as anti-Christian—which was practically done by Christian Socialists—was very much the fruit of moral indignation at the cruelty their working was supposed to inflict upon the labouring classes. The right of private property in land or other capital is one distinctly recognised both in the moral and religious teaching of Christianity. This will not be denied by any acquainted with its sacred writings. The duty of trading with that capital, so as to increase its value, and its powers of benefiting society, is also plainly inculcated. The

diligent business man, ever watchful of opportunities to trade with his possessions, and skilfully making the best of his opportunities, is exhibited as an example which the disciples of Christ may follow in spiritual things. But while these things are recognised and commended, the grasping avarice which would appropriate all gain to itself, and for its own selfish enjoyment, and leave those unrewarded who by their hard toil have produced it, is most unsparingly condemned and vehemently denounced. The mammonism that would sacrifice everything to the attainment of wealth, that is blind to the moral and social degradation on which it builds its fortunes, that is deaf to the piteous cries of those over whom its wheels ruthlessly roll—crushing the very heart's blood out of them—is there dealt with by no sparing hand.

## II.

But we must come now to the positive teaching of Christian Socialism, —the economic principles it affirms and approves. The central principle of the system advocated by it is co-operation, and this is applied, not only to the earning of interest from a united capital—such as is done by companies consisting of a large number of shareholders—but to the earning of profits from associated labour. Were this principle to prevail there would be "joint control of land and the large capital worked by associated labour. Wherever industry is at present carried on by private capitalists served by wage-labour, it would then be conducted by associated or co-operating workmen jointly owning the means of production." This co-operative principle was put in practice by the Christian Socialists in the establishment of societies on this basis. The movement, though far from realising the hopes of its promoters, has yet made considerable headway, and has had an influence on the industrial life of the country. Last year the number of co-operative societies firmly established in England was 1281, with 130,000 members, transacting business during the last year of more than £9,000,000 and having an average profit of 30 per cent. Of societies, however, where the profits of *production* are divided, the capital represented is only a little over £200,000, and the amount of business done between £200,000 and £400,000.

There can be no question that this co-operative method opens an easier avenue to social elevation for working men than the method associated with individual enterprise and uncontrolled competition. It is recognised by most economists that the larger the share the great mass of the people have, both in the land of any country and in the capital which is necessary for the carrying on of industry, the

more stable will be the condition of society. Even Mr. Rae, who is an uncompromising opponent of Socialism, has to grant that "labourers will never benefit to the full from improvements in the productive arts, until by some arrangement, or by many arrangements, they are made sharers in industrial capital." The divorce of the great mass of the people from the soil, and from the working capital of the country, produces instability in the social fabric, and this can only be remedied by every encouragement and facility being given to them for their acquisition of land, and their becoming sharers in capital. The co-operative system, as a lever by which this may be attained, should have free play given to it, and a fostering care extended to it. But were it entirely to supersede the present system, it would not be altogether a gain to society.

There would be the loss of that energy which is called forth by individual enterprise. Co-operative concerns must be entrusted to the care of managers, and will they watch over their interests as carefully and seek their advancement as perseveringly, as if they were their own? The answer is, yes—if they be men worthy of the position given to them—animated not by self-interest but by regard for the interests of their fellow-men. Mr. Kirkup frankly acknowledges that "without a great moral advance Socialism may be regarded as impracticable." This disposes us to ask the question: With this great moral advance—regulating and controlling individual use of capital—will Socialism be necessary? Self-interest is a motive power which must be taken into account in discussing the conditions of social wellbeing. "Society," as a recent writer has remarked, "advances by means of efforts which only very indirectly aim at the public benefit, which are directed, in the first place, to the advancement of the individual. The individual is urged on by the fear of hunger for himself and his family, by the desire of possessing property, by the hope of marriage, by personal ambition; and as he thus works for himself his work is found to benefit society, though that was not his first intention. Take away these private motives, which at present cause men to exert themselves, and fix it that all are to work, not for themselves but for society: we have no means of knowing whether that plan will work or not, whether it is possible for such a plan to succeed in this world. Monks can work such a plan, or picked enthusiasts of various kinds, but will it work with the ordinary average material of human beings?"

There would be loss, too, of the elevating influence of private property and inheritance. All private property might not be abolished, but if the co-operative system were thoroughly and universally carried out, all that is devoted to agricultural and industrial

purposes would not be possessed by individuals, but by the common society. This would be to take away what has been a most potent factor in the building up of our civilisation.

Nor would the evil of competition be banished. If indeed, the socialist dream, of all land and all industry in a country being brought under the control of a central organisation expressing the will of the people, could be realised, there would be the absence of all competition. But then there would be the crushing of all individual liberty. The individual would be the slave of the community in a much truer and more thorough-going manner than the wage-earning labourer is now the slave of the capitalist. And in any organisation of industry on the basis of co-operation short of this, competition will not cease to exist. It may rage as fiercely as ever, only it will no longer be between individual capitalists, but between corporations. While co-operation as an economic principle, may with advantage work alongside of the present system, checking abuses, a society based upon it exclusively would not, we think, issue in the real elevation of the individual man.

The sanction of the Christian religion, is, however, claimed for such a reconstruction of the social fabric. The command of Christ to the rich young man to sell all his possessions and give to the poor; the facts that He and His disciples had a common purse, and that the members of the first church at Jerusalem had all things in common—these and similar things are adduced to prove that this socialistic refashioning of society is in close harmony with the principles of Christianity. But these incidents cannot bear the weight that is thus laid upon them. The socialistic meaning is put into them, not found in them, when they are rightly interpreted. In Christ's command to the rich young man to sell all his possessions and give to the poor, there was the application of a test adapted to his peculiar case, and not the laying down of a principle which was to be universally binding upon his disciples. In the possession of a common purse by the disciple-band, they simply adopted a method of living suited to their special and peculiar circumstances—circumstances very different from those in which his disciples in after ages would find themselves placed. With respect to the communism of the early Church, it is enough to say, that it was not resorted to with the design of promoting or extending industry, but for a different purpose:—the relief of the poor within the circle of the Church itself. Even as designed to serve this purpose, it utterly broke down. The Church at Jerusalem falling into poverty, became the object of charity to the Gentile churches in Macedonia—a warning surely that such a system of relieving poverty, even within the Church, was

doomed to failure. The meaning of these incidents is really this, that we ought to set little store by worldly wealth in itself, and that we ought to use what of it is given us for the good of others.

Our examination of the position taken up by the Christian Socialists, proves, we think, that they erred by going to extremes on both sides—in their condemnation out and out of the present system, and in their thinking that in the co-operative principle they had found a transforming power which would renew the face of society.

But leaving their economic teaching aside, they did a noble work—the fruits of which we are reaping, and shall yet reap more largely. They called attention to clamant evils, and roused the national conscience so that it could not rest, until beneficent legislation was passed for the protection of those who were being crushed to death—and to worse than death—by the Juggernaut car of mammonism. They asserted the rights of men, simply as men, in whatever conditions of life they might be placed, and paved the way for the organization of labour in Trade Unions and the like, which, with all their abuses, have secured for the working classes a juster remuneration for their toil. They took away from religion the reproach of being so concerned with the security of man's safety for the hereafter, that it made little account of all exertions for the amelioration of his condition here. The glorious breadth of the Gospel, as covering man's whole being, and his whole life here and hereafter, was by them given a prominence which had not been given to it before. The whole relation of Christianity to social well-being—to which attention is now being so much directed with the promise of good results—had been grievously neglected before their day. The impulse given by them in the matter has not yet spent itself, and has taken a healthier direction than that in which they sought to guide it.

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## THE RELIGION OF THE HIGHLANDS.

BY A HIGHLAND MINISTER.

### XIV.

WHILE Northern Covenanters are, in the beginning of 1685, being smitten by the rod of the oppressor, there is a Ross-shire proprietor, the Laird of Pitcalzian, lying in Newgate. After finishing his arts curriculum at Aberdeen in 1678, Mr. John Fraser went up the following year to London, where he remained for four or five years. He desired to escape the persecution that was so hot in his native

land, and to avail himself of the greater facilities for attending in secret on the means of grace, and making progress in theological knowledge which were afforded beyond the Tweed. He lodged in the house of a Baptist minister, whose godly conversation, with that of sundry members of his flock, so delighted him that he felt a strong inclination to join that body of Christians. He consulted his worthy host, who listened with patience to all his young friend's reasonings, and replied: "Mr. Fraser, I love you, because I think you love Christ. You love our society because you think God is amongst us, and I trust He is so in truth. But, I must tell you, if we have our beauties we have our blemishes; and the congregations of our way are but very few when compared with those in that Church in which you have been educated and brought up. The Church of Scotland, whose principles you have hitherto professed, is at present in the furnace, but the Lord will in due time bring her out of it. You are but young, and should you join yourself to our society your sphere of usefulness must be very small and contracted. You know not as yet what work God may have in reserve for you in your native land, where you may have a large circle to move in. My advice therefore to you is this, that you forbear at present to join yourself to us. Consider further of the matter, and seek light and direction from the Lord. When you have done so, if you continue still of the same mind, then acquaint me, and I will receive you and embrace you in the arms of love and affection." These noble "words of truth and soberness" made a deep impression on the hearer. He took the generous advice, "and was wont often to say, he saw much of God in it, especially when he came afterwards to the work of the ministry in his own country."

Fraser continued in regular and close attendance upon the meetings of dissenting ministers. In 1683 greater severities were brought to bear on Nonconformists, and rewards were offered to informers of private meetings or Conventicles. On the 11th January 1685, Fraser and a number of others, nearly all Scotchmen, attended a quiet meeting in Foster Lane near the Guildhall. The talented Alexander Shields, author of the "Hind let Loose," was the preacher. Soon after the service began, the house was surrounded by soldiers, and Shields, Fraser, and most of the hearers were made prisoners. On their being brought before the Lord Mayor, the City Recorder insisted "that special notice should be taken of the criminals because mostly Scotchmen, and more than ordinarily seditious and rebellious against the king's majesty and his laws." Some were allowed to leave the court on payment of fines, but ten or twelve, including Shields and Fraser, were sent to Newgate, and thrust into a loathsome cell among the vilest of malefactors. After further examination, it was resolved to send them all back to Scotland, to be tried there according to the laws of the kingdom. About the beginning of March they were manacled two and two as the worst felons, and led through the streets of London. Fraser had the honour of being bound to Shields. In this fashion they were put on board the royal kitchen yacht and conveyed to Leith. Arrived at Edinburgh they were strictly ex-

amined by the Council, and as of course they failed to give satisfactory answers to the usual ensnaring questions, they were flung into "the Edinburgh and Canongate Tolbooths," already over-crowded with similar sufferers for conscience' sake.

After a weeks' imprisonment tidings reached Edinburgh of Argyle's invasion. The Privy Council in consequence decided to send "the prisoners for religion" to Dunnottar Castle, a recently acquired state prison which for strength rivalled the Bass. On the 18th of May, towards evening, the doors of the Edinburgh jails were opened, and the surprised inmates were hurried down to Leith, escorted by the Douglas regiment. Denied any communication with friends or sympathisers, they were forthwith packed into open boats and landed at Burntisland at daybreak. There, 240 in number, many of them women, they were crowded into two rooms of the Tolbooth, and shut up for two days and two nights without food or water assigned them. Any who would swear the entangling oaths of allegiance and supremacy were sent back to Edinburgh, and about forty in their sore distress complied. The rest were willing to take the oath of allegiance, but they firmly refused to accept the oath of supremacy, as it involved the acknowledgment of an avowed Papist to be the head of the Church. Those were the days of tender consciences. How readily our modern "church leaders" would subscribe the oath, with mental reservations and in a non-natural sense. What would they not swear to retain a whole skin and *emoluments*? We need not wonder at the want of sympathy with the conscientious scruples of our Covenanting fathers which certain recent Presbyterian writers glaringly display.

With their hands tied with strong cords behind their backs, the prisoners were driven on from Burntisland to Freuchie near Falkland, surrounded by rude unfeeling soldiers who heaped upon the suffering mass all manner of mockery and abuse. Old women and invalids who lagged behind were beaten and threatened with death for moving on so slowly. They were anxious to hire horses at their own expense, but to this reasonable proposal the merciless drivers would not listen. After a distressful night at Freuchie the prisoners were urged on to the Tay. There, waiting the rising of the tide, they were shut up in three small rooms, and at daybreak ferried across to Dundee, where they were offered a few hours' rest in the Tolbooth. Here "they were allowed refreshments for their own money." They were then handed over to the Earl of Strathmore's regiment and the Angus Militia, and marched on through Forfar and Brechin to North Esk bridge. On that bridge they were forced, weary and faint as they were, to stand or crouch all that tempestuous and cold Saturday night, the soldiers keeping strict guard at both ends. At four o'clock on Sabbath morning (24th May) they resumed their march to Dunnottar, which they reached in the course of the day. This celebrated fortress, the stronghold of the great historic house of the Keiths, Earls Marischal of Scotland, stands on the top of a rock four acres in extent, and 160 feet high, overhanging the sea, and separated from the mainland by a deep but dry chasm. It lies about 15 miles south of

Aberdeen. The ruins, for the castle was dismantled after the rebellion of 1715, are among the most extensive in Scotland, and the prison vaults still remain as grim memorials of the almost incredible atrocities that indelibly stain the horrible tyranny of the "killing time." Here on that sad Sabbath the Covenanters were handed over to the tender mercies of the governor. What a name of infamy that governor—George Keith of Whiteridge, Sheriff-Depute of the Mearns—bears! The age was fruitful in monsters of "horrid cruelty," and among them all no one's claim to be the very elixir of inhumanity is stronger than that of the governor of this Scottish Bastile. We fancy we see this "master-fiend" exultingly superintending the thrusting of 167 men and women into a dark dank dungeon or vault fifty-four feet and three-fourths long by fifteen feet and a-half broad. The floor was covered over with mud or mire ankle deep. There was but one window looking out on the moaning ocean. There was not the slightest provision made for the requirements of decency. "So throng were they in it," says Wodrow (Hist. iv. 324), "that they could not sit without leaning one upon another. They had not the least accommodation for sitting, leaning, or lying, and they were stifled for want of air." There they were, helpless, afflicted, tormented, in a condition of wretchedness resembling, if not exceeding, "the horrors of the Black Hole of Calcutta or of the dungeons of Naples" in the generations to be. In the words of Sir Walter Scott: "Here the prisoners were without distinction packed into a large dungeon. They were neither allowed bedding nor provisions, except what they bought, and were treated by their keepers with the utmost rigour. The walls of this place, still called the Whigs' Vault, bear token to the severities inflicted on those unhappy persons. There are in particular a number of apertures cut in the wall about a man's height, and it was the custom, when such was the jailor's pleasure, that any prisoner who was accounted refractory, should be obliged to stand up with his arms extended and his fingers secured by wedges in the crevices I have described. It appears that some of these apertures or crevices which are lower than the others, have been intended for women and even for children. In this cruel confinement, many died, and some were deprived of the use of their limbs by rheumatism and other diseases."

A row of hooks ran along the roof, and tradition asserts that refractory prisoners were suspended from them by the wrists, while a stool full of iron spikes was placed beneath their feet, so that they had the alternative either of this painful suspension, or piercing their feet should they have sought relief by placing them on the stool. Bread and water were sold to them for their own money. The country people around came in offering to sell victuals, but they were sternly refused access, for the governor's brother had a monopoly of the provision supply, and he charged exorbitant prices for "very insufficient" food. Even in worshipping God the poor prisoners "were sadly disturbed by the sentinels."

In the course of a few days the governor removed forty-two of the sufferers to a dungeon below the vault fifteen and one-fourth feet by



eight and three-fourths feet. Here there was no window at all, only a small aperture in the wall close to the floor. So stifling was the atmosphere that the sickened inmates used to lie down on the floor by turns to breathe the fresh air rushing in at this opening. Mr. John Fraser was one of the separated party. When lying thus on his face imbibing the fresh air, "he contracted a violent cold and dysentery." A troublesome cough clung to him in consequence all his days. Others similarly suffered, and it is a wonder that any of them survived such barbarous treatment.

Undoubted evidence of the dismal condition of the sufferers is supplied by the following Act of the Privy Council. It refers to a petition sent to the Council by the wives of two of the prisoners:—"Anent a petition presented by Grizel Cairns and Alison Johnston on behalf of Mr. William M'Millan, and Robert Young, wright in Edinburgh, their husbands, and the rest of the prisoners in the Castle of Dunnottar, showing that the petitioners' said husbands who are under sentence with many others, having been sent prisoners to the said Castle, they are in a most lamentable condition, there being a hundred and ten of them in one vault where there is little or no daylight at all, and, contrary to all modesty, men and women promiscuously together, and forty-two were in another room in the same condition, and no person allowed to come near them with meat or drink, but such meat and drink as scarce any rational creature can live upon, and yet at extraordinary rates, being twenty pennies each pint of ale, which is not worth a plack the pint, and the peck of sandy, dusty meal is afforded them at eighteen shillings the peck, and not so much as a drink of water allowed to be carried to them, whereby they are not only in a starving condition, but must inevitably incur a plague or other fearful diseases, without the Council provide a speedy remedy; and therefore humbly supplicating that warrant might be granted to the effect under-written. The Lords of His Majesty's Privy Council, having heard and considered the foresaid petition, do hereby continue that part of the desire for liberty till they consider further of the petitioners' cause; but in the meantime give order and warrant to the deputy-governor of the Castle of Dunnottar, to suffer and permit meat and drink and other necessaries to be brought in to the petitioners by their friends or servants at the ordinary easy rates, and to allow the said Mr. William M'Millan and Robert Young a distinct room from the rest; and in regard of the heat of the season of the year, that all the prisoners may be so accommodated without throug that their health be endangered as little as possible." Good reason had Grizel Cairns to complain. Her husband, a native of Galloway, had been licensed to preach in 1663, and his life ever since had been one of unspeakable hardships. But the Council's decision "enraged the governor exceedingly." It seemed an utterly uncalled-for interference with his own and his brother's vested rights in inhumanity and extortion. He actually tried by threats and promises to induce the prisoners to sign a declaration, "that they were gently treated and wanted not conveniences," and he was exasperated at their peremptory refusal. The Act

seems to have remained a dead letter, but the governor's wife interposed. We saw in a former paper how Fraser of Brae had been delivered from imminent death by the kindly mediation of the wife of the governor of Blackness. Now Keith's "lady came in to see the prisoners in the two vaults, and prevailed with her husband to make them a little more easy." The women, forty-eight in number, were removed from the large vault and had two separate rooms assigned them, while twelve of the inmates of the lower dungeon were allowed a less dismal place of confinement. Still they had all much misery to encounter. The vault was becoming daily increasingly loathsome. Only think of nearly a hundred human beings of high respectability, moving up and down for three months in that pestilential den, with the floor from the first covered with inches of mire—"mire," as one writes, "soon supplanted and displaced—horrible to relate—by their own excrements." No wonder that some of the strongest tried to escape. Twenty-five of them one night succeeded in forcing their way through the window overhanging the sea. They crept along the face of the precipice at the utmost hazard of their lives. Two of them lost their footing and fell over. The rest might have succeeded in making their escape but for some women at work in the washing-house who noticed the movement and gave the alarm forthwith to the guard. Eight eluded their pursuers, but fifteen, weakened by the severity of their confinement, were unable to run far and were apprehended. One of the captured has left us a vivid description of his own and companions' treatment. They were thrust into the guard house. Bound to forms and laid on their backs on the floor, they were "most dreadfully tormented." A fiery match was placed between each finger of both hands, while six soldiers kept the matches burning for three whole hours by the governor's orders. Some had their fingers burnt until the very bones were reduced to ashes, and some died under this torture. A tombstone in the neighbouring churchyard of Dunnottar marks the spot where the dust of some of these martyrs rests in peace. The inscription is as follows:—  
 "Here lie John Stot, James Aitchison, James Russell, and William Brown, and one whose name we have not gotten; and two women whose names also we know not; and two who perished coming down the rock, one whose name was James Watson, the other not known, who all died prisoners in Dunnottar Castle, Anno 1685, for their adherence to the work of God and Scotland's Covenanted work of Reformation. Rev. 11th chapter, 12th verse."

Several accounts of the hardships endured by the prisoners are preserved among the Wodrow MSS. To the narrative of John Fraser Wodrow in his history repeatedly expresses his indebtedness. These accounts were all written when the imprisonment was over. One letter written in the Castle survives, and is full of interest. It was sent by Janet Linton to her husband, and the few sentences we quote show that God heard "the groanings of the prisoners." It is dated 17th July 1685: "My dear and loving husband—These are to show you that I have had the fever since I heard from you which has weakened my body very much, but I have been strengthened from my

Master who has failed nothing of His promise to me ; for He told me that His grace should be sufficient for me, and that His strength should be made perfect in my weakness. My dear heart, bless the Lord on my behalf that ever it should have pleased such a holy God to have looked on such an unworthy sinner as I am, or to have honoured the like of me to suffer anything for His name's sake, or bear His cross in a day when there is so few longing to wear His livery ; and He has kept me from denying His name before a godless generation that is fitting fast for destruction, when He has suffered many that spent their time better nor I did to fall : But it is free mercy ; and O, my dear heart, if I could speak to the commendation of free mercy ! for the Lord hath made all things easy to me, and He has been so kind to my soul sometimes since I came to prison that I counted all things nothing in comparison with Him ; and He has made me so to rejoice in Him that I have thought I was beyond doubts in my condition ; but it is free mercy indeed, for I have nothing of mine own ; but I desire to believe in my kind Master, that has begun anything of grace in my heart, that He will also finish it." She then goes on to mention a remark in a letter from her husband, that he intended to come and see her if they were all banished. She with good reason discourages his coming. She knew too well that some sympathising relatives who had come to see other prisoners had been iniquitously seized, and confined without form of trial with the rest in the prison vaults. She urges him to encourage himself in the Lord, taking His word for his support in affliction. " I entreat you further to close work in spearing the cause why the Lord is contending so sharply with His poor people, in giving the dearly beloved of His soul to the hands of our enemies ; but we have no reason to complain, for if He had given us what we deserved, our portion had been in hell. And that is my comfort that our stock is in His hand, and He will let our enemies do nothing, but what I hope will be for His own glory and His people's good. Now, my dear, ye are dear indeed unto me, but not so dear as Christ." Then she urges him to make cheerful surrender of everything for Christ, and to care not for shame and reproach incurred in the path of duty. She hears some in his district are getting the gospel, and adds, " I entreat you to follow the gospel, my dear, and be valiant for the truth on earth, and prepare for death and judgment, and neglect not heart work. Now my dear, I can say no more for your encouragement, but leave you and my children to the Lord's protection and guiding, and believe He will be father and mother to you according to His promise." After sending loving regards to a number of friends and relatives, and mentioning that " James Aitchison is won to glory," she concludes : " Farewell to you, it may be in time but not in eternity. I rest your loving wife,

JANET LINTON."

The letter is a remarkable illustration of calm endurance of wrong for Christ's sake. Torn from her husband and children for the *crime of non-conformity*, immured for two months in a comfortless vault with the prospect of banishment, she writes not a syllable that can be construed into murmuring. How terrible was the tyranny under

which Scotland groaned when for multitudes of the heroic spirit of Janet Linton there was no place found but a prison cell! Whether we have to-day any cause for gratitude to those leaders in Church and State, that are doing all they can to bring about a condition of things in which the atrocities of the "killing time" may be repeated, time will tell.

At this time the prisoners were cheered by a letter from the great Alexander Peden, which was preserved by Patrick Walker, himself then a prisoner in Dunnottar. Peden was at the time hunted upon the mountains, but he was soon "to be with Richie," in the rest denied him on earth. The letter is full of consolation, and concludes with an earnest exhortation, "to keep under the shadow of God's wings, and to cast the lap of Christ's cloak over your head until ye hear Him say that the brunt of the battle is over and the shower is slacked. . . . Keep within His doors until the violence of the storm, which is not yet full tide, begin to ebb. Christ deals tenderly with His young plants and waters them oft lest they go back. Be painful and lose not life for the seeking. Grace, mercy, and peace be with you."

By authority of the Privy Council the Earls Marischal and Kintore came in the middle of July to examine the prisoners, but they found them all united in their determination to refuse the oath of supremacy. Finding them so resolute, the Council ordered them all back to Leith about the middle of August, with the view of banishing them "to the plantations" as slaves. Thus the doors of the dungeons were opened and the return march began. It is easy to picture the pitiable plight in which the weak and emaciated prisoners were, and their unfitness for a journey of eighty-two miles. A few of the most helpless were "allowed horses upon their own charges." Mr. John Fraser was very infirm and weak, but the commanding officer of the escort would on no account allow him the benefit of a hired horse. Like the rest, he had his hands bound with cords behind his back. They were driven on mercilessly the first day to Montrose Tolbooth. The following night was passed in Arbroath. Then Dundee was reached. The following day was Sabbath, but it brought them no rest, for they had to trudge on to Cupar. From there they were conducted to Burntisland, and after being ferried over the firth were closely confined in the Tolbooth of Leith.

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## *The Mission Field.*

### OUR FOREIGN MISSION.

As intimated two months ago, the Rev. David Finlayson left for India in the middle of November, and after a pleasant and prosperous voyage he reached Bombay on the 12th December, feeling deeply grateful to God for conducting him in safety across the mighty deep. Kind friends, to whom Mr. Blakely had written, gave him a

cordial welcome to the shores of India, and greatly cheered him by the friendly services they rendered, when all around him seemed so strange. After spending a short time in the crowded city of Bombay, Mr. Finlayson set out by rail for Nagpur, and was there cordially welcomed and hospitably entertained by the Rev. Mr. Whitton of the Free Church, who has shown such an interest in our Mission agents in years bygone. As for the rest of the journey, and the reception he met with on reaching Seoni, we must allow Mr. Finlayson to describe it himself. Writing to the Convener on the 30th December he says :

“Just a few words to let you know that I have arrived in Seoni. I left Nagpur on Monday, the 23rd December, at 9.35 A.M., reaching Kampti at 10.20 A.M. At Kampti Station I met two of the Seoni boys just going away to spend their holidays. After bidding them good-bye, I stepped into the tonga and hurried on to Seoni. At 6 P.M. we reached a place called Deolapar, famous for tigers, where we put up for the night. At 6 next morning we resumed our journey. When about 11 miles from Seoni we met one of the Orphanage boys, Andrew Thompson. At 5 o'clock I entered the bungalow at Seoni and received a most cordial welcome from Mr. and Mrs. Blakely. All in the Compound were disappointed that I had arrived so soon. They were just on the eve of coming out to meet me. They never for a moment imagined that I could come from Kampti in so short a time. I blamed the bullocks. They were so good all the way; and the driver, he was so energetic. Soon, however, all the inmates of the Orphanage were brought to the bungalow to see the “Naya Padri Sahib.” First the boys and then the girls; and a very happy lot they are. Their faces that night were all beaming with delight; and I think they have been beaming with delight ever since. Only I am sorry that my boxes have not arrived at the time of my writing. I expect them every minute. On the evening after my arrival we had a Tamasha. Mrs. Blakely invited all the professing native Christians to tea, and really it was a most enjoyable evening. One or two of them could speak English, and of course that was just the kind of people I needed in the circumstances. After tea all the boys and girls in the Orphanage were brought over to the bungalow and we had a magic lantern performance. And really it was good. The children, I am sure, enjoyed themselves; and so did the others. It is now a long time since I enjoyed myself so thoroughly. It made me almost think I was at home again. On Sabbath morning I preached in the O. S. Mission House. In the afternoon we had our Y. M. C. A. meeting and the vernacular service in the church. About 7 we had all the children together at the bungalow singing hymns. Most melodious voices they have. It was most exhilarating to hear some of our best hymns sung in Hindustani. I think they are even prettier in Hindustani than in English. This afternoon I accompanied the Catechist, Mr. Blakely, and some of the boys to the market-place. The boys began singing and soon a great company gathered round us. The Catechist then spoke to the people very earnestly. Once he was interrupted by a young fellow who said that God was the author of sin. The Catechist silenced him at once. To-morrow the children are to have a picnic. I will give you more details next letter.”

Mrs. Blakely has sent a very interesting letter regarding the entertainment provided for the children, and we give it in full, believing

that it will greatly please both old and young. The letter is dated 14th January.

"I thought the people at home might like to know how we spent our festive season here. On the evening of the 24th December, we had the excitement of Mr. Finlayson's arrival. He came much earlier than we expected, so there were very few out to meet him.

"In the evening, all the children came over to see the new "Sahib." On the morning of the 25th, the teachers and many of the scholars were at the bungalow early to welcome him. I am sure the people at home would be much amused to see this queer ceremony. The visitors are all drawn up in a line, and, when you appear, they immediately bend forward, touching their foreheads with their hands. This is called "making salaams." After a little conversation, you tell them they may go,—again they all "salaam," and the ceremony is over.

"In the early morning, we put into envelopes a card for each child in the Compound—kindly sent by Mrs. Dobbs. There was great delight at the opening of them, some of our girls held them in their hands as if loth to break the seal. Then, Midge and Kariman each received a large rag doll, also from Mrs. Dobbs. Miss Mavor sent me six dressed wax dolls. I gave one to Maggie Hobart, and Pusi, and the rest to some of the little girls in the Compound. In the afternoon, all the children received sugar cane and sweetmeats—this treat was given by Miss Mindies, Jubulpur.

"In the evening, all the grown-up Christians met in the bungalow, and my husband and I entertained them to tea. I wish I could describe to you the scene in the drawing-room after tea. The women in bright red, dark blue, and white saris, seated on the floor, and eagerly looking at photos; the men gathered round a table, trying their skill with American puzzles. It was quite amusing how they gradually lost their shyness, and ere long we soon had them laughing and talking quite at their ease. Afterwards, we sang some hymns, and about eight o'clock the children were called, and we had a magic lantern exhibition. The jokes and remarks passed by the children reminded me much of a children's entertainment at home. We closed by singing the Hundredth Psalm, and so ended a very happy evening.

"I think I hear some of the people say it was not much of a treat to the children—but wait a little. We took all the children out into the country on "Hogmanay." About five o'clock in the morning, we were wakened by the voices of the children—some of whom were up shortly after four o'clock. At eight o'clock the cart arrived, drawn by two camels, and I can tell you the children were not long in packing themselves into it. You must understand this strange vehicle has two compartments. The girls were all packed into the lower one, and the boys into the upper,—the matron and the catechist following in a "tonga," to keep their eye on the children. We were delayed a little, and when we made up on them we found the whole party at a stand, not knowing what to do. The cook had made a mistake, and gone to the wrong place. We soon found him, and the only inconvenience was a delay in getting breakfast. The children did not seem to mind, for the moment we arrived at the place chosen they were all at play. It was a lovely spot, about  $4\frac{1}{2}$  miles from Seoni. We encamped under the shade of a large mangoe tree, and were surrounded by four little wooded hills. I fear the children at home would not have enjoyed the breakfast much, but our children made it disappear. The afternoon was spent in games, and exploring the hills. The girls especially

did enjoy themselves. It seemed happiness enough to them just to get walking about in perfect freedom. I took them all up to the top of one of the small hills, and was much amused at their astonishment when they saw the view before them. I showed them Seoni in the distance, and they were surprised—I suppose they thought they were many miles from home. In the heat of the day we all gathered under the tree, and sang hymns. At four o'clock we had tea; and after that, we all gathered again and sang some hymns, to the great delight of some of the villagers, who had come to see us. Afterwards, we all got into our respective vehicles, and took our way home. The children made the whole road ring with 'Heep! Heep! Hoorah!' their attempt at 'Hip! Hip! Hurrah!!' The children were quite tired when they got home."

It has been arranged to hold Missionary Meetings at the following places:—Kilwinning, on Monday 3rd March; Pollokshaws, on Tuesday 25th March; and Aberdeen, on Monday 7th April. The deputies from the Foreign Mission Committee and other ministers will deliver addresses on the great work given the Church to do in the foreign field; and it is hoped that the people in these places will show by their attendance the continued interest they take in our own Mission and in the evangelization of the heathen in different parts of the world. May the Holy Spirit arouse us all to do more than ever for the spread of the Gospel and the rescue of the perishing both in India and in other lands.

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## Pages for the Young.

### BIBLE QUESTIONS.

It is pleasing to find that this page of the *Magazine* is enlisting the interest of the young folks throughout the Church. A nice letter with the Edinburgh postmark and signed by "One who pities the Children," reached me in the beginning of the year, saying a great many kind things about this department of our work. I would have liked to have given the letter as it came, but the limited space at my disposal compels me to content myself with a few extracts. He writes that "creditable endeavours have all along been made in this Magazine to interest the young. But I would like you to know that nothing I have ever seen has interested them like this. The appearance of the paper is now an event looked forward to, and I am persuaded that some, at least, of our young people read other portions of it more than they were wont to do." Coming, as it evidently does from a home, this testimony is cheering, and gives us encouragement to go on. He has a great many good advices to you, urging you to take advantage of this means of increasing their acquaintance with the Bible, and to prepare yourselves for your life-work here, and the eternity that lies beyond. He is afraid lest the evil influence of silly story-books with false views of life and duty, should lead you astray, and wants you to take the Bible as a "lamp to your feet and a light to your path." He wants you to exercise diligence and promptitude in answering the questions, so that there may be all the more time to examine them. I am sure that we are all glad to hear such a kind voice, and will be encouraged by it in the prosecution of our work.

The three classes have large attendances this month, and the answers, I think, are exceptionally good. Some want to join us from the United States of America, and when I mention it, I see your countenances beaming with a joyous welcome, and readily agreeing to excuse them should they be a little late. They have such a long road to come. They have gone away there recently, but their heart is still in dear old Scotland, and they would like to join you in your studies. "Mizpah" takes his place among those under ten, and "Try again" among those under 13. One scholar was present in January, who by some mistake did not receive his attendance mark, "Mount Zion," Ayr, but the mistake has been rectified.

The little ones have all given correctly an account of the children being brought to Jesus that He might put His hands upon them and bless them. We give the account furnished by "Try," Kirkcaldy.

"The mothers that brought their children to Jesus must have been good mothers, when they wanted Jesus to put His hands on them and pray for them. The disciples were surely feared they would make a noise, or they would not have told their mothers to take them away. But Jesus loves all little children, and was angry at his disciples for sending them away, and said, 'Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of God. Then He took them in His arms and blessed them.'"

"Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein."

Correct answers have been received from America, "Mizpah"; Aberdeen, "Purity," "A. D."; Ayr, "Mayflower," "Onward," "Blythe," "Gowan," "Zoar"; Coupar-Angus, "Rosebud," "Den"; Dundee, "Lily"; Edinburgh, "Love," "Youth"; Kilwinning, "Byres," "Apple-blossom"; Kirkintilloch, "G. L."; Midlem, "Beginner"; Paisley, "Ada"; Perth, "Rose"; Stranraer, "Blessedness," "Truth," "William"; Thurso, "Peaceful," "Leily."

The story of Daniel and his three companions is the subject taken up in the middle class, and all the answers to the questions put are very satisfactory. Those of "Standfast," Carnoustie, may be given as a sample.

1. Nebuchadnezzar, King of Babylon.

2. Shadrach, Meshach, and Abed-nego. The King of Babylon told one of his chief servants to choose some of the Jewish captives who were well-favoured, and had good abilities for the King's service. He was to have them fed and taught the learning and tongue of the Chaldees for three years. Daniel and these other three were chosen among others for this purpose, and seem to have been trained together.

3. In Daniel i. 17 we read that, "As for these children God gave them knowledge and wisdom, and Daniel had understanding in all dreams and visions."

4. Some of the meats would be unclean and not to be eaten, in accordance with the Jewish law, which Daniel was resolved not to break. Then he may have disliked to eat food on which the blessing of idols had been asked, or which had been sacrificed to idols, which was likely the case with the food offered him. Another reason may have been, he believed wine and rich meats to have a tendency to injure health and shorten life.

5. "Then Peter and the other apostles answered and said, We ought to obey God rather than men." (Acts v. 29.)

If the verse is wished from Daniel there is one where the three Hebrew youths say to the King, "We will not serve thy Gods nor worship the golden image which thou hast set up" (iii, 18).



The members of this class are—America, “Try Again”; Aberdeen, “Honores,” “Mabel”; Ayr, “Snowdrop,” “Bluebell”; Balloch, “Berta”; Birsay, “The Lord hath need of him”; Coupar-Angus, “Gowan”; Dundee, “Labore et honore”; Hamilton, “Hope”; Kilwinning, “Elève,” “April-flower”; Kirkcaldy, “Sidus”; Midlem, “Endeavour”; Perth, “Mizpah,” “Ozias”; Stranraer, “Fear Not,” “Obedience,” “Marion”; Thurso, “Res Secundæ,” “Snowdrop.” There are some absentees this month, but also new faces we are glad to see.

The subject in the senior class was doctrinal, and had reference to the relation of man as sinful to the law of God. Instead of giving any one set of answers, we will give you the various texts that have been adduced as furnishing answers to the various questions. The papers all show careful study. The first question referred to our obligation to obey God's law perfectly, and these are the main passages addressed to support this doctrine:—James i. 25; ii. 10; Deut. vi. 5; Galatians iii. 10; Luke x. 27; Deut. xxvii. 26; Matthew xxii. 27; Leviticus xix. 37. The second alludes to our disinclination to obey God's law, and among the texts brought forward are these:—Matthew xv. 19; Romans i. 28; viii. 7; Job xxi. 14; Psalms lxxxi. 11; xiv. 3; John v. 40; Jeremiah vi. 16; xviii. 12; Genesis vi. 5; Ecclesiastes vii. 29; Isaiah liii. 6. The third teaches us our inability in our sinful state to meet the requirements of God's law, and these are the main proof texts mentioned:—Romans iii. 10; vii. 15; viii. 7, 8; Ecclesiastes vii. 20; 1 Corinthians ii. 14; James iii. 8; Joshua xxiv. 19. The perfection of Christ's obedience in our stead is the matter dealt with in the 4th question, and a great many passages in which this is exhibited are found in the answers. Matthew v. 17; 1 Peter ii. 21-23, Hebrews iv. 15; Philippians ii. 8; John viii. 29; xv. 10; xvii. 4; Romans v. 19; Isaiah xlii. 21. The last question pointed to one individual who fancied that he had kept the law but had not. All here, with one exception, give the case of the rich young ruler mentioned in the Gospels, who said when the precepts of the law were repeated to him, “All these have I kept from my youth up.” “Abrasa Tabula,” Toberdoney, gives the case of the Apostle Paul, who, when a Jewish zealot, thought that he was doing God's service.

The members of this class this month—are, Aberdeen, “Sapere Aude”; Ayr, “Cyrus,” “Mount Zion,” “Speedwell”; Birsay, “Hinder me,” “Ever True,” “The Morning Cometh”; Carluke, “A Scholar,” “Ivy,” “Apple,” “Peace”; Dundee, “Unity,” “Verité,” “No Cross, No Crown”; Edinburgh, “Simplicity,” “L'élève”; Glasgow--Mains Street, “Grace,” “Hope,” “Try Again”; Hamilton, “Old Light”; Kirkcaldy, “Signifier,” “Flos”; Midlem, “Hold On,” “Faithfulness”; Orlig, “Pansy”; Perth, “Ich Dien,” “Hope”; Pollokshaws, “A. B. C”; Shottsburn, “Try”; “Patience”; Stranraer, “Jehovah-Nissi,” “Sincerity,” “James,” “Guillot.”

The following are the Questions for April. Answers to be addressed O.S. Magazine, the Rev. R. Morton, 23 James Street, Perth.

#### UNDER 10.

1. How were Adam and Eve to use the garden of Eden?
2. What command did God give them about their conduct there?
3. What reward were they to get if they kept God's command?
4. What punishment if they did not obey?
5. Tell how they broke the command.

## UNDER 13.

1. How were Daniel and his friends rewarded by God for refusing to eat the meat from the king's table?
2. When the king threatened to kill all the wise men for not knowing his dream, where did Daniel get help?
3. Tell what the dream was that Nebuchadnezzar could not remember.
4. Read Daniel ii. 46, and give any other examples you remember of men falling down to worship God's servants.
5. In verse 49, we read that Daniel "sat in the gate." Name other places where the same expression is used, and, if you can, tell what is meant by it.

## ABOVE 13.

1. Where is Jesus said to be "The Life"?
2. Write a passage showing that those who do not believe in Him are dead.
3. Give examples of His restoring the dead to life.
4. Prove that though He died He now lives.
5. Write two verses—one to show that Jesus will ever live, and one proving that those who believe in Him will never die.

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## Literature.

THE genial minister of Maybole spent a month or two in India the winter before last, and he has given an account of his tour in an interesting little volume: "What I saw of India and its People" by the Rev. R. Lawson. (Paisley: J. & R. Parlana.) He writes with a graphic pen and conveys in a most pleasing fashion a great deal of information both about the voyage to India, the country itself, and its inhabitants, its products, its animals and its customs, the effects of British rule, and the present condition and future prospects of the great missionary enterprise. He tells us these interesting things about the children:

"The children as a rule are very polite. They never gaze at strangers as our boys would do, and never dream of mocking them. The common salutation of the girls is *Namooshka* and of the boys *S'taam*—both signifying *Good Morning* or *Good-bye* as the case may be. A missionary remarked to me that one could go through India with two Hindustanee words:—*Acha* very good, and *Jau*, be off with you.

Hindoo pupils are remarkably smart at arithmetic and writing; but very backward at geography and English. They have very little general knowledge; and as their English is all book-English it generally abounds in big words, which they don't fully know the meaning of. As an amusing illustration I quote part of an application from a Hindoo student for a post in a merchant's office—'Finding now no other alternative, I most humbly approach you with this poor petition, for an appointment yielding sufficient to support me and the large family which Providence has *very injudiciously* entrusted to my care.'"

In speaking about the future of India, Mr. Lawson expresses the opinion that Britain cannot hold it very long. The country is too

great and the population too immense. If the people were capable of self-government, he thinks that we ought to retire at once, but this is far from being the case. They are no more fit for self-government at the present time than a nation of children. The benefits conferred upon the people by British Rule have been incalculable.

The results of mission operations were disappointing to him. He expected to see larger congregations of native Christians, and a broader stamp of Christianity on the public mind. It is his conviction, gained from a study of matters on the spot, that we have somehow got on the wrong track for the conversion of India, and that the churches should spend less of their strength on higher education.

The volume is adorned with a goodly number of beautiful and helpful illustrations.

Beautiful externally and internally is this little book which contains an admirable translation of a German biography of Luther's wife:—"Katherina Von Bora." From the German of Armin Stein. Translated by M. P. (Paisley: J. & R. Parlane). It reads like a romance, as it is written after the style of one, and a more stimulating book could not be put in the hand of a maiden standing at the threshold of life.

The interpretation of the Pauline phrase "baptised for the dead," 1 Cor. xv. 29, has been often discussed. Mr. R. A. Macfie, F.R.S.E., in an able pamphlet, (James Nisbet & Co., Berners Street, London) argues that it means consecration to the service of men who shall die, and not taking the place of those who are dead. *The Expository Times* (Edinburgh: T. & T. Clark) is a monthly periodical dealing with Biblical exposition, and aims at being helpful to the pulpit, the home, and the Sabbath school. The number for February contains a great variety of excellent articles. *The Sabbath School Magazine* continues its useful course, a prominent feature in each number being very helpful notes on the Scripture lessons of the Glasgow Union's Scheme for Sabbath Schools. *The Scottish Weekly* is a new paper that stands by the "old paths" in theology. It is the organ specially of those in the Free Church who oppose the down-grade movement in doctrine of which Dr. Dods and Dr. Bruce are the leading representatives. It has made a good start and deserves success. There is need for such an organ, for they who have to contend against modern mischievous tendencies in the fields of theology and the Christian life, have the press, to a lamentably large extent, ranged against them. This new venture wisely does not confine itself to theological or ecclesiastical matters, but contains interesting articles on scientific, social, and historical subjects.

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## Ecclesiastical Intelligence.

*Carlisle.*—A missionary meeting was held here on the evening of Thursday 16th January, and was well attended. The Rev. Thomas Hobart, M.A., was in the chair, and spoke on the interest Seceders had all along taken in mission work in other lands, and the obligation resting upon all the Lord's people to diffuse Gospel blessings all over the earth. The Convener of the Foreign Mission Committee made a statement concerning the present position of our Mission in India, giving interesting details regarding the agents, the schools, the orphanage and the finances. A resolution expressing satisfaction with the work presently carried on, and pledging the meeting to continued assistance in carrying it on, was moved by the Rev. John Sturrock, seconded by Mr. John Symington, elder, and cordially agreed to. Another resolution bearing on the arrival of Mr. Finlayson at Seoni, was moved by the Rev. J. M'Kay, Bridgeton, seconded by the Rev. J. Young, pastor-elect of Midlem, and was awarded a hearty acceptance. Mr. Robert Findlater, elder, moved, and Mr. A. Brown, elder, seconded, that a very hearty vote of thanks be given to those who had addressed them on the important subject of missions, and this was warmly responded to.

*Carnoustie.*—The annual social meeting of the congregation and Sabbath school was held on the evening of Friday, 31st January. There was a large meeting under the presidency of the pastor, the Rev. J. Patrick. Mr. J. J. Anderson gave a most encouraging report regarding the congregational finances. Addresses were delivered by the Rev. A. Stirling and Messrs. J. Matthew, Arbroath, and by J. Laird, Kilmarnock.

*Glasgow, Bridgeton.*—The annual social meeting of the congregation was held on the evening of Friday the 20th December. The Rev. J. M'Kay, pastor, presided over a large attendance. Mr. J. Robertson, Congregational Treasurer, and Mr. A. Pollock, who has charge of the feu-fund, presented satisfactory reports. Addresses, all bearing on topics of present day interest, and of an instructive character, were delivered by the Chairman, the Rev. E. Gordon, Messrs W. Peterkin, John Allan, and James Conn. The following Sabbath was the Anniversary. The Rev. T. Hobart, M.A., preached three edifying discourses, the audiences in the afternoon and evening being large, and the collection pleasingly liberal.—The annual social meeting of the people attending the mission meetings was held on the evening of Saturday 4th January. There was an attendance of about 50, and the pastor, being unavoidably absent, the chair was occupied by Mr. John Allan. Excellent addresses were given by the Chairman and Mr. James Conn.

*Paisley.*—Mr. Parlane's Bible classes were entertained by him to tea in the hall of the Liberal Club, on the evening of Friday, 7th February. There was a very large attendance, and Mr. Parlane occupied the chair. Most stimulating addresses were delivered by the Chairman, the Rev. E. Ritchie, the Rev. J. Sturrock, Edinburgh, Mr. David Begg, and Mr. R. Stewart, S.S.C., Glasgow. Mr. Ritchie in his address stated that Mr. Parlane had been engaged in this good work for 20 years, and that as a fruit of his labours, there had been, during the last three years, thirty brought into connection with the church as members, and thirteen as adherents.—The annual social meeting of the Sabbath school was held on Friday, 10th January, under the presidency of the Rev. E. Ritchie. There was a large attendance, and highly instructive addresses were delivered by the Chairman, Mr. J. Taylor, M.A., Mr. J. Parlane, and Mr. D. Begg, jun. As in former years, Mr. Begg gave a large number of prizes for regular attendance.

*Pollokshaws.*—The annual social meeting of the Sabbath school was held on the evening of Thursday,

26th December, and was numerously attended. The chair was occupied by the Rev. W. B. Gardiner. Handsome Bibles were given to Robert Cameron, Andrew Divertie, and James Sproul for assistance rendered to the school during the year, as assistant secretaries and librarian. 212 Bibles and Testaments were presented to the scholars for attendance, good behaviour, and proficiency in the class-work, and a large number of New Year books were distributed among the younger children. Brief and telling addresses were delivered by the Chairman, the Rev. E. Ritchie, and Mr. Bullock, Partick.—The usual annual meeting of the congregation was held on Tuesday evening, 28th January. The Rev. W. B. Gardiner presided, and, after tea, reviewed the work in which he had been engaged during the year 1889, giving some statistics which indicated satisfactory progress in the various departments of pastoral labours. Deeply interesting reports were submitted by Mr. A. Macfarlane, on financial matters; by Mr. Duncan Currie, on the Sabbath School; by Mr. Matthew Livingston, jun., on the Young Men's Sabbath Morning Fellowship Association; by Mr. John Kyle on the Literary Society; and by Mr. J. L. Algie, on the Band of Hope. Addresses of a stimulating kind were delivered by the Rev. T. Hobart, M.A., Carluke; Rev. A. Stirling, Arbroath; the Rev. A. J. Yuill, Glasgow; Mr. James Young, Preacher of the Gospel, and Mr. John Laird, Kilmarnock. *Toberdoney*.—The annual social meeting here was held on Friday, 7th February. The pastor, the Rev. D. Matthew, B.D., presided, and, after the tea-tables were cleared away, addresses were delivered by the Chairman, the Rev. W. MacGill, B.A., the Rev. J. Ramsey, LL.D., the Rev. E. White, Dromore, and the Rev. J. Moody, B.A., Boardmills. The church, as usual, was crowded on the occasion.

### Obituaries.

MR. ANDREW ANDERSON, Rowan Cottage, Barry, senior elder in Carnoustie congregation, departed this life on the 20th Dec. last. Mr. Anderson was one of our few remaining pre-disruption elders, and had reached the ripe age of eighty-one years. He was born quite near to where he died, and where he lived for the greater part of his earthly sojourn. Like Obadiah, he "feared the Lord from his youth," and "feared the Lord greatly." His piety was simple and unassuming, but it was deep, fervent and practical. Strict in his religious views, he was all through life warmly attached to the principles and modes of worship of the Secession Church. When the Carnoustie congregation joined the Free Church in 1852, Mr. Anderson felt it his duty to withdraw from it, though holding its minister, Mr. Meek, in high personal esteem. He was one of a small minority in the congregation adhering to the Synod who endeavoured in the law courts, though in the end unsuccessfully, to retain the church property for the Secession cause. For some twenty-three years afterwards, Mr. Anderson worshipped in Dundee or Arbroath—each being some 8½ miles distant from his residence—travelling to and from either of those congregations on the Sabbath. When the Carnoustie congregation returned to the Synod, some 14 years ago, Mr. Anderson was unanimously requested to resume his office as an elder, to which request he acceded. Owing to the increasing infirmities of old age, he has been able to worship with the congregation only a very few times since their present pastor was inducted, who, however, visited him frequently, and had much pleasant intercourse with him. Though shut out for the most part from public ordinances, he manifested a deep interest in the welfare of the congregation and of the Secession Church.

Mr. Anderson leaves one married daughter in Tasmania, and one son and two daughters at home, who are attached members of the Carnoustie congregation. May they enjoy the consolations of the Gospel under their bereavement, and may a double portion of all that was excellent in the spirit of their departed father rest upon them. As one after another of our old and tried office-bearers is being removed, may the God of our fathers raise up others who shall worthily fill the place of those who have gone to their rest and reward.

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DIED, at Aberdeen, on Wednesday, 18th December, 1889, Mr. Charles Joss, aged 78 years, and on Sabbath 22nd December, Mr. John Joss, his eldest son, aged 43.

Mr. Joss, sen., was the first baptized in the old church, Skene Terrace, under the pastorate of the Rev. John Aitken, and in the year 1811. Having lived a godly and consistent life, he was well-known and much esteemed among a large circle of friends and acquaintances, both within and without the congregation. It is not too much to say that by his death Aberdeen has been deprived of one of its best citizens. But it is in his own family and in the congregation and session that his removal will be most keenly felt. Having been so long an elder, and for many years session-clerk, he rendered invaluable service by his steadfastness, sound judgment, and straightforwardness, and by the lively interest he took in all the affairs of the congregation and of the O.S. Church, as well in the Church at large.

He met his last illness with great composure and no cloud overcast his soul. When very near his latter end, and with the shadow of death on his eyelids, he heard the minister's voice at the door inquiring for him, and made a sign to bring him in. Having engaged in prayer, it was said to him before leaving, "You know that the Good Shepherd says of all His sheep 'I give unto them eternal life and they shall never perish, neither shall any one pluck them out of my hand.'" He gathered up strength to say almost with his dying breath "All my hope is in Him." During the first week of his illness his eldest son most assiduously attended to him, but the son was then seized with erysipelas and soon became unconscious and never rallied. He was a member and manager of the congregation.

It was a solemn and touching sight when four days after the father's funeral, the grave was re-opened and the son's coffin placed above his father's. May the Father of the fatherless comfort those that mourn, and care for them, and raise up others to occupy the place of those removed by death; for have we not reason to say "Help, Lord, for the godly man ceaseth, for the faithful fail from among the children of men."

\* \* \*

DEATH has been very busy of late, not only in the houses of our elders, but in the houses of our ministers. It is not long since our esteemed brother in Edinburgh had his house darkened by the loss of her who so worthily there filled the place of wife and mother. And now Professor Aitken of Glasgow has been called to pass through a similar trial, and to mourn the loss of her who has in every sense been his helper for so many years. The "honourable women" of the Church were noticed by the Apostle, and their death brings a great loss. There is mystery in their removal in the midst of their usefulness, but behind the mystery we know that there is Love. The Great Head of the Church, in whom are hid all the treasures of wisdom and knowledge, ever doeth all things well. May His sweet sustaining consolations abound to those who have thus been called upon to mourn.

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M A Y, 1890.

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READINGS IN FIRST SAMUEL

BY H. K. WOOD ("A GLASGOW MERCHANT").

CHAPTERS II.—IV.—SIN AND SORROW.

IN the days of the great British Admiral, Nelson, it was the custom of the French and Spanish commanders, when fighting at sea, to place riflemen in the rigging of their ships of war, in order to shoot down the officers of our navy. Never was a battle decided by such paltry fighting; but occasionally some prominent leader was laid prostrate, and our sailors were thereby for a time somewhat harassed and confused.

The tactics of the leader of the hosts of darkness have always been of this kind. Satan aims his temptations much at the office-bearers of God's house. If he can lead them by misconduct to dishonour their Master and their calling, great is his triumph, and that of those who take his side in the world. Do we not continually observe the delight with which wicked men relish the open transgressions of prominent followers of Christ? They hail such falls as a victory, and take encouragement from them in their godless ways. Such lapses from virtue among the disciples of Jesus can never win for Satan the final mastery; but inasmuch as they distress God's people, they gratify the malice of the wicked, and hinder the progress of the Gospel. The faithful occupiers of any conspicuous position in the Church of Christ ought therefore to pay very careful heed to Isaiah's warning, "Be ye clean that bear the vessels of the Lord."

Eli's sons, the acting high priests, were, however, utterly regardless of the motto on the high priest's mitre, which declared him to be "Holiness to the Lord." So far as intellect was concerned, they had

no doubt a satisfactory acquaintance with the rules and regulations of Jewish worship ; but in heart they knew not the Lord. Never had they realized His unspotted holiness, His awful hatred of sin, else they had trembled to transgress. Never had they tasted His forgiving love, or they would have feared to lose the light of His countenance. Profligate in heart and life, they used their position—the most exalted in the nation—for the gratification of selfish greed, and the indulgence of the lowest and vilest passions of fallen humanity.

Their father was not uninformed of their dreadful wickedness. In fact, it could not be hidden, so monstrous had it become ; but in place of the stern measures which the occasion demanded, Eli made only a mild remonstrance. No heed paid they to his warnings or entreaties, “because, or rather *therefore*, the Lord would slay them.”

What a contrast between Eli’s sons and Samuel ; they going down daily with increasing rapidity to perdition, he growing continually in favour with God and man !

Piety in youth communicates to the character a grace and a charm far surpassing all earthly personal adornment. When the love of Christ fills the heart, and His Spirit indwelling enables us to follow His footsteps, the beauty of the Lord is seen to be upon us, and our lives become a standing testimony for the Master. Let me therefore affectionately entreat you, my young readers, never to rest satisfied with mere head knowledge of religion. Seek to be rooted and grounded in the love that passeth knowledge. Yield yourselves entirely to the Saviour. Delight yourselves in His unchanging friendship. Commune continually with Him and your Father in heaven. The closer your walk with God, the happier and the more useful will your life on earth assuredly be.

Eli was not unwarned regarding his sinful neglect in not punishing at once the evil doing of his sons. A prophet, whose name is not given, appeared before him,—reminded him of the distinguishing goodness of the Lord to his forefather Aaron and his descendants,—rebuked him for honouring his sons above Jehovah,—and threatened, not only the slaying of Hophin and Phineas in one day, but the cutting off of all old men from his family, and their deprivation of the office of the priesthood. This remonstrance had apparently no effect ; at least it led to no action on the part of the Judge of Israel. Good man as he was, his sinful indulgence of his children had so far stopped his ears and hardened his nature, that the voice of God wakened him not from his spiritual slumber.

After the visit of the nameless prophet, some months or perhaps years elapsed. The cloud of glory no longer shone above the Mercy Seat in the Holy of Holies ; and no answers came to inquirers for



direction from Heaven. In anger, Jehovah had hidden His face, and refused to respond to priests who had so shamefully dishonoured His Oracle and Himself.

Samuel, it is believed, was now eleven or twelve years of age. He ministered as Eli's servant before the Lord continually. The dwelling of the aged High Priest was close beside the tabernacle, and Samuel had his bed in an ante-chamber within call of his master. Very early one morning, before the dawning of the day, the boy heard his name distinctly pronounced. He answered, "Here am I," and ran to his master's bedside. Eli had not called, and desired the lad to lie down again. A second time came the voice, and with the same result; but when the call came for the third time, the old man perceived that Jehovah must have been the speaker, and so he instructed Samuel how to respond should the voice be heard again. For the fourth time, and now twice over, the lad's name was uttered. Springing, we doubt not, to his knees, and looking up in an attitude of adoring expectation, he answered, as he had been instructed, "Speak, for Thy servant heareth." The voice did speak. It announced the speedy and fearful judgment that was to fall on Eli's house:—"Behold, I will do a thing in Israel at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I shall also make an end. For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever."

Repentance and reformation might have previously availed, but the opportunity was past. Judgment was no longer to linger. What God *simply* promises or threatens may, in altered circumstances, be changed. It is possible for us to sin away the blessings He has promised. We may avert by timely turning the judgments He has denounced; but when the Lord *swears*, there cannot be any alteration. To all His trusting, obedient children, He has *sworn* that He will not be wroth with them, nor rebuke them; and therefore though the mountains depart, His loving-kindness shall never be removed. Woe, woe to those, however, who continue to resist the Almighty! To them He has *sworn* that "their iniquity shall not be purged for ever."

Samuel attended to his duties at the tabernacle in the morning as usual, but he had a burden on his mind. The message was so awful that he could not utter it till compelled. He loved the old man on

whom he waited, and many a silent tear, we may well believe, dropped from his eyes that day, as he went about his employment in God's house. Eli, with all his failing faculties, could not but observe that something of serious import had been communicated to the lad, and he insisted on its being told him without reserve. As was right, Samuel kept nothing back. The message by the lips of the old prophet had been little heeded; but that sent through the youth struck home.

Marvellous, however, was the meek submission of the High Priest. "It is the Lord," he said; let Him do what seemeth Him good." Rather would he receive chastenings the most severe than be left unvisited by his Father in heaven. Of a very humble, gentle, loving nature, he seems to have feared God truly himself, and to have taught his family what was right, besides giving them a good example by his life. His grand error was in not applying correction firmly. "Just as the twig is bent the tree's inclined"; and if the twig is wilful and rebellious, it must be constrained to take the proper course. "I thank my parents for having subdued my self-will," said a noble Christian. It was a happiness indeed! Determined resolution may be required, but truest, deepest love for the child will nerve the parent for the struggle.

"I could point you to a son," wrote Mr. Todd of Philadelphia, "who cherishes the memory of his mother as something inexpressibly dear and sacred. She was a widow, and he her only son. When a lad, he said or did something highly improper in the presence of his sister and another young lady. His mother told him of his fault mildly and kindly, and requested him to make an apology to the girls. This he declined; she insisted upon it, but he still refused. At her request, he went with her up to his bedroom in the third story. Very coolly she took the key and locked him in, telling him that he should neither see her face nor receive food till he submitted.

"The next day, she called at the door of the prisoner, 'My son, are you ready to comply with my request?' 'No, mother,' was his reply. The second day the same question was asked, and the same answer received. On the third day she went to the door, and said, 'James, you think that, by holding out thus, your mother will yield and come to your terms; but you do not know her. I am in the path of duty, and I shall not yield till the timbers of this house decay and fall, should I live so long.'

"That evening he would have sent a message to his mother, but he had no messenger. On the fourth day he promised to do whatever she required. On opening the door, her pale, sickly-looking boy embraced her with tears, asked her pardon, and submitted to her

requisition. He has since been seen to shed tears of gratitude over that decision and faithfulness, and to assert, with the utmost confidence, that it was this firmness in his widowed mother which saved him from irrevocable ruin."

Eli's nature was too soft for such resolute dealing as this. Had he begun early with his boys, and restrained them from evil courses in their childhood, it is probable they would have been a pleasure to him in their riper years. But when as his substitutes in the High Priest's office, they were guilty of such flagrant sins and crimes, his duty as Judge in Israel was to punish their iniquities without flinching or favour. As head of Church and State under God, he had the power of the keys and the power of the sword in his hand. It was his bounden duty, whatever his tender human heart might say, to strip them of their robes, to drive them out of the Tabernacle, and perhaps even to have them put to death. A mild remonstrance was altogether inadequate to meet the case. God's honour, and the purity of His worship, and the very maintenance of religion in the land were concerned; and therefore, at whatever cost to Eli's natural feelings, the abominations of Hophni and Phinehas should have been stopped at once by the punishment of the evil-doers. The old judge sinned grievously in neglecting his magistratic responsibility. Since the earthly sword smote not the transgressors, the sword of Divine justice must fall on all Eli's house. Thus saith the Lord, "Them that honour me I will honour, and they that despise me shall be lightly esteemed."

From the time when the sentence upon Eli and his family was announced to Samuel, the Lord continued to reveal His will through His youthful servant. What the young Levite uttered, as a message from Heaven, was found to be always fulfilled; and thus from north to south over the land of Canaan, every one knew that again the Lord had appeared in Shiloh, and that Samuel was His prophet.

Ere long war was declared between the Philistines and Israel, and in the first battle the Israelites were defeated, no doubt because of the sins which prevailed among them. Then a new idea arose. They sent for the Ark of the Covenant to be brought from the Tabernacle, fancying that its presence in the midst of their army would ensure a victory. Hophni and Phinehas and their associated priests brought down the Ark at once. Its appearance in the camp, with its covering all of blue, was the occasion of great rejoicing. "All Israel shouted with a great shout so that the earth rang again."

Their foes were quite as superstitious as themselves. When they learned what had occasioned the shouts of joy in the opposing army,

they were afraid. "God is come in the camp of Israel," said they. "Woe unto us! for there hath not been such a thing heretofore. Woe unto us! who shall deliver us out of the hands of these mighty gods? These are the gods that smote the Egyptians with all the plagues in the wilderness. Be strong and quit yourselves like men, O ye Philistines, that ye be not servants to the Hebrews, as they have been to you: quit yourselves like men, and fight."

The fate of Israel in the second encounter was the same as in the first, notwithstanding the presence of the Ark. Thirty thousand Hebrews were left dead on the field. Among the slain were Hophni and Phinehas; and the Ark of God itself was seized and carried off in triumph to Philistia.

Loud was the wail of the inhabitants of Shiloh when a son of Benjamin arrived with the dreadful intelligence. Poor old Eli was sitting by the wayside waiting anxiously for news of the army, but especially for tidings regarding the Ark. I fancy it had been taken away without consulting him, and he was trembling for its safety. When the long, loud cry of agony was heard among the people, he eagerly inquired the reason. Almost blind he was, and perhaps somewhat deaf, for he was within two years of being a hundred. The soldier from the camp was brought, and told him all—Israel utterly defeated—and his two sons slain. Sad and hard to bear were these heavy tidings; but sadder far the news that the Ark of God was taken. The old man could endure no more. In a swoon he fell backward from his seat, and broke his neck by the fall. For forty years he had judged Israel. A good man at heart he was, but how sad his end!—simply because he gave not God the glory that was due unto His name.

A scene even more painfully distressing followed in the house of Phinehas. Though married to such a wicked man, his wife seems to have been truly pious. When the tidings reached her she was overwhelmed. Sudden sickness came upon her as she thought of her people beaten in battle, herself now a widow, her kind old father-in-law just dead, and above all the Ark of the Living God gone from Israel! The birth of a man-child, in other circumstances so cheering, could not now revive her breaking heart. With her last breath she said, "Call him Ichabod; the glory is departed from Israel, for the Ark of God is taken."

We think the Israelites were superstitious, but is there not plenty of similar superstition still lingering in our Christian land? What immense anxiety some parents display to have their dying babes baptised, believing that the mere administration of the ordinance is all that is required to secure the salvation of their infants!

What a haste, too, when grown people are almost at the last gasp,

to get a minister, or an elder, or some godly person to offer up a prayer at the bedside, as if that by itself could save! And people speak of the earnest supplication of some pious man beside a death-bed,—of the dead being sensible to the last,—and of the placidity of a corpse's countenance, as if these gave assurance of the departed's safety, and supplied solid grounds of comfort!

**CHRIST ONLY CAN SAVE.** Prayer by the holiest man on earth cannot save a dying sinner. The Redeemer *may*, in answer to it, enable the departing soul to look to Himself, and thus bestow eternal life. But without an actual yielding to Christ, or truthful calling on His name, no one that has come to years of understanding has any warrant to expect salvation, nor have his friends ground to believe he has obtained it, whatever prayers may be offered in his sick chamber or elsewhere on his behalf. It is God's infallible and unchanging declaration: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." (John iii. 36.)

What though a believer die unconscious, or in the raving delirium of fever, all is well! Having accepted Christ as all his salvation while he had his senses, he then "passed from death unto life." There is now no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the Spirit.

When the Lord called Samuel, he responded with the spirit of an obedient child. Has not God called you often, my dear readers? and how have you replied?

His *first call* to every one is this: "Seek ye My face. Accept My pardoning grace in Jesus, and be reconciled to Me. Give Me thine heart." Have you listened to the voice of His love? Have you welcomed the offered kiss of peace! If not, let me plead with you to abide no longer afar off in alienation and disregard. Weary not out the long-suffering of the Lord; but fall into the arms of Everlasting Love, still outstretched, and ready to embrace you.

The Lord's *second call*, which comes to every hearer and doer of the first, is this: "Be ye holy, for I am holy. Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. Ye were sometimes darkness, but now are ye light in the Lord: walk as children of the light. My grace is sufficient for you: for My strength is made perfect in weakness."

May we be warned and encouraged by these gracious precepts and promises to cleave with purpose of heart unto the Lord, and seek to adorn the doctrine of God our Saviour in all things. Whatever may betide, we shall thus be in a position to appropriate the touching lines of the late Sir James Simpson:—

“ Oft 'mid this world's ceaseless strife,  
 When flesh and spirit fail me,  
 I stop and think of another life,  
 Where ills can ne'er assail me,—  
 Where my wearied arm shall cease its fight,  
 My heart shall cease its sorrow,  
 And this dark night change for the light  
 Of an everlasting morrow.

Then shall be mine through grace Divine,  
 A rest that knows no ending,  
 Which my soul's eye would fain discri,  
 Though still with clay 'tis blending ;  
 And, Saviour dear, while I tarry here  
 Where a Father's love has found me,  
 Oh ! let me feel through woe and weal,  
 Thy guardian arm around me.”

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### HEBREW PHOPHECY.

BY THE REV. A. AITKEN, YESTER.

#### I.

OUR subject is one of considerable importance. Without an adequate knowledge of it, indeed, it is impossible to understand aright Old Testament Scripture or to appreciate sufficiently much of the significance of the New. The number of works bearing on it is almost legion. And much of the interest elicited is no doubt due to the fact that we have here an extraordinary phenomenon lying at the very basis of our religion. Hard subjects, too, have an attraction for some minds, and perhaps this has not been without its influence. Anyhow, the subject is one of extreme difficulty. There is considerable diversity of opinion, in reference specially to the nature of prophecy, but likewise in reference to that almost innumerable matter in which it is thickly encased as in a shell, but most of the diversity can be accounted for by the position taken up on fundamental ground or views held on the question of revelation itself. And so here as elsewhere, the questions really at issue are those pertaining to fundamentals—questions, *i.e.*, as to whether Hebrew Prophecy is to be accounted for on natural or supernatural principles, and if supernatural, in what sense so? Hence the history of the subject is gathered up in these very terms; strictly supernatural views prevailing largely up till about the middle of the 18th century, when there

was the recoil towards naturalism. Modern views partake much of the nature of a compromise—what we might call modified supernaturalism, according to which the immanent aspect of the supernatural receives greater prominence than its transcendental, perhaps unduly.

The aim of the present paper will not be argumentative so much as expository, though in the treatment of such a subject the former element cannot be altogether excluded.

Our remarks will be arranged under the following heads:—

- (1) The Conditions of Prophecy ; (2) Its Nature and Function ;
- (3) Its Use or Apologetic Value.

### I. *The Conditions of Prophecy.*

Much of the mystery that surrounds our subject arises when we view it in connection with the pretensions to prophetic gifts which so largely prevailed in those distant times, both within the borders of Israel and beyond them. That is a phenomenon that faces any man who thinks at all, and one can't help asking himself,—How is this to be accounted for? or wherein lies the difference between Hebrew and heathen prophecy, and what is the criterion that distinguishes the former from false prophecy or mere soothsaying. These and other points will be cleared up largely in the degree in which one is able to grasp the question as to what are the conditions of prophecy.

(1) The first indispensable condition was *Nearness* to God on the part of the communicating agent. Jeremiah and Amos and others of the prophets describe themselves as God's *peculiar intimates*. "Surely the Lord God," says one of these, "will do nothing, but He revealeth His secret unto His servants the prophets." They thus claimed to live in the innermost circle of God's community, standing, it would seem, in something like the same relation to Jehovah as the disciples afterwards did to Jesus. They waited on Him. They were conscious of His overshadowing presence. How often the Psalmist bursts into song as he thinks of the glorious privilege of dwelling in the secret place of the Most High.

Of course the nearness was not physical but moral. And accordingly, before Isaiah received his prophetic commission, it was necessary that he should receive the cleansing of his lips. To get near to God, so near as to see Him and hear Him, it was as indispensable then as now that men have the pure heart. "Blessed are the pure in heart, for they shall see God."

As emphasizing this truth, we find that while the priestly office was hereditary, and the kingly largely so, the prophet owed his position entirely to the fact of his personal relationship to the Most High God himself. Apart from this they might live, as many so-called prophets did, day by day in the courts of the Temple, and call

themselves God's servants, but they were no more His prophets or servants than the poor idolater hugging his *fetish*.

It is just here that the prophets of Baal, soothsayers and false prophets, branch off from the true Prophet. Their connection with Deity or the powers above, was physical, not moral. False prophets made much of systems and institutions—soothsayers of an art, while prophets of Baal thought to secure the compassion and favour of their god by a process of self-mutilation—hacking their bodies wildly till the blood gushed out of their veins. See the scene on Mount Carmel, where Elijah puts them to the proof. What blind superstition! If they bear a common name and claim common gifts, yet what a difference between them and the Prophet of God—if like in some points, yet really as distinct as the true coin from the counterfeit.

(2) Another *Condition of Prophecy* was that it was *Heaven's message* befittingly communicated. The true Prophets were the mouth-piece of God—receiving His words and receiving them as a commission, for the purpose of telling them out. What a treasure of wisdom they were thus the means of communicating to the world! It was the Lord's secret. Here these points require to be clearly indicated:—The Prophets were not mere *telephones*—if we may be allowed to use the expression—as is shown by the marked individuality of their respective messages. But while not passive in their relation to Jehovah, neither were they altogether *automatic*—as is shown by the fact that they regarded their message as distinct from their own reflections. And that is a characteristic feature, differentiating them from Vedic poets and others. They claimed for their message a divine origin. And so they prefaced their utterances with "*Thus saith the Lord*"—words which Theodore Parker and others regard as due to the fact that the prevalent Jewish feeling regarded every manifestation of religious and moral power as the direct gift of God—but whence did they get their distinctive knowledge of God?—and how does it happen that their consciousness of Divine inspiration is entirely peculiar to themselves?

And the claim made by these Prophets is perfectly consistent—consistent with the character of the truths made known to them, truths showing a loftiness of conception, and an insight into human want far beyond the age in which they lived—consistent, too, with the character of the message proclaimed—for who were they, if un- sent, to proclaim in the manner they did, Divine mercy to sinners, Divine forgiveness to the penitent—yea abundant mercy—plenteous forgiveness—proclaiming all in God's name. And will not this claim stand the severest test of all—the test of their conduct? With what burning eagerness, with what unwavering assurance, with what un-



finching courage, they delivered their message—delivering it at times with their lives in their hands. Their feet were planted on rock—their hearts were on flame—facts which cannot be adequately accounted for save by supposing that they had a realising sense of a Divine commission and the Divine presence.

Another point in this connection requiring to be noted bears on the *mode* in which Heaven's message was communicated and received—

That was a *befitting* mode. It was through the media of saintly men and by appeals addressed to the intellectual and rational nature. The cases of Balaam and the unnamed Prophet were exceptional—designed, we think, to illustrate the truth that for the fulfilment of His purposes God can, if need be, make the very stones cry out. The rule was as stated, and as such it marks off Hebrew prophecy from the oracular announcements of Greece and Rome by means of tinkling cymbals or the flight of birds, and such like; while it shows the width of the breach subsisting between that on the one hand and sooth-saying on the other. The former is Heaven's message communicated through the rational nature of saintly men, the latter is the excited utterance of an excited imagination—not necessarily untrue but *undivine*. At the same time, this frantic excitement was not always dissociated from the Hebrew Prophet. But the point to be noted is that while that was so, it was not *essential*, but only *circumstantial* in his case, as is indicated by the fact that in the greatest of the Prophets there was none of it. In the case of the soothsayer or heathen prophet, the reverse holds. It was essential to the value of his message that he should rave. Hence the connection between mania and *μάντις*—Greek term for diviner—and the sacred awe with which maniacs are to this day regarded in the East. Thomson in his "Land and Book" says—"Moslems at the present day regard these wild maniacs that run about the country with a peculiar reverence, believing them to be inspired and peculiarly holy."

## II. *The Nature and Function of Prophecy:*

Prophecy we consider was primarily and essentially *didactic*. It was simply preaching—preaching suited to the need of the hour, but preaching of the very highest order, under a Divine afflatus. As illustrative of this you have the story of Ezekiel in the Valley of Vision. He is directed to prophesy to the dry bones. There the word can only mean—speak, preach, cry—"live, live." During the latter days of the Jewish Commonwealth, we find that according to the popular estimate a prophet was regarded as a man who came out from the presence of God, as marked by the intense earnestness with which he was fired, and the fluency and force touching heart and

conscience with which he delivered his message. Hence you have John the Baptist drawing immense crowds—popularly regarded as a Prophet, and characterised by Jesus as the greatest of Prophets, though there is least of prediction in his message.

We find that Prophecy took advantage of special occasions and suited itself to the present need. Hence it was coloured by the history of the times. Does some startling calamity overtake the people? The Prophet presently makes his appearance calling upon all to repent and humble themselves—“Rend your heart and not your garments and turn to the Lord your God.” Have they erroneous conceptions of God? Do they identify Him with the physical forces of the universe? or with the tribal gods of the heathen around? They are made to understand that God is one—“Besides me, there is none else”—moral and spiritual—“The Lord, the Lord God merciful and gracious, etc., etc.,—universal—“Look unto me *all ends* of the earth, etc.” Are the people severing morality from religion or trying to compound for the sins of the heart by the sacrifices of the hands? “The sacrifices that are well pleasing to God,” they are again and again told, “are a broken heart and a contrite spirit.”

The pictures of the times supplied by these Old Testament writings are of the darkest description, but occupying the forefront of all you have, a man of God, faithfully and earnestly making known according to the occasion the Divine will—his voice rising ever clear above the confused clamour of the sunken multitude around—“Turn ye, turn ye.”

But though Prophecy was distinctively *preaching*, it became at times more, and had another element added to it, viz., *Prediction*. The secret of the Lord as regards the future, as well as the present, was vouchsafed to those men according to the wisdom of Jehovah.

These are the points that here require to be emphasized, viz., Prophecy is not to be taken as co-extensive with Omniscience. The Prophets foretold only what God revealed—that and no more—all else was as dark to them as to us; while in some cases, at least, it is probable that the message itself was not understood, or only imperfectly understood, by them. “Searching what, or what manner of time, the spirit of Christ which was in them did signify, etc.” 1 Peter i. 11. Nor was Prophecy synonymous in this respect with mere prying into the future. The future was disclosed, not to gratify an idle curiosity but to fulfil a moral aim or purpose.

And these disclosures were only occasionally vouchsafed,—otherwise the foundations of faith would have been destroyed, and then chiefly at the great critical junctures in the history of the nation. When the darkness was deepest, the lamp of God’s truth was made to burn

brightest—if so be the careless would be forewarned, the believing reassured, and the wavering confirmed.

And this is just saying that history was the occasion of *Predictive Prophecy* as of every other form—the occasion, not the measure. While it had a local origin, it had a distant outlook. Hence Prophets are described as *watchmen* seated on their watchtowers, straining their eyes ever forward that they might descry an approaching enemy or be able to pre-announce events favourable or unfavourable still ahead. And this they did repeatedly. Amos foretold the captivity and return of Israel—Micah the fall of Samaria—Ezekiel of Jerusalem—Isaiah of Tyre—and Jeremiah the limits of the captivity. Of that there can be no question or manner of doubt.

Naturalists have their own way of explaining the matter. They would eliminate the predictive element (properly called) from prophecy, and would resolve what is of that nature into ordinary anticipation, foreboding or foresight. What exceeded that is to be regarded as *Prophecy post eventum*—after the event.

With reference to this theory we have to remark that if it made matters as it claims to do, more simple or more intelligible—even though occasionally it might jar on the feelings—there would be no room for contention, it would have a preponderating weight on its side that would bear down all opposition ere long. Its simplicity would be a standing witness to its truth. But is this so? Does it account so fully and so simply for all the facts of the case? It seems to us that as soon as we begin to apply this theory it breaks down. If Prophecy, as is alleged, is the natural growth of the times, then we have to ask, considering the condition of the then world, how are we to account for the existence of the Prophets? How does it happen that the Prophet maintained an unwavering faith even when it seemed that the Church was going to pieces? How does it happen that the truths these men uttered were far in advance of their age—and that the monotheistic creed which they taught lived through all, and survived all, even though there was a strong and continuous popular current in the opposite direction. That has to be accounted for.

The retort is that the Prophets were strong believers in the moral order of the universe. They perceived by their own quick insight that there is a “power in the world, not ourselves, making for righteousness” and so they were able to announce with unerring certainty that it would be well in the long run with the righteous, but in the long run it would be ill with the wicked. Thus they became Prophets.

Now many utterances can be accounted for on that principle—but *all* cannot. That is simply impossible. There are facts and features which will not fit in with that theory—even on the most

generous view of it. Does it account adequately for the accuracy, for instance, by which Micah foretold utter destruction to Samaria and to Judah chastisement only, and for the correct description he gave beforehand of the enemy as advancing to the gate of the city, but never entering its walls? It seems to us that it does not; and that, further, if we are to believe that mere sagacity, however great, can account for the like and more, then we must be prepared to believe in miracles of nature—a greater miracle surely than the one which the theory rejects. It is these features that simply preclude the possibility of explaining Prophecy on natural principles—viz., such definiteness and such discrimination, where not only the distance of time beforehand is great, but where especially the condition of the parties forming the subject of Prophecy is such as to give it no colour—these qualities do not belong to mere longings and anticipations, or foresight and forebodings.

The "*post eventum*" suggestion is creditable to no party. It seems to us that the very rivalry of the kingdoms, since the Disruption, and of the various sects, as well as the jealousy that subsisted between the two classes of prophets—all that was a safeguard against the very possibility of any thing like deception. Yet amid all this diversity, rivalry and not seldom hostility, we are asked to believe that there was unanimity the most perfect on one point, viz., in practicing deceit, and that the unholy compact never once eked out, though deceit as well as the other sins of the times came under the full sweep of Prophets' denunciation, and though, too, copies of these Scriptures were reproduced in great numbers.

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## THOUGHTS ON THE NEW SCOTCH THEOLOGY.

NOTES OF A LECTURE BY THE REV. GEORGE ANDERSON, COUPAR-ANGUS.

### II.

HAVING considered the treatment accorded by the expositors of the New Scotch Theology to the Scriptures; to our innate depravity and native indisposition towards holiness; and to the divine human character of our Redeemer, we will now deal with their views of the

#### ATONEMENT OF CHRIST.

Atonement as an essential to salvation is now cold-shouldered as a doctrine uncalled-for, cruel, bloody, and barbarous. God, we are with

endless iteration told, is our Father in Heaven, and it were to wrong His tender heart and the unwearied patience of His love to speak of interposing a bitter cross as a fancied stimulus to His forgiving goodness. We, say multitudes, forgive our children their faults when they profess contrition and promise amendment, and shall the loving God show Himself less appeasable than the creatures formed after His likeness? Our Saviour's sorrow unto death they esteem as but a sublime expression of God's unfailing interest in us, His prodigal children, and a touching bid for our return to the paths of filial obedience. Others decline exclusive acceptance of either an objective or a subjective theory of atonement, and accredit both theories with the capability for producing good Christians. These positions we explicitly contest, as an outrage at once upon the sanctities of righteousness in God, and the sensibilities of conscience in ourselves. God is undoubtedly our Father, but He is not the less our Moral Governor. Eternal righteousness is the foundation of His throne and the rule of His administration. Epitomised in "The Law of the Ten Words" it has by our transgressions been violated and must be vindicated. It were but further to insult its majesty to offer contrition and amendment, as in any degree adequate towards its vindication. For what is contrition? Is it not at most but a mournful admission, that the charges of criminal misconduct made against us are sadly well founded? Mournful admissions of guilt can never avail to absolve from guilt. And so with amendment. Is not amendment invariably incomplete? Have not even the best of us too good reason to confess that sin taints the essence of our every service? Sinful amendment, think of it what we may, will never expiate our sin or ensure our acceptance as righteous. And, besides, even were amendment complete, the future would be impotent to alter for us the facts of the past. The law looking backward would still front us with the demand, "Pay me that thou owest," and we, able only to meet our present obligations, would abide in hopeless bankruptcy. Contrition and amendment, however pungent and sincere, can never set us right with a broken law whose all-pervading sentence runs, "The soul that sinneth it shall die." And are not such loose sentiments equally in conflict with the instincts of righteousness, as reigning in our own moral intuitions and consciences? Is it not an ineradicable conviction of our nature that right and wrong continue irrevocable, that justice and judgment endure for ever, and that no power on earth or in Heaven can change the moral quality of our past conduct, or reverse its retributive issues for weal or for woe. Are we not conscious, painfully conscious, that, despite all our penitence and improvement, what we have been clings to us in guilt and doom? Yes; wrong-

doers, we know and feel that satisfaction must be rendered to law for our misdeeds, either in retribution on ourselves or in fair equivalent on another in our room. Such satisfaction the atonement of Christ affords. Anticipating our fatal fall and pitiable need, Christ, by voluntary arrangement with the Eternal Father, assumed the character of representative man, and undertook to stand as Sponsor for all entrusted to Him to redeem. He charged Himself with our responsibility as subjects under law and criminals under condemnation. Discharging this twofold responsibility He loyally submitted Himself to law both in its precept and its penalty. To secure our title to the law's rewards, He with humble literal exactness observed all its requirements. To secure our exemption from the law's penal inflictions, He in holy sympathy with its spirit devoted Himself a sacrifice to its curse. Born to obey and die, He became obedient unto death, bent upon the Cross His entire being to the rod of God, and became our Saviour through becoming our sacrifice. He vicariously did the will and endured the indignation of God the Supreme Ruler, and vicariously earned thereby our emancipation from immortal misery, and our claim to everlasting blessedness. He was made sin for us; He was made a curse for us; He died for our sins. He became instead of us, His obedience instead of our obedience, and His sufferings instead of the sorrow to which we were sentenced. He, in short, delivered himself over to justice, and having been dealt with according to its discretion, has furnished a moral basis for God's being just and yet the Justifier of the ungodly. On no other principle are the passion experiences of our Saviour explicable. If His last sufferings were other than atonement for our transgressions, they are an occasion for direst terror and despair. They are an appalling testimony that not even the purest goodness can secure us the strength and peace which flow from the perpetual manifestation of God's presence and favourable regard. They are an awful intimation, that the better we learn to love and obey God the darker may grow the frown upon His countenance, and the greater prove our liability to suffer under the incomprehensible mystery of His administration. They are a terrible indication that, should we rise to perfect Christ-conformity, that moment, instead of reaching the summit of mortal felicity we might touch the climax of mortal misery, and be agonised by anguish inconceivable. No theory of mere moral influence will bear a moment's inspection. The contemplation of our Saviour suffering so much and suffering so meekly to no apparent purpose, instead of drawing us into the walks of uprightness, would inevitably drive us further away into the wilds of wickedness. It is not Christ suffering but Christ suffering for us, which excites in us hatred of sin and love of

holiness. It is not in sentimental appeals to romantic manifestations of unaccountable sufferings, but in pardon obtained through vicarious obedience and blood-shedding, that we find the starting place and impetus of the new and better life. This alternative theory breaks down pitifully both as to saving and sanctifying efficacy, and despoils the Gospel of its pith and marrow. How terribly do its advocates expose themselves to the withering blight of the inspired anathema launched by an apostle against all abettors of a gospel which is not a gospel! Let nothing ever tempt us to slight or supersede the sacrificial aspect of our Lord's life and death. Writhing under the wrathful and righteous sentence of outraged law, and shrinking from every method of emancipation which would ignore its claims or suspend its operation, let us behold the Saviour by that life and death procuring our free discharge and full justification in a manner honouring to its supremacy and adequate to its utmost demands. Nor let us deem our Lord's vicarious interposition as only one expedient among other expedients, but let us hold it as the solitary resource of misery, the one means by which we sinful and lost may be accepted and reconciled and saved. Let us summarise our sentiments about His atonement in the words—"Without shedding of blood there is no remission." "We have redemption through His blood the forgiveness of sins." "There is none other name under heaven whereby we must be saved." Let us next touch upon their treatment of the

#### RESURRECTION OF CHRIST.

Faith in Christ as the risen Son of God, which once was fresh and stirring, is now too often regarded as a thing of orthodox tradition, rather than a thing of living experience. Too many make the creed of their Christianity close with the words, "Jesus of Nazareth who was crucified," and omit as of no account the addendum, "He is risen." Held by the spell of a sense-bound materialism, they ridicule the idea of our Lord's bodily resurrection as too utterly out of the course of nature to admit of credence. Such conduct we are now taught to treat as mere intellectual idiosyncrasy forming no insuperable bar to saintship. This teaching we decline as mistaken and mischievous. If men cultivate idiosyncrasy to the detriment of faith, we dare be no party to relieving them from the responsibilities and consequences of unbelief. The knowledge which tempts to a rejection of our Lord's bodily resurrection is a misnomer. That rejection rests upon a limited rather than an extended conception of the course of nature. A thing may be out of the course of nature in

one region, and according to the course of nature in another region. The resurrection may be out of the course of nature in the material world, and yet according to the course of nature in the spiritual world. The natural law of the spiritual world lies entirely beyond our cognisance. As day is a mystery to night, as summer is a mystery to winter, so heaven is a mystery to earth. Where no data exists for decision, unbelieving dogmatism is utterly indefensible. We depend for our knowledge in reference to our Lord's life from the dead, not upon human philosophy, but upon Divine revelation. From that revelation we gather that the Lord at intervals for forty days gladdened the hearts of His sorrow-stricken followers by fitful, transient visits, until the fact of His resurrection became to them a thing indubitable, a thing to die for. He met Mary Magdalene, bemoaning Him lost beyond recall, called her by name, and drew from her the appreciative recognition, "Rabboni." He hailed some other women of the disciple band, speeding from the empty sepulchre, scarce for joy believing the blessed tidings there broken to them by its celestial warders, and let them clasp His feet in rapturous adoration. He linked Himself on the Emmaus highway to two travellers, bewailing as they went their shattered Messianic hopes, and took the lead in their conversation. By tone of voice, or turn of thought, He touched in them some chord of hallowed memory, and fired them with a spirit of strange expectancy. He constrained them to constrain Him, and in breaking bread revealed Himself as their Master alive beyond the grave. He visited the apostolic company assembled in a close-shut city chamber in fear of violence from the infuriate multitude. Silently, like apparition slowly sliding into light, He appeared and scintillated upon their astonished vision. A nameless dread stole over their souls, and from lip to lip they passed the whispered thought, "It is a spirit." He allayed their alarm by uttering with thrill and tone unmistakable the reassuring salutation, "Peace be unto you." He partook of food before them, and made it clear that it was not a spirit but a body which they saw. He pointed to the nail-prints in His hands, and the spear-wound in His side, as tokens that it was not merely a body, but a body the counterpart of that which was crucified. He bade them handle Him, and thus to ocular demonstration add the demonstration of touch, that He was no unsubstantial shape, but substantial as a thing of flesh and bones. He, eight days later, reproduced His "infallible proofs" in presence of Thomas, who, through absence, missed His former demonstration. The effect upon the truant apostle was irresistible. His unbelieving besetment was vanquished, and in irrepressible conviction he cried: "My Lord and my God."



Disbanded, scattered, smitten into hopelessness by His death, all His adherents were now confident in His restored presence. Not a misgiving lurked in any mind. Is it not less incredible that Christ should have risen than that a company of witnesses so credible should have been either deceivers or deceived? The negative theories of deception and hallucination have but to be pressed with the hard front of positive evidence to be ignominiously driven away into the dust-bin of exploded absurdities. The credulity of faith were captiousness itself beside the credulity of unbelief. Nor are the testimonies recorded the mere affidavits of unimpeachable witnesses, they are testimonies selected and sanctioned by inspiration of God. With a force of evidence which, even unsupported, would have rendered our Lord's resurrection one of the best authenticated facts in history, they combine the confirmatory force of the true and faithful word of the Lord from heaven. The event thus splendidly established we must not treat as a meaningless formality. It is a transaction vital to our very existence as saints, to our redemption from death and sin, and our restoration to the favour and likeness of our Father God. A substitute to be of service requires to be accepted by authority. Life from the dead was the stipulated indication of Christ's acceptance. Still in the grasp of death He is nothing to us; our guilt remains uncanceled and our doom unreversed. We talk of our Saviour's cross, and far be it from us that we should ever thrust it into the background, or ever be ashamed of its shame; we talk of our Saviour's atoning death, and far be it from us that we should ever belittle its significance, or treat it as in any way subordinate; but surely we would blunder grievously were we to forget for a moment that, apart from the resurrection, the atonement is a nullity, and the hope we found thereupon a delusion. Nor does the resurrection affect the heavenward efficacy of our Saviour's death alone, it affects not less really its earthward efficacy. We require not simply forgiveness of sins, we require also renewing day by day. A dead attorney cannot conduct our legal business or relieve us from legal complications; a dead physician cannot help us in sickness or pull us through the crisis of a fever; and, in like manner, a Christ alive once but crucified over eighteen centuries ago, and dead ever since, can, so far as present power is concerned, avail us absolutely nothing. Without the resurrection the whole Gospel system would collapse as surely as would an arch without its keystone. Such collapse we have seen we need not seriously contemplate. The fact of our Lord's bodily resurrection stands out upon the Book of God in unquestionable truth and unconquerable power. Let us not suppress by a single syllable, or tone down by a single tint, the all-important testimony. Let us lov-

ingly urge that, worthy of all acceptation its wanton rejection must debar, and does debar from present life and future blessedness. Let us know and feel that a living Saviour, become what He is because He once was crucified, can alone meet the exigencies of our condition and character. Let us live and teach : "The Lord is risen indeed." "If Christ be not raised your faith is vain, ye are yet in your sins." "Christ is declared to be the Son of God with power by the resurrection from the dead." This brings us lastly to notice their ignoring the

#### WORK OF THE HOLY SPIRIT.

It is customary to accord the Spirit a mere sleeping partner's place in effectuating the scheme of our salvation. Many who frankly confess the vital necessity of Christ's atoning work, fiercely deny the vital necessity of His applying Spirit. Confessedly impotent to work out a righteousness of their own, they yet imagine themselves competent to appropriate the righteousness wrought out by another. Simple contact with the Gospel, as it burns upon the sacred page, or as it pours from the lips of minister or friend, they assume as the solitary essential towards eliciting a faith which can accept of Christ for pardon and hold to Christ for holiness. The assumption is groundless and presumptuous. However clear may be the outward revelation of the truth, and however perfect its outward appliances, no saving effect can be thereby produced apart from the direct, efficacious interposition of the Holy Spirit. The doctrines of grace may be ever so fully and faithfully proclaimed, but apart from the Spirit's personal influence upon the minds and hearts of those addressed, these doctrines can find therein no sympathetic reception. The call to repent and be converted may be issued ever so tenderly and persuasively, but apart from the Spirit's constraining power those appealed to will continue utterly unable, because utterly unwilling, to respond obediently. The light of the glory of God, gleaming in the Lord uplifted to draw all men unto Him, may be flashed abroad ever so brightly and unrestrictedly ; but that light will remain unrecognised, and its attractive power will remain unfelt, unless the Spirit come and operate in fulfilment of the Lord's own promise, "He shall glorify Me, for He shall take of Mine and show it unto you." In addition to a presentation of truth from without, an operation within is indispensable. There must be a dispelling of the darkness of our carnal minds, a quickening of our languid and unfaithful consciences, a transference of our affections from self and sin to God and holiness, and a bringing of our rebellious wills into captivity to Christ's obedience. It has been found so all down

through the ages. Prophets during the old economy unfolded the conditions of acceptance and saintliness with a distinctness scarcely since surpassed; yet one of the greatest among them was left in bitterness of soul exclaiming, "Who hath believed our report." Christ, the very Messenger of the Covenant Himself, expounded its articles with a fulness of knowledge, a force of authority, and a winsomeness of manner, unpeered in any other preacher; yet even His inimitable teaching fell all too frequently upon sinful hearts as a spark falls upon water only to be extinguished. Nor under the dispensation inaugurated at Pentecost, which may be described as peculiarly the dispensation of the Spirit, has the needfulness of His heart-renewing energy become less imperative. Apostles instinct with holy fervour and heavenly power summoned men to seek by faith and repentance remission of sins. Their overtures of reconciliation were treated as idle tales, and, sad at heart, they were called to weep over auditors who were enemies of the Cross of Christ. But not invariably did they find their ministrations thus barren of blessed results. There were times when the Spirit of divine life, who breathed and spoke in them, moved and worked effectually in those whom they sought to win. Their loving words struck home, and their loving hearts were gladdened by the knowledge of hardened, suspicious and miserable reprobates advancing through gracious relenting to unheard-of confidence and joy and peace. The heavenly fire was present to penetrate, reduce, and inflame, and thousands at a rush passed through the gate of conversion into the Kingdom of God. So too has it often since been with labourers less illustrious. For souls they have toiled and prayed, but found few to toil and pray with them. Lukewarm brethren have questioned the purity of their motives, and censured their intemperate zeal. The members of their home circles have cautioned moderation, and hinted that they were surely beside themselves. Those whose salvation they sought with sore travail have turned aside their counsels and appeals with polite flattery or open rudeness. But after trying seasons of tearful sowing, they have sometimes been made to rejoice with the joy of harvest. Their ardour of saving desire has become contagious. Goad-like, the spirit of conviction has pricked the self-indulgent hearts of some, and hammer-like shattered the sin-ridden souls of others. Seized by a sudden access of earnestness, sensibilities dormant but not dead have become responsive, and interested enquirers, more or less numerous, been found in the valley of decision. And to the testimonies of history and observation, those of us who have yielded ourselves to the visitings of this Divine Worker can add the testimony of experience. Horror-stricken by the discovery of our

hopeless sinfulness, and trembling in prospect of eternal judgment, we felt ourselves perishing. Desolate and forlorn, all refuge failed us. With bitter cries and sobs of strong desire, we sought relief from the haunting incubus of a harassing conscience, and a firm-footing of confidence toward God. We knew the way of life through self-surrender and trust in Jesus, but spite our strivings most sincere and strenuous, we could not move a single step in its direction. Reservation vitiated our self-surrender, doubt broke our trust, and death, eternal death, seemed to encircle us in its awful embrace. In our extremity we were marvellously delivered. Suddenly, or more gradually, every lurking trace of reservation vanished, self went entirely out of the reckoning, and we were in the hands of God, willing to be accepted or rejected solely on the ground of what Christ has done and suffered. Every lingering dread of non-acceptance disappeared, and we could recognise the counsel of our peace ratified between the Father and the Son. What was all this but the Spirit shooting rebuking light through our consciences, bowing us in contrition, working in us faith, and making us consciously accepted in the Beloved? Again, saved but not sanctified, we saw others advancing in spirituality, while we continued carnal, sold under sin. Linked, as it appeared indissolubly, to sin and death, we felt ourselves the slaves of passions over which God gives His people victory. Perplexed and disappointed we summoned all our resolution to be religious. We bound ourselves by vows and prayers and tearful protestations. To lend solemnity to our engagements we set down our saintly resolves in writing, and swore by all that is sacred that they would be reverently implemented. Days passed over us, our pious frames departed, our plans were broken through, and we found ourselves naked and shorn and fallen. We dragged ourselves to fresh dedications with prayers more fervent and resolutions more terribly stringent. It was no use; each introspection found us as hopelessly as before upon the fateful slope of backsliding. Worn-out and weary our eyes were wondrously opened to the falseness of our seeming strength of good intentions, and we were inclined and enabled to take Christ as absolutely for practical righteousness as we had formerly taken Him for pardon and peace. Strong in the power of His might, evil habits relaxed their hold upon our lives, evil desires died within our hearts, holy duties became a delight unto our souls, and from a condition in which sin overcame us, we were gradually lifted to a condition in which we can and often do overcome sin. What was this but the law of the Spirit of life in Christ Jesus making us free from the law of sin and death; but our becoming like the Elder Brother, children of God with power according to the Spirit of holiness.

Further illustration is needless. The gathered spiritual experiences of bygone centuries, and our own spiritual experiences assure us that, as no man cometh unto the Father except by Christ, so no man cometh unto Christ except by the Holy Spirit. They are fatally infatuated, who, jealous of their dignity and proud of their freedom, expect by endeavours self-derived or self-directed, to enter into peace or perfect holiness in the fear of the Lord. Let us tremblingly flee the infatuation. Tempted to trench upon the Spirit's sacred prerogative, let us wither the wicked suggestion with the energetic rejoinder, "Get thee behind me, Satan." Found of God in peace, let us register the conviction that, but for the Spirit's intervention, we would have been as surely lost as if the Saviour had never lived or died or risen triumphant from the tomb. Walking at liberty, in the light of God's countenance, let us warn those sitting in darkness, mastered and fettered by principles antagonistic to truth and uprightness, that the Spirit alone can dispel their darkness, and so link their life unto the life of Jesus, that in His strength they shall withstand, and in His victory overcome. Taught by experience let us add our deep amen unto the declarations: "Not by might nor by power but by My Spirit saith the Lord." It is the Spirit that quickeneth." "We are sanctified, we are justified in the name of the Lord Jesus and by the Spirit of our God."

There is no occasion for our following further the rationalistic depreciation of doctrines which are dear to every devout heart, and which have formed the bread of life for famishing generations. Its undoing of those already dealt with in our review renders its depletion of the sum of saving knowledge tolerably complete. How important is it at a time like the present, when mistrust is all abroad and the very citadel of truth is being assailed, that we should be rooted and grounded in the great principles of our holy religion! When men who have walked in the truth for years are perplexed with difficulties and sinking into despondency, what stand can we possibly expect to make if our convictions rest only on outward reasons? Let us constrain the Lord to reveal Himself in us with such loving power that we shall know the Scriptures, as His living word and our sword of victory; innate depravity, as the condition from which we have been mercifully delivered; Christ, as our divine human Redeemer raised to dispense the benefits which He died to procure; and the Holy Spirit as the Quickener and Transformer of our hearts and lives. Entrenched in such a fortress of intelligent trust, no shaft from infidel adversary shall touch us to our hurt. We may have little earthly learning, but we will be wise unto salvation. We will repulse every disconcerting insinuation with the words, "I know nothing of your

alleged difficulties and contradictions ; I know the truth and love the truth ; it has filled my heart and rested my soul, and is nourishing me up to life eternal." A thousand may fall at our side, ten thousand dead may lie at our right hand, but we shall live and publish for ever the praise of our God.

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### PAUL AND THE DIVINITY OF CHRIST.

THE "Theological Monthly" for January contains a clear, concise, and scholarly exegetical article on Phillipians ii. 6-8, by the Rev. Dr. Paton J. Gloag, Galashiels, Moderator of the Established Church General Assembly. We gladly give the closing part of the article to our readers, who, we are sure, will peruse it with pleasure and satisfaction, in its relation to one of the most fundamental doctrines of the Christian religion.

"Stupendous as this mystery of the incarnation must ever be, the mere statement of which confounds human reason, it is here undoubtedly asserted by Paul. Nor is this the only passage where Paul asserts his belief in the Divine-human nature of Christ. Other statements equally direct are to be found throughout his Epistles. 'Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever.' 'In him, that is Christ, dwelleth all the fulness of the Godhead bodily.' 'Without controversy great is the mystery of Godliness: God was manifest in the flesh.' Even although in the last passage the word 'God' is not supported by sufficient authority, and the reading should be as in the Revised Version, 'Who was manifest in the flesh,' yet this makes no material difference, as the reference is undoubtedly to Christ, and accordingly His manifestation in the flesh is reckoned as a mystery of Godliness. But it is not merely from direct assertions such as these that it is manifest that Paul believed in the divinity of Christ: this as inseparably involved in his whole doctrine. We cannot read a single epistle of his without seeing how reverently he bows the knee to Jesus. He owns Him as his Lord, dedicates himself to His service, declares his readiness to die for Him, addresses to Him his earnest prayers, speaks of the Holy Spirit as the Spirit of Christ, conjoins Him with God the Father in his acts of worship, in all his epistles invokes His grace to rest upon his converts, looks upon future happiness as consisting in being with Him, asserts that He is the Creator of the universe, announces that He shall come again as the Judge of the world, and pronounces a terrible curse upon those who refuse to

bestow upon Him their supreme affection. Christ as much as God the Father was the object of his devotion. Paul was not merely an ardent admirer and zealous disciple, but a devout worshipper of Christ. He taught and acted upon the conviction that in Christ Jesus dwelleth all the fulness of the Godhead bodily.

“Without the slightest doubt then, and beyond all question, Paul was a believer in the divinity of Jesus Christ. We may question the truth of his opinion, but we cannot question the fact that he held such an opinion. This is the clear, unmistakable meaning of the passage under consideration. The question presses itself upon us, Whence did Paul acquire this opinion? What suggested to him the marvelous idea that the Author of the Christian religion was no mere man, but God manifest in the flesh? What account can we give of this belief? Paul did not derive it from Judaism. From Judaism he derived his bitter hatred to Christianity; and even after his conversion and admission that Jesus of Nazareth was the Messiah of the Jews, there was nothing in the opinions of the Jews at that period that would lead him to regard the Messiah as a Divine Being: they rather viewed Him as a mighty conqueror or superior legislator: a second David or a second Moses, yet human. Nor did Paul derive this doctrine from the Christians. He himself positively affirms that he did not derive his views from the early apostles or from his fellow-religionists: and indeed we find that immediately after his conversion, and before he had the opportunity of being instructed in the mysteries of the faith, he preached this very doctrine in the synagogues of Damascus, ‘Straightway he preached Christ in the synagogues that He is the Son of God.’ But even if he did acquire this doctrine from the Christians, yet this only removes the answer to our inquiry a step further back; for it may still be asked, what induced the early Christians to believe that their Master, who was so recently crucified on Calvary, was the Son of God? The only human account which can be given of the origin of this opinion of Paul is to affirm that he was a fanatic, and that, like many other converts, he passed from one extreme to another—from the extreme of Judaism to the extreme of Christianity, from regarding Christ as an impostor to regarding Him as the Son of God. But whatever Paul was, he was no fanatic; intensely zealous, and awfully in earnest indeed; but his zeal and earnestness were ever under subordination to an acute judgment, and he possessed a perfect mastery over himself; his conduct, his speeches, his discipline over his converts, the whole tenor of his masterly Epistles, render the supposition of fanaticism on the part of Paul a baseless delusion.

Whence then had Paul these views? The only satisfactory answer

that can be given is that which he himself gives, that he received them from Divine revelation ; that God Himself communicated them to him, " I certify to you, brethren, that the gospel which was preached of me is not after men. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." And if this be so, if this be the true solution, then we have a proof that the Divinity of Christ constitutes part of the revelation of God.

We feel that we are leaving exegesis and trespassing into the field of dogmatics ; but the Christology of the passage and the supreme importance of the subject are our excuses. If the doctrine of Christ's divinity constitutes a part of Divine revelation, then it is our duty not to dispute, or doubt, or cavil, but simply to believe. We must submit our understandings to the teachings of infinite Wisdom. No authority whatever could cause us to believe what is contrary to our reason, whereas information from a superior intelligence, specially if that intelligence be Divine, will convince us of the truth of what is above reason. Now the doctrine of the incarnation, though far above reason, entirely out of its sphere, can never be proved to be contrary to reason. It is indeed an amazing mystery, but yet a mystery which may be made known, and which God has been pleased to reveal. Nor is it so removed from human reason, but that traces of it may be discerned in the speculation of men, however we may account for them ; incarnations of the Divinity frequently met with in the religious systems of the heathen—faint administrations of the glorious reality, and which seem to indicate that there is in human nature a felt necessity that God should humble Himself to our capacities, that He should empty Himself and take upon Himself the form of a servant, and be found in fashion as a man."

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## THE RELIGION OF THE HIGHLANDS.

BY A HIGHLAND MINISTER.

### XV.

WHEN Mr. John Fraser and the other Dunnottar prisoners were brought back to Leith, the Privy Council came down to the Tolbooth there to have the pleasure of the re-examination of the much-afflicted *remnant*. They were offered the usual ensnaring oaths, which a few accepted, and thereby secured their freedom. Others, brought to death's door by the protracted severities of their confinement, "got off upon a bond of compearance when called," at the intercession of



friends. The most part still retained their integrity, and were sentenced to perpetual banishment to America—the men, probably, to have one of their ears cut off by the hangman, and the women to be burnt on the cheek with a red-hot iron marked with certain letters. Their transportation was entrusted to George Scot of Pitlochrie, who in the earlier years of the persecution had repeatedly suffered imprisonment for the faith which now sat so easy on his conscience, that he was eager to procure a cargo of Nonconformists, and make much gain by their enforced labour in a plantation he was anxious to found in New Jersey. Probably he thought that slavery in America was preferable to pining away in over-crowded dungeons in Scotland. Scot was unstable as the water over which he was to sail. One who knew him well described him aptly as “a professor, and nothing of vice or immorality known to him, but not deep drawn in religion, and a very foolish and unwise man in any matters he engaged in.” In Wodrow (*Hist.* iv. 221), may be seen the names of seventy-two of the Dunnottar prisoners under sentence of banishment, of whom twenty-one were females. Along with them Scot secured a considerable number of other *Whig* prisoners—men and women. Emigrants too, there were, who paid for their passage, of whom the most notable was Mr. Archibald Riddell, son of Sir Walter Riddell, of Glen-Riddell, Dumfries. He had been one of the officiating ministers at the great East Nisbet Communion in 1677, which so many thousands attended, at the jeopardy of their lives, on one of the greatest “days of the Son of Man” ever witnessed since Pentecost. Confined for four years in the Bass, he now desired the liberty of an exile. He was joined at Leith by his wife and several relatives. Many trials were before him, but he survived the Revolution, and returned to Scotland to labour much in the Lord before his death as minister of Edinburgh, in 1708. At this time vast numbers were being transported to Jamaica, and “His Majesty’s plantations.” A great many, too, there were from Argyllshire, who firmly refused compliance with the iniquitous conditions of the “Scotch managers,” and preferred bonds and imprisonment to guilty consciences.

When Scot, under the vigilant eye of the authorities, had got the banished on board the vessel he was in no hurry in weighing anchor. He had to find sufficient caution for the transportation of each of the prisoners on his lists, and become bound to return a certificate of their landing, “under the penalty of 500 merks for each one of them in case of failure, mortality and pirates being always excepted.” Twenty-eight of the sufferers left a high-toned testimony behind them for their friends, in behalf of those principles which they held dearer than their lives: “That now being to leave their own native and

Covenanted land by an unjust sentence of banishment, for owning the truth and holding by duty and studying to keep by their covenant engagements and baptismal vows, whereby they stand obliged to resist and testify against all that is contrary to the Word of God and their Covenants; and that their sentence of banishment ran chiefly because they refused the oath of allegiance," which, they go on to say, they could not take as it involved a repudiation of Christ as King and Head of His Church, and over their consciences, and putting in His room a sworn enemy to religion, an avowed Papist. They then "leave their testimony against the evils of the times, and for the preaching of the Gospel in the fields and houses."

After a fortnight's lingering in Leith roads, they set sail on the 5th September, 1685. For some days wind and weather were favourable, but on passing Land's End "fever began to rage in the ship, especially among those who had been in the great vault of Dunnottar." What else could anyone have expected? They were ill some of them on coming on board, and they were all in their weakness and emaciation as predisposed to catch infection as they were ready to succumb to fever. Then their food was terribly unsuitable. The salted flesh provided for the prisoners had been giving unmistakable evidence of decomposition before losing sight of Scotland, and soon it became unfit for dogs. In a month's time the fever became malignant, and spread with fatal rapidity over all on board. On some days as many as three or four dead bodies were thrown overboard. Most of the ship's crew except the captain and boatswain died. Scot was attacked, and his dreams of gain vanished with his expiring life. His wife, a most worthy lady, then succumbed to the virulent distemper. Amid all this fearful mortality attempts were made to deprive the survivors of the consolations of the Gospel. Probably the wicked in command of the vessel were exasperated at the calm endurance of prisoners who could glorify God living or dying. What mingled depravity and cruelty appear in the following picture: "Much severity was used toward the prisoners at sea by the master of the ship and others; those under deck were not allowed to go about worship by themselves, and when they essayed it, the captain would throw down great planks of timber upon them to disturb them, by which some narrowly escaped with their lives." The voyage was a long record of disasters. Several times leaks, attended by great hazard, were sprung. Sometimes the floating hospital was becalmed, and then suddenly struck by severe gales. The heat at times was intense, so that the air of the crowded cabins was almost suffocating. Then although Scot was no more, he left his whole interest in the fatal emigration scheme to

his son-in-law, one Johnston, who was heartless and avaricious enough for carrying out the bad business. To make the best possible profit of the Covenanting cargo, the captain and the new owner were negotiating to take the vessel to Virginia or Jamaica, where the labour market was better, with the intention of selling the prisoners as slaves. But the cruel design was frustrated by the wind, or rather by Him who controls the wind and waves. The wind changing drove the ship straight into Sandy Hook, New Jersey, the desired haven, on Sabbath morning the 13th December, after a tedious voyage of fifteen weeks. For other three days the afflicted passengers were detained on board. Johnston insisted on their subscribing "a voluntary declaration," binding themselves to serve him for four years. This, however, they not only firmly refused to do, but "a considerable number of them joined in a protestation against their banishment, with a large narrative of the hardships they endured during the voyage, and formerly, for conscience sake." Failing to extort this agreement, and seeing that in their present sickly condition the prisoners were useless for plantation purposes, Johnston allowed all on board to land. Mr. John Hutchison, "a worthy gentleman from the West of Scotland, died among their hands as they were carrying him ashore." Mr. John Fraser, who records this in his narrative, adds: "Partly of those who voluntarily offered themselves to go abroad from the kingdom of Scotland, and partly of those who were persecuted by banishment, upwards of sixty died at sea, whose blood will be found in the skirts of their enemies as really as if they had died at the Cross and Grass-market of Edinburgh."

Poor was the welcome awaiting the survivors on landing. The inhabitants of the coast had no sympathy with their sufferings, for they knew not the truth. But farther inland there was a town having a gospel ministry, and many kind Christian hearts. When information reached them of the sufferings of the Scotch immigrants, they not only invited all who could travel to come and share their hospitality, but they sent horses a distance of sixteen miles to convey those too sick and exhausted to walk. Well might the persecuted witnesses, now brought back from the gates of death, with the vivid memories of Dunnottar and the fever-smitten ship, regard the hospitality of strangers as "the doing of the Lord and marvellous in their eyes."

But Johnston, their tormentor, was not to let them off for long. He was quite pleased that they should be kindly treated and well nourished during the winter, as their labour in the spring would bring him so much money. So, in pursuance of his scheme of avarice, he applied to the courts of law of the province to obtain a decret for

four years' service, upon the ground that the accused had been gifted to his father-in-law by the Scottish government. Upon this they were all imprisoned to prevent escape, and their trial came off in the chief court of the province before the governor and a jury. After hearing both sides of the case the sensible finding of the jury was—"That as the prisoners had not embarked of their own accord in the ship that conveyed them to the province, and had made no bargain with Scot for money or service, they should be forthwith discharged." But apprehensive of further trouble from Johnston, most of the prisoners left New Jersey and went to New England, a land of gospel light and liberty, "where they were kindly entertained, and employed according to their several stations and capacities," until the Revolution afforded an opportunity to the most of them to return to their Fatherland.

In was in New England that John Fraser was licensed to preach the gospel, and his faithful labours were crowned with remarkable success. In the town of Waterbury, Hartford, his preaching was blessed to twelve persons, whose names he wrote down in his notebook, and "whom God, by means of the Word preached, had translated from darkness to light, and brought to the saving knowledge of Jesus Christ." Here, in 1686, "he married Miss Jean Moffat, daughter of a worthy family in Tweeddale, who had suffered sore persecution for non-conformity. Her father had paid at sundry times a thousand merks of fine, on account of her absenting from the parish church and frequenting field conventicles." The wife was every way worthy of the husband. She had been his companion in tribulation during the previous year of multiplied trials over land and sea. She bore the Dunnottar horrors with unflinching fortitude. She signed the testimony when the fever-ship was in Leith roads. She survived the manifold perils of the voyage, and was a sharer of the common deliverance from the hands of Scot and Johnston.

"Mr. Fraser and spouse continued in New England till they heard of King William's accession to the throne. Then they returned to Scotland, and Mr. Fraser was settled minister of Glencorse in the Presbytery of Dalkeith, Mr. David Walker, minister of Temple, presiding on the occasion." There was at that time of building up the waste places a great scarcity of Gaelic-speaking ministers in the North, and the Assembly nominated Fraser as a member of deputations sent several times to the Highlands. Upon the death of their *curate*, Mr. Walter Ross, the people of Alness gave a cordial call to Mr. Fraser to be their minister, and Sir John Munro of Fowlis (of famous Covenanting memory) joined them in their application before the southern courts of the Church. Their suit was for a time unsuc-

cessful, and the heritors of Glencorse, in their desire to retain Fraser, built him a new church.

The call to Alness was renewed in the following year, and an appeal taken to the Assembly. On the evening before the sitting of that Assembly (1696) the last seat in the new church of Glencorse was being finished. A careless carpenter neglected the snuff of a candle, and the building was speedily in flames. The efforts to extinguish the fire proving ineffectual, Mr. Fraser said to his wife: "This will not do, I must use the little remaining Gaelic I have, it seems, and go and preach Christ in my native district. The Alness appeal was sustained by the Assembly, and Fraser was inducted on the 19th November, 1696.

We may glance for a moment at the state of Ross-shire at the time of Mr. Fraser's settlement in Alness. In most parishes the old Episcopal incumbents had continued in possession of the churches and manse, and they refused to conform to Presbyterianism. The teaching of the people did not give them much concern, and their views of Sabbath observance, if we may judge from the favourite diversions engaged in each Lord's Day, would have delighted our modern most advanced Presbyterian desecrators. Fraser's presence was very greatly needed. The three old Presbyteries of Tain, Chanonry, and Dingwall were for some years united into one—larger in extent than the present Synod of Ross. Yet the members were very few in number. Here and there were survivors of the killing times. In Kiltarn, the friend of Thomas Hog, Mr. William Stuart, was settled. In Cromarty Mr. Hugh Anderson was yet alive, and his son ministered in Rosemarkie. A glance at the old Presbytery Records will show with what earnestness, devotedness, and zeal, the handful of Presbyterian ministers laboured. Fraser was foremost in every good word and work. In 1709, he was appointed by the Synod to write a letter to Hugh Rose, the fifteenth baron of Kilravock, Sheriff of Ross, concerning a breach of the Sabbath, following the election of an M.P. for the county. The letter is preserved in the papers of the *Family of Kilravock*. He refers to the indignation of the ministers of Ross and Sutherland on hearing that the meeting of barons held at Fortrose on Saturday the 26th June, "continued undissolved till about two o'clock on the Lord's Day following." They had no "suitable opportunity of expressing their sense of that disorder till they met at Tain synodically, where, having taken this affair into consideration, they judged themselves obliged to give their their joint testimony against that Sabbath profanation. And if the matter was so transacted as was represented to them by all sorts, they could not but fix upon yourself as chief in that trespass. Therefore, to testify their



same" thus: "We, the undersigned ministers, elders, and preachers of the Gospel within the Synod (of Ross), and Presbytery of Dingwall and Chanonry, taking to our serious consideration that notwithstanding of the glorious appearances which the Lord our God hath made for this Church and Land formerly, and at the late happy Revolution, particularly in restoring to this Church the government which Christ the sole Head of the Church hath established on His own House, and establishing the form of sound words contained in the Westminster Confession of Faith, yet there abounds much avowed opposition and secret malignity against both among severals, lukewarmness and self-seeking among most, whereby the work of Reformation is endangered, and the Lord's jealousy kindled: Therefore we declare, profess and acknowledge ourselves bound in conscience to maintain, defend, and support in our several places and stations, the Christian Reformed Religion in its Doctrine, Worship, Discipline and Government, according to the Word of God, the Westminster Confession of Faith approved by the General Assembly in the year 1647, and agreeably to our solemn engagements and Covenants, the perpetual obligation of which we own, in opposition to Popery, Socinianism, Prelacy, Arminianism, Erastianism, Separation and Schism, and all innovations, resolving and promising thro' grace to adhere thereto all the days of our lives, and to walk exemplarily according to the gospel of Christ, and agreeably to our stations and characters."

The first signature is that of "John Fraser, minister at Alness." With all his heart, no doubt, he owned "the perpetual obligation of the Covenants." So, we believe, did all the great Highland ministers and *men* in the last century. Some of the names that follow Fraser's are still highly honoured in Ross-shire. The place of meeting was inspiring. It was crowded with memories of the apostolic Hog, and all around, on both sides of the Firth, were localities hallowed by association with the foremost Covenanters of the North. Fraser's career of extensive usefulness was now almost ended. On the 7th November of the following year, at the age of 53, he entered into the joy of his Lord, commending to God his wife and two sons, John and James, and two daughters, Catherine and Isobel. John, a most promising youth, was soon "up higher" with his father. Of James, who became a distinguished preacher and theological author, we hope to write in due time.

THE HISTORY OF THE REVOLUTION

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JOHN F. BLISS

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resentment of the dishonour done to God therein, and for convincing and gaining of you, they appointed one of their number to write you upon that head, though very unwilling, as most unmeet for it." Fraser then proceeds to show how objectionable was the calling of the meeting on Saturday, since electors in returning long distances and across ferries were likely to encroach on the Sabbath. "The divine memorandum of the fourth command, with the established law and observed custom of this nation, might be presumed a fence strong enough against such conventions on that day, which no Protestant magistrate would deliberately and with a high hand overleap. But it is more and more unaccountable, that after the barons coming to Fortrose on Saturday, so much time passed before their meeting, which occasioned the affair to be protracted till the Sabbath began more than to dawn, which was also attended with other gross disorders, some having drunk to excess in taverns, others travelling and crossing ferries. Among whom yourself was exemplary to others in deserting the ordinances administered in the neighbouring town, and some who were in your own company are said to have sung, shouted, and danced, in their progress to the ferry, without any check or restraint, as if they meant to spit in the face of all sacred and civil laws, while yet the authority next at hand countenanced them therein; whereby, whatever your thoughts were of such barefaced wickedness, yet it appears there was no such impression as Moses had; Exod. xxxii. 19, 20, 27. . . . I only crave to add that our love and respect to your person and welfare every way are so entire and unfeigned that we hope they will not be impeached by our dealing thus freely with you, seeing, if we kept silence, and suffered sin unreproved to lie upon you, we would thereby betray our unfaithfulness to our trust, and hatred and cruelty to your soul (Lev. xix. 27), open rebuke being better than secret love without it where it is needful, yea, though these rebukes were wounding, yet those wounds as they are in the house of your friends so they are preferable to the lashes of an enemy, as being designed not to break the head but the heart by a kindly operation. This, at the Synod's appointment, is suggested to you by—Very Honourable Sir, your honour's to be commanded in our Lord,

JOHN FRASER."

These are the spirited yet polite words of a man who could "speak, and exhort, and rebuke with all authority."

In 1710 the Synod of Ross drew up a *Formula of Engagements*. On the 6th September of that year the Presbytery met at Kiltarn, "and the brethren having prayed successively, did insert the said Formula in the end of the Presbytery Book, and did all subscribe the

same" thus : " We, the undersigned ministers, elders, and preachers of the Gospel within the Synod (of Ross), and Presbytery of Dingwall and Chanonry, taking to our serious consideration that notwithstanding of the glorious appearances which the Lord our God hath made for this Church and Land formerly, and at the late happy Revolution, particularly in restoring to this Church the government which Christ the sole Head of the Church hath established on His own House, and establishing the form of sound words contained in the Westminster Confession of Faith, yet there abounds much avowed opposition and secret malignity against both among severals, lukewarmness and self-seeking among most, whereby the work of Reformation is endangered, and the Lord's jealousy kindled : Therefore we declare, profess and acknowledge ourselves bound in conscience to maintain, defend, and support in our several places and stations, the Christian Reformed Religion in its Doctrine, Worship, Discipline and Government, according to the Word of God, the Westminster Confession of Faith approved by the General Assembly in the year 1647, and agreeably to our solemn engagements and Covenants, the perpetual obligation of which we own, in opposition to Popery, Socinianism, Prelacy, Arminianism, Erastianism, Separation and Schism, and all innovations, resolving and promising thro' grace to adhere thereto all the days of our lives, and to walk exemplarily according to the gospel of Christ, and agreeably to our stations and characters."

The first signature is that of "John Fraser, minister at Aness." With all his heart, no doubt, he owned "the perpetual obligation of the Covenants." So, we believe, did all the great Highland ministers and *men* in the last century. Some of the names that follow Fraser's are still highly honoured in Ross-shire. The place of meeting was inspiring. It was crowded with memories of the apostolic Hog, and all around, on both sides of the Firth, were localities hallowed by association with the foremost Covenanters of the North. Fraser's career of extensive usefulness was now almost ended. On the 7th November of the following year, at the age of 53, he entered into the joy of his Lord, commending to God his wife and two sons, John and James, and two daughters, Catherine and Isobel. John, a most promising youth, was soon "up higher" with his father. Of James, who became a distinguished preacher and theological author, we hope to write in due time.

## PSALMS AND HYMNS IN PUBLIC WORSHIP.

## I.

(A PAPER READ AT A YOUNG MEN'S LITERARY ASSOCIATION.)

WHEN I undertook to write upon this subject, it was my intention to treat it as exhaustively as possible within the limits of our time ; but the subject has widened and deepened, and my resources of time have become so limited that the following are rather suggestions than arguments, and all I can hope to do in this paper, is to show that there *are* reasons why our Church should adhere to its use and wont in its firm adherence to psalm as against hymn-singing in public worship.

It is one of the fashions of our day to believe and to allege that questions such as this before us, should be allowed to settle themselves, that there can be no harm in our doing as others do, that whilst facts in all other departments of thought and action can only be investigated and intelligently understood by the exercise of exactitude of observation and precision of argument, questions affecting religion and worship—especially if they be ranked among what are called non-essentials—need not be carefully examined, exactly defined, or firmly believed.

The man who alleges that precision in every detail of observation and argument is proper to science and art, politics and pleasure, who maintains that even in such spheres as foot-ball and cricket minute rules must be more and more rigidly observed, the nearer the approach to perfection is made, and who, at the same time, denies this right to religion and its modes of worship, is not only bringing religion into discredit as unscientific and unreasonable, but, loudly as he may disclaim the name, he is a dogmatist, and of all dogmatism his is the most absolute. The doctrine he propounds must be accepted without argument on his part—for the moment he tries to prove his doctrine, that moment does his doctrine break down. It breaks down in the fact of his trying to prove its legitimacy. It is legitimate to have definite, intelligent, and logical views on "small" matters in religion such as the question before us, namely :—Hymns in Public Worship. There is no more charity or liberality in holding loose views on such a subject, than there would be in being careless regarding the fact that two and two make four, whilst very careful in the use of our knowledge that a thousand times a thousand make a million. There is no more charity in supposing that the majority of living Christians are right in doing a certain thing, than there is in taking for granted that our forefathers were right in doing the

opposite. We must use our brains as well as our hearts, and we must use them in every sphere—religion not excluded. You will, I trust, pardon my becoming an Irishman for the time being, and affirming that true religion can only exist where head and heart go hand-in-hand. Argument about the details of religion is Scriptural. Read the Epistles of the New Testament, and you will see that many of the subjects of contention among the early Christians were not more important than that before us to-night or than those we are sometimes called bigots for defending. What were the Churches of Asia commended or condemned for? Was it not for “trifles?”

A very foolish and yet a very common argument that springs to the lips of all opponents of what are called narrow principles, is worthy of notice. Tell any one you belong to a church that does not sing hymns in public worship, and you are sure to be addressed in some such terms as these: “You surely do not mean to say that all the people who sing hymns are not Christians, or that they are doing an un-Christian thing?” To this you may very safely reply, “No, I do not say so. I do not say that all those who smoke are not Christians; I do not say that all who drink are not Christians; I do not say that all who go to the theatre are not Christians; I do not say that all who play cards are not Christians; I do not say that all who refuse to go to church are not Christians. I must settle each of these questions on its own merits and quite apart from the application of such an irrelevant question. I can imagine the existence of a Christian who smoked and drank and played cards and attended the theatre, and never entered a church door. He would, I fear, be a pretty near approach to the form of Christian life that modern theologians are trying to discover, and might be an interesting object of study to the psychological professor who makes it his interest to discover from how frail a thread of faith an immortal soul may dangle.”

It is not without diffidence and some misgiving that I have brought this subject before you, because I know that our insisting on what may be deemed trivialities brings us frequently into the unenviable position of having our inconsistencies emphasized. The more we believe in the matter of creed, the more liable are we to be pointed at, and the profession we make brought into ridicule by our inconsistencies. Firmly, then, as we seek to stand by what seems necessary even in detail or trifle, let us never forget that our conduct should be good in proportion as our creed is narrow. The fact that we are apt to bring shame on our creed should make us reserved in speaking of it or parading it. Our inconsistencies do not, however, affect its truth. It has never yet been held as any argument against the truth of the well-known proposition of Euclid that one side of a triangle is less

than the other two, that a great mathematician has been observed going home from a late supper evidently preferring the two sides to the one. Let it be understood that in the following remarks about hymns I have no wish to foster that spirit of pugnacity which a long history of defensive life has developed in our Church. It will be better if we can manage by our walk and conversation to draw attention to the necessary details of our creed, than by our loudness regarding details to draw attention to the inconsistencies of our lives. Let us seek quietly to go on our way, persistently doing what we believe to be right, and having an intelligent answer for every inquirer into the details of our belief. If at any time you happen to be taking a walk on business or for pleasure in the land of the Philistines, and a lion roar against you, go quietly on your way, paying no heed; but if he insist on roaring, turn aside and devote a little attention to him, and it may be when you pass that way again, you will find that if you have not brought sweetness out of the strong, you have, at least, succeeded in procuring silence instead of noise and roaring.

My last preliminary remark is in answer to the question which may have suggested itself to your mind ere now:—"What has induced you to take up the subject of hymns rather than any other of the many subjects regarding which our Church differs from others? My answer is—that we are professedly a band of Original Seceders, and whilst we meet to improve each other's minds, we cannot greatly err in occasionally helping each other to arrive at satisfactory conclusions regarding some of these doctrines and practices that the prevailing usages of society may be apt to lead us to hold lightly by; and if ever our Church is to be tested by attack from without, or to be surrendered by friends from within, this is the first outwork that will go. The use of hymns in public worship has become so prevalent that the young men and women of our Church are in danger of being led to imagine there is a want of charity—an unreasoning bigotry—an unnecessary assumption of superiority to our fellow Christians in our insisting on standing aloof in this matter from other churches. Not many years ago hymn-singing was a phenomenon in the Presbyterian Churches of Scotland. Now the Church that does not sing hymns is the phenomenal one. So prevalent has the use of hymns become, that if you foolishly propound in company the doctrine that psalms, exclusively, are the proper medium for church praise, you will call forth a manifestation of curiosity and feeling such as only a sudden appearance of the great auk, in company with the dodo, might be expected to evoke. My purpose will be accomplished if what I say serve to prove that our position in regard to hymn-singing is no whim of bigotry, but a reasonable exercise of a sound principle;

and if I lead any young man to enquire more fully into this matter, I shall not regret my choice of subject.

My first argument in favour of psalm-singing is that—being part of the Holy Scriptures—psalms are inspired. Hymns are un-inspired, and must therefore be infinitely inferior to the psalms, as expressions of praise, incentives to devotion, and instruments of edification. I should like to lay great stress on this subject of inspiration, for on it the psalm argument chiefly rests. I should sooner think of instructing a confirmed cannibal in the use of knife and fork, than mis-spend my time trying to demonstrate that psalms are superior to hymns, as a medium of praise, to the man who did not believe in Inspiration in the old-fashioned sense of that term. No one holds that the prose or metrical versions of the psalms, as we use them, came forth from God in their present form. We hold that God revealed to men of old, not only His will, but so guided them in the committing of it to writing, that they wrote neither more nor less than He wished them to write—that they were miraculously and mysteriously guided, not merely in being prevented from error, but in making known fully what He wished to be made known for the salvation of perishing men. We hold, further, that whilst by transcription and translation, the precise meaning may have been here and there changed, still it has not been so changed as in any measure to bring our versions of the Scriptures to the level of the loftiest of our human writings.

So immaterial have these changes been, that we cannot lay ourselves open to the charge of error when we say of our version of the Psalms, "These Psalms are the Inspired Word of God." They are not inspired in the sense that Shakespeare, Milton, or Bunyan's works are inspired—not inspired in the sense in which Michael Angelo, or Dante, Beethoven, or Mendelssohn were inspired—not inspired as Bonar, Toplady and Newman were inspired, but inspired in a sense so much deeper, wider, and grander than these, that the word Inspiration has been degraded by being brought into such association. The works of these men, being literally *their works*, were inferior to them. They were the product of their minds, and the creature must ever be less than the Creator. But all Scripture, such as the Psalms, given by inspiration of God, has a deeper meaning than its human authors ever fathomed, wider truths than they ever comprehended, loftier flights than their imaginations ever soared unto, grander heights than their intellects ever scaled, applications to circumstances they never experienced, prophecies of events of which they never dreamed. You will understand what my argument is if I tell you of a picture I once saw. It was a landscape in which miles of varied scenery were pre-

sented to the eye. There were lake and wood, mountain and valley, sunshine and shade. How real it all seemed! It appeared to refresh you by transplanting you bodily from the city into the country. But how different it was from the reality! It was but man's imitation of God's handiwork. The same patch of sunshine was always on the same hill. The same reeds were bent by a wind that always seemed to blow in one direction. The same unvarying landscape lay continually before you. Look at God's handiwork. It is instinct with life. It never presents to the mind and eye an unvarying monotony. There is the constant changing of light and shade, the stillness here one moment, the breeze the next. The smooth surface of the lake alternates with the ripple that makes the water sparkle and shine. The picture is dead. The landscape is full of life. This I take to be a true yet very faint analogy illustrating the difference between the hymns of men and the Psalms of God. His words are life. If the Psalms are inspired, are they not likely to be a medium of praise that any one, even the loftiest genius, may use and derive benefit from? We have it on authority that has never been questioned that there are in the world many mute inglorious Miltons (men whose imaginations are Miltonic), though they have never given vent in words to their imaginings. Is it not reasonable on this inspiration argument to suppose that a Milton—either real or mute—would find himself within his depth in singing an ordinary hymn, whilst in singing a psalm as a medium of praise his genius would find an exercise for the deepest thought, and an incentive to still higher flights of imagination? Is it not because Holy Scripture (and when I use the term Holy Scripture, I mean that what is true of Holy Scripture, as a whole, is true of the Psalms of David as we call them) is so immeasurably above and beyond men that the greatest efforts of their genius have been in the main only faint reproductions of its truths?

Another *prima facie* objection to the use of hymns in public praise is that they are likely to be deficient or erroneous in their presentment of elements of truth. The hymns of a Bonar are likely to be tinged with the imperfections of the author, if not in this respect, that they mis-state truth, at least in this, that they will present a phase of truth that may be one-sided. The hymns collected by a church are likely to be a representation of the beliefs of that church. And as the differences that separate churches are in the main errors, it follows that error is propagated by the introduction and use of hymns. That this is not an ill-natured suspicion but an incontrovertible fact there is abundant evidence to show. A severe criticism of Mr. Hunter's recently issued hymn-book appeared the other day in the "British Weekly" from the pen of Dr. Parker. It is worthy



of quotation not only as showing what objections may be justly urged against hymn-books, but as expressing Dr. Parker's opinions as to the frame of mind that is natural to one who takes a hymn-book in his hand for purposes of examination :—"Beginning at the beginning," he says, "I cannot but notice that the word 'congregational' is on the title-page. Has that word any denominational significance, or does it merely indicate the communion to which the editor belongs? The title-page says, 'By the Rev. John Hunter, Trinity Congregational Church, Glasgow.' *General readers have a right to conclude that the book represents Congregational faith and life, and therefore Congregational doctrine and sentiment.* Looking at the book strictly from this point of view, there is not a little that is disappointing. I am not aware that there is a single piece in the book to which Congregationalists would object; the disappointment therefore is rather from what is not in, than what is in. We have seen that Mr. Hunter exercises the right of omission. It must be remembered, however, that omission may amount to repudiation. There is an omission which is nothing short of doctrinal excommunication. Omission is not the simple thing which it may appear to be. By omitting a hymn we may omit a theology, or by altering a hymn we may alter a doctrine." Even when a man or committee of men who edit a hymn-book do not err in omission, they err in showing a bias or tendency towards a certain creed or set of doctrines. In his lecture on Count Zinzendorf ("The Evangelical Succession Lectures": 2nd Series, No. 7), Professor Binnie says :—"He (C. Z.) had a fanciful theory about the relation of the Divine Persons in the Trinity, which led him to look upon the Son alone as the proper object of trust and prayer, to the exclusion of the Father. An unhappy tendency in this direction has all along existed in the Lutheran Church, and is seen in *the disproportionate* number of the hymns that are addressed directly and exclusively to Christ. The evil found place in a very aggravated form in the sermons and hymns and prayers of Zinzendorf." At a recent meeting in Glasgow, under the auspices of the Boys' Brigade, a gentleman expressed a desire that some effort should be made to introduce hymns of a different tendency into their services, as those already in use were too much of a military and warlike order, and tended to foster a wrong spirit in those who sung them frequently. Instances might be multiplied, but these three taken at random serve to show that hymns are not a safe medium of worship, as any hymn-book adopted by a Church is sure to be imperfect either positively or negatively. You will see to what extent the danger is exaggerated when you take into account how much poetical sentiment or

musical taste is made the standard for the adoption or rejection of hymns.

Further, I would argue that even on the assumption that the dangers already alluded to have been avoided, hymns are infinitely inferior to the Psalms in this respect—that there are in our lives peculiarities of circumstance and experience that psalms will be found competent to deal with, but not hymns. In the "Life of a Young Football Player," it is recorded that during his protracted illness his friends offered to sing a hymn by his bedside. His reply was, "Sing me a Psalm—the Psalms fit."

The same testimony is borne by Dr. Cooke of Belfast :—" Having been appointed to a short missionary tour, I left my home in good health, but was taken suddenly ill, and during a month was unable to return ; and it was when wearisome nights were appointed to me, and tossings to and fro until the dawning of the day, that in frequent solitude I was thrown almost entirely on the resources of my memory. But with that faculty God had sufficiently endowed me, and the Psalms committed in schoolboy days, and paraphrases and hymns of riper years, presented ready subjects of meditation. And it was then that all unexpectedly, yet irresistibly, it was impressed upon me by experience and feeling that the most celebrated hymns of uninspired men were like Job's friends—'miserable comforters'—when compared with the experience of Christ in the days of humiliation, of which the Book of Psalms is the true prophetic picture." Hymn-books fail to provide themes of praise for every time and place, and the above sentences serve to emphasize the fact that there are in the psalms songs that find no counterpart in any hymn-book. Where is the analogy in any hymn-book to that large proportion of psalms, of which this is an example—those psalms to which we apply such tunes as "Elgin," "Martyrdom," and "Coleshill":—

In Thy great indignation,  
O Lord, rebuke me not ;  
Nor on me lay Thy chast'ning hand,  
In thy displeasure hot.

Lord, I am weak ; therefore on me  
Have mercy, and me spare.  
Heal me, O Lord, because Thou know'st  
My bones much vexed are.

My soul is vexed sore, but, Lord,  
How long stay wilt Thou make ?  
Return, Lord, free my soul,  
And save me for Thy mercy's sake

I with my groaning weary am,  
And all the night my bed  
I caused for to swim, with tears  
My couch I watered.

The fact is there is no counterpart to such psalms. Whatever the reason be, hymn-books differ from the psalms and fall short of them in this important respect. When trouble abounds, songs that will not merely express trouble but stimulate hope in the hopeless are needed. Is it not significant and suggestive that the churches which, above all churches, have been the most persecuted and afflicted, the church of our covenanting fathers and that of the Waldensian Valleys have been *Psalm-singers*?

Hymns tend to destroy the whole aim and spirit of New Testament worship. The main ideas of New Testament worship are simplicity and catholicity. The use of hymns destroys simplicity of worship. By simplicity I mean that New Testament worship as distinguished from Old Testament worship requires that it shall be of such a nature that all, old and young, learned and ignorant, may heartily and intelligently join in it. Now what are the principles that must underlie any attempt to carry out this ideal? That question is easily answered. The Book of Praise must be of reasonable dimensions and the music simple. There is no book that fulfils these requirements like the Book of Psalms. It is of such dimension that its words can be committed to memory. It has become a principle of well-recognized utility that it is better to know one book thoroughly than many imperfectly, as was recently shown in the replies received in answer to the question, "Which are the hundred best books?" Where the demand for greater variety is made the reason for calling in the aid of human hymns in public worship, the invariable result is that such a variety of hymns and music is introduced as to throw the worship of the whole congregation into the hands of experts. The people become dumb. Then the service speedily develops into an entertainment. If the plea for variety is not consistently adhered to, the congregational praise takes the form of a vain repetition of hymns. Were you to attend a hymn-singing Church, you would imagine for a day or two that you were having a lightsome change, but you might soon discover that minister and choir have a set round of hymns more monotonous by far than the monotony they profess to see in the Psalms. One would suppose that the variety argument would be faithfully carried out by the Salvation Army which deals in surprises. But it does not altogether escape this monotony. Listen every time you hear its soldiers in the street, and you will recognize the same hymns from the same singers, and, though I am no wizard, I prophesy that

in all probability you will be able to identify the strains of "Will you go? Will you go?"

Hymns are utterly subversive of catholicity of worship. Is it not strange that in these days when there is such a demand for union among the churches, means are being adopted that are sure to lead men further and further from each other? Time was, not very long ago, when you and I might have gone to almost any church in our large cities with a psalm-book under our arm and rejoiced in the knowledge that we would be able to join with our fellow-Christians in singing to God's praise. Now, you cannot do so. I was at a service the other evening that was advertised as public. Few people present had the hymn-book of the church (I think there were two books for seven or eight people in my pew), and the choir was armed with a formidable supply of music which they flourished with all the triumph of the performers at an amateur concert. Had they even sung to edification, their breach of all the principles of New Testament worship might have been overlooked. But it was music and nothing but music, so far as the general congregation was concerned.

It is sometimes urged by innovators in church worship, that as every one is taught music nowadays, it is not necessary to adhere to the metrical version of the Psalms for the same reasons that might have been deemed sufficient some years ago. You may easily discover the fallacy that underlies this statement by testing a small number of your own acquaintances. How many of them can sing well from music at first or even at fourth sight? Now it must not be supposed that these results of the introduction of hymns are only accidental circumstances that characterise isolated congregations. It is the invariable rule, as might be clearly and abundantly proved by testimony even from the Antipodes, that the introduction of hymns is sooner or later followed by divergence from the simple, homely worship that is the glory of the New Testament Church. By the introduction of hymns not only is the simplicity of worship marred, but such a variety of sacred songs is introduced as to cause utter chaos at promiscuous meetings. Not long ago Dr. Pentecost held some public meetings in the Queen's Park, Edinburgh. He was baffled in his endeavour to get the people to sing by this very fact that they had no hymns in common. It was suggested to him in the newspapers that he might try psalms. This was done, and with better success; but, as the psalms have been ousted from their proper place by the use of hymns, the result was very poor compared with what it would have been had the psalms been the Common Book of Praise that it was till within the last twenty years. In those days there *was* singing from

Young men, yea, and maidens too,  
Old men and children small.

“But what is the use,” some one may say, “of a great gathering singing one common song to God, if, as you allege, they may all be singing with different meanings attached to what they sing?” For this reason:—They are more likely to come to a common and a right understanding of the truth by singing the inspired psalms than by singing each other’s hymns. When a school-boy makes what he supposes to be a perfect copy of the lithographic line at the top of his page, he is sometimes conceited enough to copy his own most recently written line, and to continue this process down the page. But his slight and at first inappreciable mistakes become by-and-by more pronounced, and when he has reached his last line, he is surprised to discover that his page presents a graduation of lines, each slightly worse than the one above. Had he kept his eye all the while on the top line, his writing would have improved. It would not have degenerated.

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### A PERSONAL COVENANT.

PERSONAL covenanting, subscribing with the hand to the Lord, was a great help to our godly fathers in their Christian life. It was an eminent means of deepening their spiritual life, better fitted in our estimation to attain this end than many of our modern methods. Such a covenant, drawn up by one whose name is still fragrant in the Secession Church, recently fell into our hands, and we transcribe it to our pages:—

GREENHILL, Sab., 6th Sept., 1840.

I would confess before Almighty God that iniquities prevail against me, that sin reigns in my mortal body, and that I am ever ready to fulfil it, in its soul-destroying lusts. I would, therefore, through the strength of Divine grace, vow unto the Lord my God, and pay my vow depending upon Thine aid to endeavour with my whole heart to embrace the offers of salvation in the Gospel, to receive Christ Jesus into my heart by faith and love, and to crucify my flesh with its affections and lusts. And I would further vow to my God in Christ that I will glorify Thy name by showing forth Thy praise, by declaring Thee to be all glorious and worthy of everlasting adoration, and to live as an heir of the grace of life. I would make this personal devotement of myself to Thee cheerfully and willingly, and would desire to abide in covenant with Thee for ever.

WALTER GOWINLOCK.

## IN LOVING MEMORY OF MRS. W. F. AITKEN, GLASGOW.

My ways are not as your ways, saith the Lord.  
 How oft with aching hearts we learn its meaning?  
 How oft the ground is sinking from our feet  
 While we upon our broken reeds are leaning?

My ways are not as your ways, saith the Lord,  
 But still we hold our own ways in our blindness;  
 We set our idols up and worship them,  
 While weary, fainting hearts receive scant kindness.

Our Zion mourns, for ah! with sad dismay  
 This is the truth the opening year hath taught us,  
 Wine of astonishment to trembling lips,  
 This is the cup the opening year hath brought us.

We watched our pastor frail and fragile grown;  
 The weary months and years rolled on in sadness;  
 But she, the noble partner of his life,  
 Throughout the gloom, diffused a gleam of gladness.

"He must not know my fears," she bravely said,  
 While she a smile for all around was wearing,  
 And to the last her hands were full of work,  
 While her true heart an untold grief was bearing.

But she is gone, the handmaid of the Lord;  
 We'll see that gracious form on earth, ah, never!  
 Gone from the House of God she served so well,  
 To serve Him in His house above for ever.

But still we mourn a mother in Israel,  
 We mourn our loss, but not with hopeless weeping;  
 We know that God at length will bring with Him  
 His own beloved who are in Jesus sleeping.

GLASGOW, *February*, 1890.

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*The Mission Field.*

## THE NATIONS BLESSED IN CHRIST.

(A Sermon preached by the REV. G. ANDERSON, late of Seoni, at the Ordination of the Rev. D. Finlayson as Missionary to India.)

"In thy seed shall all the nations of the earth be blessed."—Gen. xxii. 18.

THE history of Abraham affords us a beautiful illustration of what the apostle Paul meant when he said, "Whatsoever things were written aforetime were written for our learning." From the beginning of the narrative, recording his call to leave his fatherland, and go to an un-

known country, till the end of his days, we have a pattern of piety and faith set before us which Christians in every age and country would do well to imitate. All believers still unite in giving him the titles long ago applied to him in the sacred pages—viz., “father of the faithful,” and “friend of God.”

One of the most remarkable acts of faith ever performed is narrated in this chapter. The promise of a numerous posterity had been made to Abraham—a promise to be fulfilled in the line of his son Isaac, who as yet had no children; and Abraham believed the promise, and rejoiced in the hope of its fulfilment. His confidence in God's faithfulness was put to a fiery trial. God commanded him to offer up his son Isaac as a burnt-offering. This would in any circumstances have been a painful task to perform, owing to the influence of natural affection; but to Abraham it was all the more difficult because the act of slaying his son would do away with all ordinary possibility of the fulfilment of the divine promise. Looking at things from a merely human standpoint, Abraham might well have come to the conclusion that the only way to secure the fulfilment of the promise was to be guilty of disobedience to this command. The grace, however, had been given to the patriarch to be strong in faith, and thus the matter concerning the fulfilment of the promise, so far from adding to his difficulty, rendered his task all the easier. He was persuaded that God would, somehow or other, fulfil His promise by means of Isaac, even if it should be necessary to its fulfilment to raise him up again from the dead. So far as we know, Abraham had never heard of any creature being restored to life; but he knew that all things are possible with God.

As a reward for his obedience, the promise which had previously been made to him, that in him all the families of the earth should be blessed, was solemnly renewed to him in the words of the text, “In thy seed shall all the nations of the earth be blessed.” The words used are slightly changed; but the meaning in both cases is substantially the same. Let us consider—

I. What is the nature of the blessing here promised to the nations of the world? It is not a blessing of one kind exclusively, but extends to the whole of man's complex nature. For example,

1. In the text spiritual blessing is promised to the nations of the earth. Most men have very little sense of their need of spiritual blessings; but no one can seriously consider the state of society without being convinced that the great panacea for the evils that prevail must be of a spiritual nature. The hungry may be fed, the naked clothed, the slave liberated, the intemperate reformed, and all that can be done by man accomplished, without reaching the root of

the misery and wretchedness that exist everywhere. It is far deeper than can be reached by merely human instrumentality; it lies deep down in the inner life or spiritual nature of man.

In particular, sin needs to be removed, both in its guilt and power; and we need to be saved from its deplorable consequences. The sense of guilt on the conscience ever leads men to shrink from fellowship with God; and we see this shrinking in every religion of human invention. Inferior deities and other mediators are interposed between the worshipper and Him who alone ought to be worshipped. We see the expression of man's sense of guilt in the many bloody and other sacrifices of the heathen, in the immolation of human victims, in self-torture and asceticism, in ablution and other rites and ceremonies. They are not in general fully conscious of their guilt; it does not lie as a heavy load upon their consciences. All the same, it is there, and acts ruinously on the character, preventing the outgoings of divine grace towards the soul, and binding over the guilty person to the service of sin. So long as guilt rests on any one, there is no hope of his attaining purity of heart, and consequently no hope of the blessedness which is connected with guiltlessness and purity. Nothing short of spiritual blessings—forgiveness of sin, acceptance with God, purification of heart—will meet man's sore need; and we may be sure that they are what is mainly intended in the text when God says, "In thy seed shall all the nations of the earth be blessed."

2. Another thing included in the blessing here promised is social reformation. The social evils that prevail in heathen countries are indescribable. The grossest immorality, the most cruel tyranny, the most abject destitution, the most extravagant luxury, are all to be found in them. "It is a shame even to speak of those things which are done of them in secret." God in the text promises the reformation of the world from these evils; for until they be removed, the nations of the earth cannot be truly said to be blessed. Men try by philanthropic and other means to reform society; but their efforts are only partially successful. In heathen countries it can scarcely be said that they try. Until the root be destroyed, little or nothing will be done to any purpose. Morality without religion has no depth and no stability. Wherever the gospel comes in power, its results appear not only in the piety of those who receive it, but also in the purification of the outward life. The individual affects the family, the family influences the community. Severe penal laws may terrify men into submission for a time; but such restraint is only temporary and ineffectual. The gospel, however, is the power of God unto the salvation of individuals, families, communities, and nations, wherever it is cordially received. Think of the changes produced during



this century on the isles of the sea. Formerly they were the abodes of cannibals who lived in the practice of nameless vices ; now the inhabitants may be compared with the Christians of our own country, in respect of both religion and morality.

3. The temporal prosperity of the nations is also included in the blessing promised, "Godliness is profitable unto all things." Most men will admit that morality and temporal prosperity are intimately related, and that vice is ruinous as well as wrong. Not to speak of the divine blessing which rests on those who do God's will, and His curse which rests on His enemies, turning fat land into barrenness, sin of itself tends to temporal adversity. How much of the misery that exists in the world is due to intemperance, profligacy and other transgressions of divine and human law ! And, on the other hand, what prosperity, even if there be not wealth, is enjoyed by those who live in the fear of God, especially if that fear prevail in the community ! God cares for the bodies as well as for the souls of His people ; and, to encourage us to seek first the kingdom of God and His righteousness, we are assured that all the things that go to make up temporal prosperity shall be added to us. In the millennial age the wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose. This language may be taken literally as well as figuratively ; for piety and morality tend to industry, and industry tends to the cultivation of the soil and the right use of the bounties of Providence.

The blessing promised in the text is therefore commensurate with the need of man as an individual and as a social being, in spiritual and temporal things alike. In all these respects the promise was made to Abraham, "In thy seed shall all the nations of the earth be blessed."

II. We are now to consider the parties who are to be blessed—"all the nations of the earth." It would have been no small or contracted promise if it had only been to the effect that all the nations descended from Shem would be blessed in Abraham ; but it goes far beyond them, and takes in the more important and powerful race of Japheth, as well as the descendants of Ham. All the nations of the earth, barbarous and civilised, of every colour and every tongue, in every country and climate of the world, are to be blessed in the seed of Abraham. In Abraham's day the population of the world was very small in comparison with what it is now, and still more in comparison with what it shall yet be, ere the perfect fulfilment of the promise. It is sad to think of the vast multitudes who shall not be blessed in Abraham's seed ; but we are called on at this time rather to contemplate those who shall be blessed in him. There have been, and

still are, men calling themselves Christians, who ridiculed the idea of sending the gospel to certain low and degraded races, as if it were not suitable for them, on account of what they have been pleased to call the want of the religious instinct in them. And yet, after all, these lowest races have been to a greater or less extent evangelised and civilised; and their civilisation is such as no commerce or education could have given them. The blessing is gradually becoming diffused in every quarter of the globe; and in God's appointed time the knowledge of the Lord shall cover the earth as the waters cover the sea.

As we look around us, we are apt to become dispirited and discouraged, and to say, "How shall these things be?" Infidelity of every description is spreading in professedly Christian countries; and in the churches there is a vast deal of worldliness, formalism, and sensuous worship, indicating a low state of spirituality. If we were to look to man, we might well despair of success; but our confidence is in that God whom Abraham obeyed when he left his native country to go he knew not whither, and when afterwards he proceeded without hesitation to offer up his son as a burnt-offering. He was strong in faith, giving glory to God, assured that what He had promised He was able also to perform. In the text we have the promise of the same God; and as surely as the one promise is being fulfilled, so surely will the other be; in fact, it is in process of fulfilment. There are now millions professing faith in Christ among races which at the beginning of this century had never heard His name. These millions are but the first-fruits; and our hearts are filled with joy as we think of them. How glorious shall the harvest be! We can form no adequate idea of the blessed condition of the world when the promise of the text shall be realised in all its fulness, "In thy seed shall all the nations of the earth be blessed."

III. The last thing to which our attention is directed in the text is "the seed" of Abraham, in whom all the nations of the earth are to be blessed. What is this seed? The word is used with reference to Abraham with some diversity of meaning.

1. The seed of Abraham may be understood to mean all his natural posterity. In the preceding verse God says, "I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore." We cannot tell to what extent the earth is peopled by the natural posterity of Abraham; for we know little about any of his descendants except the Jews and the Arabs. These are numbered by millions; and in all likelihood in the future both these races will be employed in benefiting and evangelising the rest of the world. Hitherto they have been most determined opponents of Christianity; and the Arabs have been and still are a terrible scourge to the barbarous

racess of Africa. Both Jews and Arabs give evidence of qualities which, if consecrated to the service of Christ, would greatly hasten the conversion of the world. It is generally believed that the Jews, scattered throughout all the nations of the world, will, when the time comes for their conversion, be extensively employed in preaching the Messiah whom their fathers unbelievably rejected and crucified. Regarding the Arabs we have very distinct promises in the 72nd Psalm and the 60th chapter of Isaiah. "They that dwell in the wilderness shall bow before him. . . . The kings of Sheba and Seba shall offer gifts." "The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come; they shall bring gold and incense; and they shall show forth the praise of the Lord," etc. Little progress has yet been made in their conversion to the faith of Christ; but we need not fear as to the faithfulness of God. "All the promises of God in Him are yea, and in Him amen." The Lord hasten their ingathering in His time.

2. The seed of Abraham is, however, sometimes limited in the sacred volume to the family of Isaac, as it is written, "In Isaac shall thy seed be called." There is thus a limitation, which gives special importance to those of Abraham's posterity who are called children of the promise. Again, there is a limitation in the race of Isaac confining the promise to the family of Jacob or Israel. And still further, there is a limitation to those of the seed of Jacob who are children of Abraham by faith. It is by means of these last—the children of Abraham by faith, including the Gentiles who have become his children by believing—that the gospel has spread thus far already. The apostles and most of the early preachers of the gospel were believing Israelites, who not only resembled Abraham in faith, but belonged to his race. Through their instrumentality others have been raised up in Europe and America to carry the tidings of redeeming love to the remotest countries of the world; and the good work shall go on and increase, till the whole earth shall be filled with the glory of the Lord. The time is coming when all Israel shall be saved; and then shall be fulfilled the words of the prophet Micah, "The remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass." There is scarcely a country where Israelites are not to be found, or a language which some of them cannot speak; and when they shall turn to the Lord, a great company of preachers will be ready and prepared for the great work of universal evangelisation. We should rejoice in the signs of awakening that are appearing among the Jews in certain quarters, and pray that the veil which hinders them from believing may be speedily removed from their hearts. Then, in a very important

sense, will the promise be fulfilled, "In thy seed shall all the nations of the earth be blessed."

3. The seed of Abraham is in a very special sense the Lord Jesus Christ, who was born of his seed according to the flesh. In Gal. iii. 16, Paul says, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."

It is a remarkable fact that though the false religions of the world are innumerable, none of them set forth any one who can be compared in respect of character or claims to the Lord Jesus Christ. They doubtless profess to be able to save men from their sins, but not in a way which can be approved by any unprejudiced man of intelligence who knows what sin is. Other saviours are either human, or at best inferior to the Divine, and, as creatures, unable to save other creatures from their sins, or to do more in the way of serving God than they are required to do for themselves. All pretences made on behalf of such that they can save sinners are manifestly vain. Mohammedans trust in the intercession of the false prophet; the heathen generally have the idea that their gods and goddesses will somehow be able to save them.

The false teachers of the world, indeed, tell us that we must get rid of sin; and they profess to explain how—by repeating the name of God, almsgiving, pilgrimages, ablutions, ascetic practices, and other ceremonies equally vain—we may not only get rid of it, but also become possessed of merit entitling us to the enjoyment of God's favour. No man who is truly convinced of his sinfulness could be satisfied with any or all of these combined. How different is the salvation which Christ wrought out on our behalf! We have to do in Him with One who is at once the omnipotent God and our brother, on whose personal obedience the law had no claim, and who yet magnified the law and made it honourable. Instead of the unbloody sacrifices presented by some, or the animal sacrifices presented by others, we have the blood of Christ, as of a lamb without blemish and without spot. When we are justified through the faith of Christ, it is not in the way of bringing dishonour upon the character or law of God, but in the way of glorifying both. In Christ, mercy and truth meet together, righteousness and peace embrace each other. God is at once just and the justifier of the ungodly. The great blessing of acceptance with God and justification before Him is intended in the words of the text, "In thy seed shall all the nations of the earth be blessed." All the cruelty and self-torture which men practise in order to pacify God, at once comes to an end when the gospel is received in faith.

Just as humanly-devised religions err grievously in the matter of justification before God, so do they equally err in showing how the sinner may be saved from the impurity and evil tendencies of his nature. They tell men to be holy, to purify themselves, and to perform certain rites and ceremonies for that end ; but all such observances fail to accomplish the end they have in view. In Christ, however, we have both the command and the power enabling us to obey the command, to be holy, as well as the moral influence to attract us to holiness. Christ gives us in His word and character a higher standard of holiness than ever was conceived by the unaided reason of man. He is Himself our pattern and example. Moreover, by the love which He showed towards us in giving His life for our redemption, He produces love in us, which leads us to desire conformity to His image. "We love Him, because He first loved us." But beyond all this is the power which He in His unspeakable love puts forth to deliver us from the bondage of corruption, and to bring us into the glorious liberty of the sons of God. He opens our eyes to see the hatefulness of sin, and the beauty of holiness ; and we are irresistibly but sweetly drawn towards God and His ways. In this respect, too, may we say that the text is applicable, "In thy seed shall all the nations of the earth be blessed." How different from all the painful and fruitless efforts of the heathen to attain their ideal of holiness ! All the nations of the earth shall yet be elevated and purified to a degree never yet seen in any of them.

How shall this glorious result be brought about ? It shall be realised by means of the gospel of Christ, which is the power of God to the salvation of all who are effectually called by the power of the Spirit. The work of the Church in heathen lands may be decried and depreciated by men who ought to do all in their power to promote it ; but all the same it is fruitful of far more good than appears to the eye, or than can be presented in the form of statistics. Every year the conquests of the gospel are increasing, and they would increase far more rapidly if the professed followers of Christ were only alive to their duty in the matter. As compared with last century, there is a very great change for the better in the attitude of believers towards the work of evangelisation ; but there must yet be a great improvement before things come to be as they ought. There is a vast amount of carelessness and indifference in regard to the glory of Christ, the interests of the Church, and the salvation of souls even among those who may themselves be real Christians ; otherwise there would not be so many perishing in ignorance and neglect at our own doors.

To-day we are met together for the purpose of setting one apart

to be an ambassador of Christ in the mission-field in India; and by so doing are endeavouring to hasten the time when all the nations of the earth shall be blessed in Christ, the seed of Abraham. We send him forth to preach the old gospel which has proved to be the power of God unto salvation in every country where it has been received. We send him forth to hold up Christ to the view of the perishing heathen, so that they, looking to Him in faith, may become partakers of eternal life.

Those who remain at home have solemn responsibilities resting on them; and it becomes us all to lay them to heart, so that we may individually discharge the obligations that rest upon us. We should engage in this work in hope and confidence, for the cause of Christ is sure to prosper. "His name shall endure for ever: His name shall be continued as long as the sun; and men shall be blessed in Him: all nations shall call Him blessed."

#### OUR FOREIGN MISSION.

It has already been reported that a considerable quantity of wearing apparel, books, and playthings for the children in our Orphanage, had been provided by kind friends in Scotland, and sent out in boxes under the care of Mr. Finlayson. The boxes were delayed somewhat between Nagpur and Seoni, but at length reached their destination in safety, and their contents appear to have not only gratified the children, but filled them with unbounded joy. Mrs. Blakely thus writes on the 3rd February last:—

"Will you thank all the people who sent out things for the children?"

"I am writing in the name of all the children, and they desire me to say how pleased and delighted they were with everything sent; and gratified to see how much the people thought of them at home. I am sure if you had seen Jeanie's face when the little box and the two pieces of cloth were given her—you would have been quite repaid for your thoughtfulness.

"We had a 'show' of all the things last week. You should have heard the scream of delight from the boys when they saw the array of balls and marbles. My husband divided the marbles among them, and it was great fun to see them putting them in their mouths to make sure they were not 'sweeties'. The little boys were made the happy possessors of trumpets, &c. All of them got several things each. The girls showed their joy more quietly, but they were none the less pleased. The bigger girls got the pretty needle-cases—the little mirrors in them being much admired. The others got the dolls, and the two youngest, Margaret Downie and Margaret Finlayson, went off delighted with the rattles. The tea service and all the books I am keeping in the bungalow, and they will get them sometimes as a great treat, otherwise they would soon be broken and torn. I gave the largest pair of scissors to the matron, as she has a lot of cutting out for the orphanage, and a pair each to the teachers in the girls' school. I have as many thimbles as will give our girls one each, and all the girls in school. All our girls will get a pair of scissors, also all the girls in the 3rd and 2nd classes.

There has been enough wool and cotton sent to keep us busy for a long time in school. All the articles knitted there, of course, we intend selling, and in this way helping the 'Mission.' All the girls have got a new chintz dress each made already. To-morrow the unbleached cotton and all the pieces of twill sent are to be cut into clothes for 'the boys.' We hope there is enough to make them two suits and two shirts each. There is a lot of pieces of chintz over, but they will come in useful later on. There is enough flannel sent to make them all warm jackets next cold season, and still have some over. Little 'James Scott' was greatly pleased with Mrs. Scott's gift of blue serge. It will make him a splendid cold-weather suit. Also Janet Millar will get a dress of the chintz later on. Mrs. Anderson sent two pieces of muslin which will make all the girls a dress each and a piece of muslin for 'chaddars.' The girls have not got them made yet, but their eyes gleamed at the sight of the pretty pink muslin. The boys were delighted with their scarfs—they wear them on all occasions. There is exactly a cap for each boy, and they are the same shape as they usually wear. Everything sent is useful, nothing but what the children can wear, and just the things they like. The sewing cotton, tape, buttons and needles, are among the best things that can be sent, as they are expensive out here. Mrs. Rettie, Aberdeen, sent a splendid large bundle, also Mrs. Aitken, Mrs. White and Mrs. Smith. The gift that touched me most was a piece of strong cloth, woven by Janet Stirling, Waterside, Kirkintilloch, and sent to the 'little orphan children.' One of the little boys will get a fine cold-weather suit out of it. Andrew Thompson is delighted with his piece of white cloth, he wants a coat made for the hot season. His books are much admired by all 'the boys.' I think I have remembered everything and everybody, in a general way. If I have forgotten anything or anybody, I hope they will pardon me, and remember it is not easy to make a full acknowledgment among so much.

"I have only specially mentioned the ladies who sent out to the special children—but I hope the other ladies will understand we are all just as grateful to them as to the others. It is rather nice that some send out without mentioning any particular child, as the little ones without any patron do not feel left out in the cold."

Mr. Finlayson writes on the 11th March:—"Since I came out here I have dispensed the sacraments of Baptism, and the Lord's Supper. On the first Sabbath of this year I baptized the daughter of Henry Firth. On the first Sabbath of February I baptized three of the Orphanage children. Their names are Margaret Wallace Downie Margaret Campbell Finlayson, and 'Dudu,' a boy. Regarding the second one, I may say that my mother is to be her patron. On the second Sabbath of February I dispensed the Sacrament of the Lord's Supper. We had two preparatory services—one in English on the previous Wednesday in the bungalow, and one in vernacular, on the Saturday, in the church. Sixteen sat down at the Lord's table. I preached the sermon, dispensed the ordinance, and addressed the intending communicants. Mr. Blakely gave the subsequent address. At present, we take day about in conducting the English service on Sabbath, and night about at the prayer meeting. I am teaching for two hours each day in the Boys' School. My subjects are English, Euclid, Algebra, Arithmetic, and Physical Science."

## Pages for the Young.

### BIBLE QUESTIONS.

IN managing large classes little mistakes will sometimes occur. "Persevere," Thurso, is afraid that as this motto did not appear on the list in March, the answers sent us had not been correct. There is no real ground for this fear as the answers were very good. The motto had inadvertently been omitted.

We are pleased to see the most of you in your places this month, and as ready as ever to answer the questions put, like an ancient worthy evidently refreshed just by being allowed to speak.

The Junior class is well represented. It has cost some little fingers a good deal of toil to put down the answers, but they are all very correct. I take, as a sample, those given by "Den," Coupar-Angus :—

1. To keep it and dress it.
2. That they might eat of the fruits of every tree, except the Tree of Knowledge of good and evil.
3. Life for themselves and their posterity.
4. They were to die and bring death on all their posterity.
5. The serpent tempted Eve, she ate of the forbidden fruit, gave it to Adam, and he ate.

Good answers have been received from :—*Aberdeen*—"A. D.," "Purity ;" *Ayr*—"Zoar," "Onward," "Gowan," "Blythe ;" *Coupar-Angus*—"Rosebud ;" *Dundee*—"Lily ;" *Edinburgh*—"Youth," "Love ;" *Kilwinning*—"Honeysuckle," "Apple-blossom ;" *Kirkcaldy*—"Try ;" *Midlem*—"Tried," "Beginner ;" *Paisley*—"Ada ;" *Perth*—"Rose ;" *Stranraer*—"Blessedness," "Truth," "William ;" *Thurso*—"Dolly," "Lily."

The Middle class has taken up the study of Daniel, and an intimate knowledge of the subject is revealed in the answers given. I take the paper that stands first on the list, that of "Honour," Aberdeen, as a sample of the answers given :—

1. All the four quickly excelled their fellows in comeliness and learning, and were admitted to attend the King. 2. Their wisdom was found far superior to that of all the wise men of Babylon.
2. From his God, through prayer and fasting. The dream and the interpretation thereof was revealed to him. Thus by faith in God as the revealer of secrets, Daniel and his fellows found help in God Almighty.
3. He dreamed of a large Image, whose head was of gold, its breast and arms silver, its belly and thighs brass, its legs iron, its feet part of iron and clay, &c.
4. Daniel ii. 46. Cornelius, Acts x. 25-26. John to the Angel, Rev. xix. 10.
5. Daniel ii. 49. Genesis xix. 1, Lot sat in the gate. Eli sat by the side of the gate, &c., 1 Samuel iv. 13 and 18. Psalm lxix. 12, they that sat in the gate, &c. They were public places of intercourse. Judges annually held their courts at them and reprov'd in the gate and judged cases.

Capital answers have come from :—*Aberdeen*—"Mabel ;" *Ayr*—"Snowdrop," "Bluebell ;" *Balloch*—"Berta ;" *Carlisle*—"Pansy ;" *Carnoustie*—"Standfast ;" *Coupar-Angus*—"Gowan ;" *Glasgow, Mains Street*—"Knowledge ;" *Hamilton*—"Hope ;" *Kilwinning*—"Elève ;" *Kirkcaldy*—"Sidus ;" *Kirkintilloch*—"G. L. ;" *Midlem*—"Endeavour ;" *Perth*—"Mispah ;" *Pollockshaws*—"Daisy ;" *Stranraer*—"Fear Not," "Obedience," "Marion ;" *Thurso*—"Snowdrop," "Persevere," "Res Secundæ." One or two have



again dropped out this month, and though some have come to fill the gaps, we will look for their return.

The Senior class has had for its theme Jesus as our Life. The most common texts given in answer to the first question, "Where is Jesus said to be 'The Life?'" are these: John xi. 25, xiv. 6; Colossians iii. 3-4. Various passages have been written down, in which, in answer to the second question, it is shown that they who do not believe in Christ are dead. The most common are these: John viii. 24, iii. 36, vi. 53; Ephesians ii. 1; 1 John v. 12. The examples of His raising from the dead, given in answer to the third question, are the three—the raising of Jairus' daughter, Matthew ix. 18-26; of the widow's son at Nain, Luke vii. 11-18; and of Lazarus, John xi. 1-46. In proof that Jesus still lives, these are prominent among the texts adduced: Matthew xxviii. 9-10, 16-18; Luke xxiv. 5-6; Revelations i. 18, ii. 8; Hebrews vii. 25; Romans viii. 34. The principal texts given in answer to the last question are these two: Revelations i. 18; John xi. 26.

Excellent answers are to hand from:—*Aberdeen*—"Sapere Aude;" *Ayr*—"Cyrus," "Mount Zion," "Speedwell;" *Birsay*—"Hinder Me Not," "The Morning Cometh," "Ever True;" *Carlisle*—"Peace," "Winter," "Snow-drop;" *Dundee*—"Unity," "No Cross, No Crown," "Verité;" *Edinburgh*—"Simplicity," "L'élève;" *Glasgow, Mains Street*—"Hope," "Try Again," "Grace;" *Hamilton*—"Old Light;" *Kirkcaldy*—"Flos," "Signifier;" *Mid-Jem*—"Hold on," "Faithfulness;" *Olrig*—"Pansy;" *Pollockshaws*—"Wreath;" *Shottsburn*—"Patience," "Amos," "Try;" *Stranraer*—"Jehovah-Nissi," "Sincerity," "Guillot," "James;" *Toberdoney*—"Abrasa Tabula."

Some old members are also awaiting in this class, but we hope to see them next month. The questions you are asked to answer for June are these:—

#### UNDER 10.

Tell the following things about Lot:—

1. Why did he leave Abraham, and stay elsewhere?
2. Why did he go to live in Sodom?
3. What did he lose by going there?
4. What was God's reason for destroying Sodom?
5. Why was Lot's wife not saved when he escaped?

#### UNDER 13.

Read Daniel iii.

1. Where is the worship of images forbidden?
2. What is meant by a cubit? Name some building you have seen that you think to be of the same height as Nebuchadnezzar's image.
3. Read verse 22, and name another case in which those who harmed God's people were punished.
4. Verse 25. Where does Jesus promise to be with His people in trouble?
5. What good was done by the refusal of God's servants to worship the golden image?

#### ABOVE 13.

1. Where is Jesus compared to Light?
2. Why does He call Himself Light?
3. Where does He tell us to be like lights?
4. Where are we commanded to walk in the Light?
5. Prove that Jesus will be the Light of Heaven.

Answers to be addressed, *O.S. Magazine*, the Rev. R. Morton, 23 James Street, Perth.

## A FOLDED LAMB.

It is said of the Good Shepherd : " He shall gather the lambs in His arms and carry them in His bosom." Eastern shepherds took this care of the little lambs in their flock, and Jesus deals as tenderly and lovingly with little ones who put their trust in Him and follow Him. In His tender care for them He sometimes takes them early to the fold where they will be completely sheltered from every cold blast—the fold of heaven. This was the case with little Annie, whose experience, I think, was so remarkable as to deserve a short record. I trust that the reading of it will be blessed to draw you closer to that Saviour who was so precious and helpful to her.

She was only twelve years of age when she died, but for some years before this, she had been living a life of trust in Jesus, and of delight in His companionship. Bodily weakness induced by attacks of disease gave her the feeling or presentiment that her life was to be a short one, and the thought of going home—for this was the way in which death was always viewed by her—was one not causing gloom and sadness, but joy and gladness. In the summer of 1888 she had a severe attack of pleurisy which seriously reduced her strength, and so undermined her health as to injure it permanently. She was never strong after this, and often complained of shortness of breath, and of pain after making the least exertion. Turns of faintness and sickness would frequently come over her in school, leading her sometimes in weariness to say : " I would be better home than always turning sick like this. I would like if Jesus would take me home." If she was spared, her one desire was to be able to do some work by which Jesus would be magnified. She thought that the work of a teacher was one in which a sweet Christian influence might be exerted, and this was the work to which she leaned in forming plans for her future if it should be prolonged. She was indeed made a teacher, but not in this sense. Out of her lips, not in living, but in dying, God has perfected praise. Her mother, in looking back over the two years that preceded her death, sees how she was all during the time growing in grace and in meetness for heaven.

About six months before her last illness she had a sharp attack of pain, accompanied and followed with a distressing shortness of breath. One Sabbath afternoon her mother stayed at home with her, and to her she expressed very quietly and cheerfully the feeling that had been deepened by her illness, that she was not long for this world. She said, " Ma, I have been thinking to-day that perhaps Jesus is going to take me home now. I think it would be very kind if Jesus took me home before He takes you. Don't you think it would be very kind if Jesus took me first ?" So strong was the feeling that it gave shape to her dreams. There was one dream which she had at this time that made a very deep impression upon her, and was simply accepted by her as an intimation of her coming departure. In it she saw Christ with a lovely angel coming to the kitchen where she fancied herself sitting. He was very beautiful and glorious, but she knew who He was. To her surprise and delight He took her up in His arms, and kissing her, called her His lamb. When she described her dream she said, " Now, I think that Jesus means to take me soon to heaven."

In the beginning of this year the influenza that has been so widely prevalent seized her, and touching the weak part, brought on inflammation of the lungs. She suffered very severely, but she was very patient. Once a blister was applied, and the pain was so severe that although she struggled against it she

could not help crying. She did not want to cry, and asked her mother to pray that she might get patience, saying, "This is not so bad as the spear in Jesus' side." Soon after she fell asleep and slept calmly until it was time to take the blister off. On awaking she said, "Oh, ma, how kind of Jesus to let me sleep. *That* shows He answers prayer." Some very bitter medicines were prescribed for her. Once she asked her mother to taste them, and on her saying that they were very bitter, she replied, "Yes, but not so bitter as the gall and vinegar." She was patient because she had a sweet sense of Christ's nearness to her. Often during the last wearisome days and nights, she would say, "You know I am not afraid to die. I know Jesus. He kissed me and called me His lamb. Oh, He was lovely." She would sometimes ask if Jesus would kiss her in heaven. After a very severe fit of coughing one night, lasting for an hour and a half, she became very quiet. Her mother who was beside her, wondering what she was thinking, said, "Where is Jesus now, my wee darling?" Her reply was, "He is here; very near me. I am very happy." Ere long, in her exhaustion, she fell into a quiet sleep, which continued for two hours. On awaking, it was said to her, "You have had a fine sleep;" and she answered, "Yes: He giveth His beloved sleep. God is very kind to me." On the Wednesday morning before she died her mother wanted to take her breakfast in the bedroom with her, but she would not hear of this. "No, no, take your breakfast with the rest. Jesus has been with me all morning. He is here now, and I am very happy." She was very anxious that her brothers and sister would meet her in heaven. On the day before the end she calmly gave each of them a little keepsake, and said to them, "Remember, this is my last day on earth. Work and live for Jesus, so that I may meet you in heaven." She thought that Jesus meant to do them good by her illness and death, and she rejoiced in it. There was no cloud upon the prospect that cheered and sustained her in all her sufferings. She knew where she was going, and a doubt was never allowed to cross her mind. One Sabbath morning she began to sing the 23rd Psalm, but her breath failed her when she reached the last verse. She quietly looked up and said, "No breath to sing here. I will sing the new song when I go home. What will it be, do you know?" Her mother said she thought it would be "Worthy is the Lamb that was slain;" and she said, "Oh, yes, that's it." She could not bear to see her friends crying in her presence, the prospect seemed such a joyful one to herself. Once, noticing tears in her mother's eyes, she said to her, "Ma, you must not cry, I will give you this ring (a favourite toy) if you promise me, not to cry *now* nor *when I am away*. Remember my spirit will be always near you, and I will see if you cry. Don't be sorry. It is kind of Jesus to take me first, and I will look for you coming in at the pearly gate, and show you the beautiful walks in heaven." Her father, who does business on the mighty waters, broke down in presence of her patient suffering, and she said to him, "Papa, you must not cry, I am going home. A saved sinner going to heaven, that is not a thing to cry for. Rather be glad, papa, and perhaps God will allow me to be your guardian angel when you are at sea." The same thing happened with an aunt who could not restrain herself at her bedside. "Don't cry, auntie," she said. "Is it a thing to cry for to see a saved sinner going to heaven? Be glad, be glad, be very glad. Good-bye, auntie. Meet me in heaven." The end came when her mother was changing her night-dress, and is thus described by her: "Before I had time to button it, she said, 'Be quick, ma, or Jesus will be here before I

am ready,' and with the next breath she exclaimed, 'Jesus is coming, Jesus is coming, *He is here.*' In a few minutes she was with her faithful Jesus where there is fulness of joy, and parting is not known."

This is the folded lamb we wanted to tell you about. She has left a sweet, sweet memory behind her, and shown, as few have done, the power of a simple faith in Jesus. May this faith be yours, my dear children, that whether you live, you may live unto the Lord, or whether you die, you may die unto the Lord.

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#### WHAT A LOOK CAN DO.

Boys and girls, you often think, and sometimes you say, you can do little good in the world. You fear you cannot do much to make those around you better and happier. When you are older, you think you will be able to do great things, but not now. This is a mistake. There are many things even the youngest can do to make others joyful and good. Did you ever think how much even a look can do?

A lame man has sat at the street corner for several years. He is there in fine weather and in foul. You would be surprised were you to see how few people look at him as they hurry along. Some are too busy to look at any thing—their minds are so full of care. Others do not like to face the poor man's look of appeal. They know he is there. They see him long before they draw near him, but they steel their hearts, and when they pass him they turn their eyes in another direction. One stormy day he was sitting there. It was so cold, and wet, and windy, that very few people were to be seen in the street. The few who were out of doors were too busy struggling with the wind to pay much heed to the poor lame man, who sat in his chair by the corner. A young fish-wife came along with her creel on her back. She stopped suddenly. Taking the broad strap from her brow she swung her basket from her back and set it against the wall. She put her hand in her pocket and drew out a copper. Had you only seen the sweet smile that lighted up her face and the smile of the lame man in return you would have felt how much a look can do to make others happy. I have seen rich people give money to that lame man, but never before nor since have I seen any one give to him with such grace and sweetness. It was queen-like. I do not think the lame man valued the copper coin he received nearly so much as the kind look that accompanied the gift.

A look can not only make people happier, it sometimes does great and lasting good. Never smile or look heedless when you hear coarse or profane words. Show by your face that you do not love sin, that you hate it. Boys who would scorn to utter a vulgar word themselves are sometimes tempted to smile at a coarse jest. They do it thoughtlessly. A farmer had in his employment two men whom he had influenced for good; he would not allow them to swear or behave in any unseemly manner. They were one evening in a stable after their day's work was over; a new servant came in, he removed his horse's harness and tried to hang it on a peg in the wall; the peg was too high and he missed it; he uttered a wild oath; the words had barely escaped his lips when he looked at the other two men; they were gazing silently at each other as if to say, "This is surely a wild character who has come among us." The swearer could not get that look from his mind. It remained on his memory, and it was one of the means in God's grace of leading him to bethink himself and forsake his sins.

A look will sometimes do what words would fail to do. You remember the

apostle Peter. The night was cold and Peter warmed himself by the fire; at the other end of the hall was Jesus—alone among His enemies. All had forsaken Him, even Peter was afraid to come near Him lest he too should be mocked and buffeted and spat upon. He remained there at the fire anxious to see what was to be done to Jesus, but afraid to say he was one of His disciples. A girl who saw him at the fire looked stedfastly at him and then said, "This man was also with Him." Peter denied and said, "Woman, I know Him not." Then a man seeing Peter said, "Thou art also of them." And Peter said, "Man, I am not." An hour passed by and Peter was beginning doubtless to think himself safe, when another man said he was sure Peter was one of Jesus' friends for he spoke like Him. Then Peter for the third time denied that he knew Jesus. He denied his Master with oaths and curses. Then the Lord looked upon Peter—a look full of pity and tenderness. And Peter remembered the word of the Lord how He had said, "Before the cock crow thou shalt deny Me thrice." That look of Jesus—so full of sadness—melted Peter's heart. He went out and wept bitterly.

### Literature.

AT a time when the Westminster Confession of Faith—hitherto the accepted symbol of Presbyterian Churches throughout the world—is being subjected to severe criticism, any helps to the intelligent study of it should be gladly welcomed. Dr. Hetherington's well-known work on the Assembly that framed it has just been republished, and it could not come at a more opportune time. *History of the Westminster Assembly of Divines.* By W. M. Hetherington, D.D., LL.D. Fifth Edition. Edited by the Rev. Robert Williamson, Ascog, Rothsay. (James Gemmell, George IV. Bridge, Edinburgh.) It is needless to say anything about the work itself which has gained for itself a high place in our ecclesiastical literature, and remains the history of this famous Assembly. Still, since it was published, additional light has been thrown upon the proceedings of the Assembly by the discovery of the minutes that were regularly kept, a portion of which has recently been published by Dr. Mitchell of St. Andrews, and Dr. Struthers of Prestoupan. Dr. Hetherington supposed that these minutes had been lost. He had heard that some volumes of Notes on the Assembly's proceedings were contained in Dr. Williams' Library in London, but found it impossible at the time of his writing the history to consult them. If he had been able to examine them, he would have been surprised and pleased to find that in the volumes there were the minutes which he thought were irretrievably lost. The editor has taken advantage of the publication of these valuable minutes to correct wrong statements, and to supply deficiencies in the history. The work, too, has been broken up into shorter chapters and made more readable. It is enriched with fac-similes of the title pages of the original editions of the Confession of Faith, the Larger and Shorter Catechisms, and the Directory for Worship and Church Government. Its value and usefulness have been increased by the carefully prepared indices to names and subjects which have been appended. Everything is found here which is necessary

to an understanding of the Assembly, its composition, its manner of procedure, and its productions. It is to be hoped that many will avail themselves of it in order to form an intelligent judgment on matters in connection with the Confession which are being agitated.

Dr. Hetherington's work covers only a few years—though years full of life and activity—but the next volume we take up, also historical, embraces an extended period. *The Gospel in Great Britain. From St. Patrick to John Knox and John Wesley. By the Rev. Samuel Macnaughton, M.A.* Second Edition (James Gemmell, George IV. Bridge, Edinburgh). It consists of a series of lectures originally prepared for Sabbath evening congregations. The different periods are, as might be expected, lightly touched on, but yet their salient points have been grasped, and are effectively presented. A better idea of the growth of the Gospel in these islands in early times may be obtained from these sketches than from more learned and pretentious treatises. The author's own standpoint—that of a thoroughgoing Protestant and Evangelical—is never concealed; but there is no manipulation of the facts of history to serve a dogmatic purpose. Perhaps the position taken up in relation to the Presbyterian character of the Culdee Church is too strong. It was certainly more Presbyterian than Popish, but it evidently had a character of its own in some features distinct from either. Seldom, however, has the story of the spread of the Gospel in these islands, the restoration of true religion from Papal and Prelatic tyranny, and the manifestation of its mighty power in such revivals as those that took place under the preaching of Wesley and Whitefield, been told with such vigour, and brevity, and breadth of view, as in these attractive pages.

The latest issue of the valuable series of Bible Class Primers (T. & T. Clark, George Street, Edinburgh) differs from those that have gone before it. It was prepared not so much for Bible Classes as for Young Men and Young Women's Christian Associations. *The Seven Churches of Asia, or the Seven Golden Candlesticks. By the author of "The Spanish Brothers."* It is an exposition of the first three chapters of the Apocalypse, and is admirably done. It reveals a careful, painstaking study of this most fruitful portion of Sacred Scripture, great power of spiritual insight, and an enviable command of clear, forcible expression. The association of young men or women that accepts it as a guide to the meaning of the Spirit in this part of Scripture, and uses it wisely, will be the richer, mentally and spiritually.

There is abundance of birthday text-books of one kind or another, but few have been so handsomely got up or so skilfully arranged as the one we lift from our table. *The Young Man's Text-book and Birthday Calendar. With an Introduction by George Williams, Esq., President of the Parent Y.M.C.A.* (London, Simpkin, Marshall, & Co.) The texts for each day of the year are arranged in Biblical order—the one for Jan. 1st being taken from Genesis, 5th chap., and the one for Dec. 31st being taken from Rev., 22nd chap. The selection has been made with great care and skill.

## Letter to the Editor.

DEAR SIR,—In view of the forthcoming meeting of Synod, I venture the following suggestions :—(1) That tracts bearing upon our history, distinctive principles, &c., as a Church, should be drawn up and circulated. (2) That a children's paper for our Sabbath Schools should be published.

In support of the first suggestion, I may state that very few whom I come across know of such a Church as the O.S. In fact, I am told by some that I am not a Presbyterian since severing my connection with the Free Church. Others have asked me, Are the U.O.S. Baptists, Methodists, or Plymouth Brethren? Very few indeed understand that they are Covenanters. Now, suppose we had tracts on the subject, I am certain they would do in half the time taken to explain orally. And those of us who are not so gifted with speech might have a more effective way of enlightening our questioners. Often have I wished (and, I am sure, others must have wished the same), I had tracts bearing on our Church, for I believe a greater interest could be awakened thereby. If we are to advance we must act more on the aggressive, and try by all lawful means to strengthen our position.

(2) In regard to a children's paper. I understand that the R.P. Church has one, and it has proved very successful indeed. If we as a Church are to maintain our Testimony for "Christ's Crown and Covenant," it must to a large extent be through the education of the young. "Train up a child in the way he should go and when he is old he will not depart from it."

No doubt there are many excellent papers published already, but that is no reason why we should not have one for ourselves. An interest in our Church could be awakened by stories bearing upon its history, &c., and enthusiasm kindled in the young breasts in regard to our Foreign Mission work in Seoni. How many scholars there are in our Mission Sabbath Schools whose parents go nowhere, and take no interest where their children go. Perhaps the only interest taken is when the young people bring home their monthly paper, and read some interesting tale therefrom. Now suppose we had an O.S. children's monthly paper, ably edited, would it not go far to educate these children and their careless parents?

The Press is a mighty factor for good, and let us by all means use it in behalf of those grand and glorious principles for which our fathers fought and bled, and which they strove to hand down to posterity a blood-bought heritage.

Are Covenanting truths worth contending for? Thank God they are, and let us take courage and stand up in defence of the Faith once delivered to the saints. Are Covenanting truths applicable to the present time? Yes; and if they were put in practice they would very soon settle the questions which are so much disturbing the Churches at the present day. Trusting you may see your way to insert these suggestions,—I am, &c.,

M. M.

Glasgow.

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## Ecclesiastical Intelligence.

### ORDINATION AT MIDLEM.

ON Thursday last the vacancy which had existed in the Original Secession Church at Midlem for about a year was filled up by the ordination

and induction of the Rev. James Young, probationer, Perth. Unfortunately, the weather was most unfavourable, and many from a distance who would otherwise have been present were consequently absent; still, there was a very considerable gathering in the quaint old church when the Rev. Mr. Gardiner, Pollokshaws, entered and read three times the edict of the Presbytery. Needless to say, no objections were offered, the settlement being a most harmonious one; and presently the ministers who had been waiting in the adjoining manse entered. The opening services of devotion were conducted by the Rev. Mr. Anderson, Kirkcaldy, after which the Rev. Mr. Sturrock, Edinburgh, preached an able and appropriate sermon from Revelation iii. 8—"I know thy works; behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength and hast kept My word and hast not denied My name." In his sermon Mr. Sturrock suggested an interesting parallel between the struggling but faithful church at Philadelphia and the staunch, though comparatively small, congregation at Midlem. The questions were put to Mr. Young by the Rev. Mr. Hobart, Carluke, and satisfactorily answered; and Mr. Hobart thereafter very solemnly gave the ordination prayer, the ministers round the pulpit laying their hands on the young pastor's head. The address to the newly-ordained pastor was given by the Rev. Mr. Matthew, whose translation to Kilwinning had caused the vacancy, and, as every one expected, it was both simple and impressive. Mr. Matthew's former pastorate of the congregation rendered him peculiarly able to give the charge to his successor. He reminded him of the duties that lay before him as an individual Christian, as a student, as a preacher, and as a pastor, and in each respect set before Mr. Young a lofty ideal. The address to the congregation was given by Mr. Gardiner, who recommended the people to give their minister a welcome entrance, both to their homes and to their hearts, and to support him in his work by prayer, by Christian service, and by missionary liberality. At the close, an opportunity to welcome the new minister was given to the congregation, among whom were many from churches of other denominations, including the Rev. Mr. Sym, Lilliesleaf Parish Church, whose presence with them, as well as the part he took in the after proceedings of the day, was very gratifying to all more immediately concerned. In the afternoon the ministers and elders, and some others, were entertained to dinner in the manse, the Rev. Mr. Hobart presiding. After a substantial dinner, for which Mrs. Mein received special thanks, short speeches were delivered by the chairman, Rev. Messrs. Gardiner, Morton, Sturrock, Anderson, Matthew, and Sym; and by Messrs W. G. Sturrock, J. Scott, and Young, sen. An apology for absence was intimated from the Rev. Mr. Paterson, U.P. Church, Lilliesleaf. A social meeting was held in the evening. The Rev. Mr. Sturrock presided, and there was a large attendance. After exercises of praise and prayer, suitable addresses were delivered by the Rev. Thomas Hobart, Carluke; Rev. A. P. Sym, Lilliesleaf; Rev. Thomas Matthew, Kilwinning; Rev. George Anderson, Kirkcaldy; Rev. W. B. Gardiner, Pollokshaws; and Rev. Robert Morton, Perth. An interesting part of the evening's programme was the presentation to Mr. Young of a purse containing thirty sovereigns from the ladies of the congregation. The presentation was neatly made on their behalf by Mr. W. G. Sturrock, session-clerk, who expressed the satisfaction of the congregation at having once more a settled minister amongst them, and his hope that Mr. Young would long be in their midst as a faithful pastor. Mr. Young briefly, and with much feeling, returned hearty thanks to the congregation for their friendly welcome, to the ladies for their thoughtful present, and to Mr. Sturrock for his cheering words. Mr. Cochrane, Galashiels, one of the elders, handed another purse of sovereigns to the Rev. Mr. Sturrock,



as a slight acknowledgment of his services as interim moderator. Mr. Sturrock, in reply, said he hoped it would be long before they required another interim moderator. After a pleasant and profitable evening had thus passed, votes of thanks to the speakers and to the chairman were accorded on the motion of Mr. Gouinlock, Traquairknowe, and Mr. Scott, Midlem, two of the elders. On Sunday, Mr. Young was introduced to his flock by his former minister, the Rev. R. Morton, Perth, who took for his text 2nd Corinthians ix. 15—"Thanks be unto God for His unspeakable gift." Mr. Young also preached, taking as his text Romans i. 15—"As much as in me is I am ready to preach the Gospel." There was a large attendance, increased by the fact that Lilliesleaf U.P. Church was closed owing to the illness of the Rev. Mr. Paterson, who, we are glad to learn, is now convalescent. In the evening Mr. Morton again preached, from Proverbs xxix. 18—"Where there is no vision the people perish." (From *Southern Reporter* of 20th March.)

### CALLS.

*Kirkintilloch.*—At a meeting of this congregation, held on Wednesday, 9th April, a very harmonious call was given to the Rev. David Matthew, B.D., Toberdoney, to be their pastor. The Rev. A. J. Yuill moderated in the call.

*Mains Street, Glasgow.*—A meeting of this congregation was held on Monday, 14th April, for the purpose of electing one to be colleague to the Rev. Professor Aitken, M.A., in the pastoral charge of the congregation. After a sermon by the Rev. W. B. Gardiner, it was unanimously agreed to call the Rev. Alexander Smellie, M.A., Stranraer.

### MEETINGS.

*Aberdeen.*—At the close of the communion service on the evening of Monday, 7th April, the Rev. W. B. Gardiner, who had been assisting on the occasion, made an interesting statement regarding the mission at Seoni, and asked the continued interest of the people in it. Mr. Ritchie, the pastor, also gave an address on the importance of the Church vigorously prosecuting missionary operations both at home and in distant heathen lands. *Ayr.*—The annual social meeting in connection with the mission and Sabbath school was held on the evening of Tuesday, 13th March, in the Woolten Church, Wallacetown. The Rev. John Robertson presided over a gathering which filled the place to overflowing. After tea, earnest and instructive addresses were delivered by the Chairman, the Rev. Messrs. Miller, Kirkintilloch, and Matthew, Kilwinning, and Messrs. Gray, missionary to the blind, A. Cuthbert, R. Cuthbert, and A. S. Taylor. *Darvel.*—The usual anniversary services here were conducted on Sabbath, 23rd March, when the Rev. A. Smellie, M.A., Stranraer, preached in the forenoon and evening, and the Rev. W. W. Spiers, pastor, preached in the afternoon. There were large congregations, and the collections amounted to the handsome sum of £57 13s. 3½d. The annual social meeting was held on the following evening under the presidency of Mr. Spiers. Addresses were delivered by the Chairman and the Rev. A. Smellie, M.A., and a varied programme of music was gone through. *Dundee.*—The annual social meeting of the congregation and Sabbath school was held on the evening of Monday, 3rd March, in the Upper Hall of the Y.M.C.A. The Rev. P. M'Vicar, pastor, in the chair. There was a large attendance. After tea, addresses were delivered by the Chairman, Rev. Andrew Inglis, Dudhope Free Church, and the Rev. Robert Morton. A large number of prizes were distributed to scholars.—On the previous week the annual social meeting of those connected with Irvine Square mission was held in the Hall, which was crowded. Addresses were delivered by Mr. M'Vicar who presided, and Mr. Duncan Ritchie of the Sailor's Home.—We are gratified to learn that the result of the sale of work in Dundee at the end of the year was a sum of upwards of £400. A large number of articles were left over. A supplementary sale is contemplated soon. The congregation feel indebted to all friends who contributed to this result. *Edinburgh.*—The closing meeting for the season of the young

men's mutual improvement association was held on Monday, 31st March, under the presidency of the pastor, the Rev. J. Sturrock. Mr. T. Robertson gave an address which was highly appreciated. The report read at the close showed that the session had been a very successful one—four lectures having been delivered, seven essays read, and one debate had been conducted. *Glasgow, Mains St.*—The ninth annual social meeting of the literary association was held in the hall on Thursday evening, 20th March. The chair was occupied by the Rev. E. Ritchie, Paisley, Honorary President of the association, and there was a good attendance. Addresses were delivered by the Chairman, and the Rev. G. Lambie, M.A., Assistant, St. Mary's, Partick. The Secretary, Mr. Robert Wilson, gave in his annual report, which showed that two addresses had been given—the opening one by the Honorary President, on Christianity and Secularism, and the other by Mr. D. Mackinnon, M.A., and that ten papers had been read and a debate conducted. The evening's proceedings were much enjoyed. *Glasgow, Bridgeton.*—The annual social meeting of the Sabbath school was held on the evening of Feb. 21st. There were upwards of 200 children present, and a goodly sprinkling of adults. The Rev. J. M'Kay, pastor, filled the chair, and after tea delivered an instructive address bearing on the welfare of the young. He was followed by the Rev. W. B. Gardiner, and Messrs. M'Kay, Conn and Allan. A large number of prizes were distributed. The children themselves contributed largely to the evening's enjoyment in the way of recitations and music.—The annual social meeting of the home circle took place on the evening of Tuesday, 25th March. Mr. John Allan occupied the chair in the absence, through indisposition, of the esteemed Honorary President, the pastor. Addresses were delivered by the Chairman and Messrs. James Gray, T. A. Boyd, A. Pollock and D. Forsyth. The Secretary's Report (Mr. James Conn) was the most pleasing item in the programme. It was done in rhyme, and touched pleasantly on all the subjects taken up during the session. *Glasgow, Laurieston.*—The annual social meeting of the Sabbath school was held on the evening of Tuesday, 4th March, under the presidency of the pastor, the Rev. A. J. Yuill. After tea in the hall, an adjournment was made to the church, when stirring and instructive addresses were delivered by the Chairman, the Rev. John Buchan, John Knox's Free Church, the Rev. D. M. Conner, M.A., LL.B., Govanhill U.P. Church (who was baptised in Shottsburn church by the late Mr. Hill), and the Rev. W. B. Gardiner, Pollokshaws. The meeting was much appreciated and enjoyed. *Kilwinning.*—A missionary meeting was held in Kilwinning Church on the evening of Monday, 3rd March. There was a good attendance. The Rev. Thomas Matthew occupied the chair, and, after devotional exercises, addressed the meeting on the A B C of Christian missions. He referred to the fact that Kilwinning Congregation had always taken a deep interest in missionary work, and expressed the hope that they would never cease interesting themselves in the Lord's work both at home and abroad. The Rev. W. B. Gardiner, Convener of the Foreign Mission Committee, made a statement regarding the work carried on in and around Seoni, India. Thereafter, addresses were delivered by the Rev. Thomas Hobart, M.A., Rev. A. J. Yuill, Rev. John M'Kay and Rev. Ebenezer Ritchie. *Pollokshaws.*—A meeting was held at Pollokshaws on the evening of Tuesday, 25th March, to hear of the operations that are being carried on in Seoni, and about mission work generally. The Rev. William B. Gardiner presided. After devotional exercises had been conducted by the Rev. Alexander Smellie, M.A., Stranraer, the chairman gave an account of the work in Seoni—a town containing about 11,000 inhabitants, but situated in the centre of a very populous district. He referred to the agents employed, the schools for both boys and girls, the village school of Handole and the Orphanage. He also mentioned that Pollokshaws Congregation had contributed the sum of £265 for Foreign Mission purposes during the past ten years—being an average of £26 10s. *per annum.* Stimulating addresses were delivered by the Rev. John Sturrock, Edinburgh; Rev. Thomas Hobart, M.A., Carlisle; Rev. Robert Morton, Perth; and Rev. A. J. Yuill, Glasgow.

THE  
ORIGINAL SECESSION MAGAZINE.

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JULY, 1890.

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THE SYNOD MEETING.

THE various reports submitted to the Synod will be found in this number of the *Magazine* as well as the interesting account of its proceedings furnished, as usual, by the clerk. These will give full information as to what was done at the recent meeting, which was felt by all present to be pleasant and encouraging.

It is matter of regret that the minimum stipend of our aid-receiving ministers has this year been reduced considerably. But for a special effort made not long before the Synod, the reduction would have been greater. It is well to remember, however, that this has arisen, not merely from the falling off in the contributions to the Mutual Assistance Fund, but from the larger number of congregations which this year has shared in the division of it. Still there has been a falling off in contributions, and it is needful that the attention of our people should be called to the importance of this Fund, and the need of its being liberally supported. Both it and the Home Mission Fund, from which ministers who engage in Home Mission operations receive their supplements, must be generously remembered, if the work undertaken by the Church is to be maintained, and none of the posts presently occupied need to be abandoned. Aid-receiving congregations require to be reminded that their position of dependence is not one in which they should be content to remain stationary. The circumstances of some may be such that their holding their ground is all that can be reasonably expected; but this is not the case with all. The example given by Darvel and Paisley is one worthy of being followed. If the missionary spirit were diffused more largely among, all our office-bearers and members, it would have an excel-

lent effect upon the spiritual life of all our congregations, and this would soon show itself in the finances. It is the money which is the outflow of spiritual life that the Lord will bless for the oncarrying of His work. The little that is given out of love to Christ, and the desire to see His Kingdom advanced, will do more spiritual work than large sums given from lower and less worthy motives. Let none think that because they cannot give great things, they need give nothing. The widow's two mites had more value in Christ's eyes because they were the offering of love and self-denial, than the costly offerings of the rich, that were given as a matter of custom, and perhaps for the sake of display.

Our readers will be very sorry to learn that Mr. Robert Blakely, who has laboured with energy and enthusiasm in Seoni for the <sup>11</sup>last two years, has been under the necessity of resigning on account of his wife's health. She has had repeated attacks of fever, and a return to her native land is deemed absolutely necessary for the preservation of her health. We are sure that both Mr. and Mrs. Blakely have the kind sympathy of the Church under this trial which leads them to lay down so soon what they had accepted as their life-work. It is a severe blow to the Mission, but God may be sending it that we may look all the more to Him, and be more earnest and importunate in our prayers. May He send us an agent to take the place of those who are coming home, and carry on the good work in which they have been so zealously engaged. Let us bespeak your prayers that God may put it into the heart of some one to respond to the call of the Church for a labourer in the Foreign Mission Field.

The Synod Conference was felt to be very refreshing and stimulating. The need of the Spirit's influences, and the duty of guarding against everything that would tend to restrain them, was the theme mostly dwelt upon. Many felt that it was good to be there, and that it was one of the most helpful meetings we have ever had.

We are thankful that the Report dealing with this periodical is of such an encouraging nature. The position attained is due to the energy with which our esteemed Treasurer has done his work, and the enthusiasm and hopefulness which the worthy Convener throws into all that he does. We do trust that an effort will be made by present subscribers to increase its circulation so that the proposals made in the Report may be fully carried out. The matter rests very much with our readers, and with our congregations, and we have the confidence that the call will be responded to. The young folks will find their pages at the end of this number and we are glad to inform them that the prospect of a large prize-list at the end of the year is very good.

## NOTES ON RECENT SYNODS AND ASSEMBLIES.

AN understanding of the times is essential to a knowledge of what we ought to do. God is behind all events in every sphere, and gives by means of them indications of the path of duty to those who have the discernment to receive them. Our times, as we have recently been reminded, are the times of Jesus Christ just as much as the period during which He appeared among men in the flesh, and even more so. He is a living force in the history of to-day, and we must never shut our eyes to this important fact. If our eyes be not opened to the vision of His throne, with the emerald rainbow of the covenant encircling it, we shall greatly err in our interpretation of present movements, and miss altogether their divine and highest meaning. The Church still, we believe, is His ordained instrument for the accomplishing of spiritual work, and establishing God's reign in the hearts and consciences of men. His doings in this sphere are to be carefully observed, and where He leads we ought to follow. Viewed in this light, the proceedings of recent ecclesiastical assemblies are fitted to suggest some useful thoughts.

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There is danger of the mere external business of the churches so engrossing the attention of these gatherings that the higher aspects of their great work are to a large extent overlooked. Some feel this so much that they have expressed a desire for a second yearly meeting to be devoted entirely to the spiritual side of the work, and to the quickening and strengthening of those who are engaged in it. They wish this meeting to be very much on the lines of the Conferences from which in recent years many have derived so much spiritual benefit, with this addition, that burning public questions and the Church's relation to them should form themes of discussion and consultation. A proposal to hold such a meeting was brought forward in the United Presbyterian Synod, and has been sent down to the Presbyteries to give them the opportunity of expressing an opinion about it. There seems to be no reason why more of the time of the present gatherings should not be devoted to this matter. If a full tide of spiritual life swept over them, then even the discussion of purely business matters would have a tone that would lift it high above that of the world. It is matter of reproach that the times for devotion should be the times when there is the sparsest attendance.

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In the memorial volume of the late lamented Dr. Hatch—one of the foremost scholars of the day—there is a discourse on the “Place of Controversy in the Christian Life.” While justifying controversy, he strives to show that the great thing to be aimed at is conformity to Christ in the character and life. “It is of consequence that we should have well-grounded beliefs; it is of consequence that we should not let the marvellous powers which God has given us for finding out the truth grow rusty from disuse; it is of consequence that we should ascertain for ourselves what God has said and what He has not said; it is of consequence that we should not pick up our opinions hap-hazard, and let them be like loose stones upon the surface of the mind, ready to be kicked away by any passer-by. But it is of vastly greater consequence that through all our search for truth, or our controversy with supposed errors, we should remember that belief is subordinate to practice, and that the highest knowledge which it is possible for us to hold fades into obscurity when compared with the love of God and the love of men, with the endeavour after a holy life, and the active effort to do good in our generation.” This is true, but beneath the life characterised by this divine love and benevolence there must lie a certain stratum of solid belief. If the belief decays, then the power by which such a life is sustained must necessarily be weakened. Our beliefs must be defended when they are attacked, and in thus defending them they gain a firmer hold upon our minds and hearts, and become more precious to us. In every age assaults upon the truth have been overruled to lead the Church to a larger apprehension of it, and to a stronger attachment to it.

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This, we feel sure, will be the ultimate issue of present controversies which are agitating the churches, whatever may be their immediate effect. Christ will use them to lead His Church to a higher, clearer vision. The controversy that has excited the deepest interest in Scotland has been that waged in the Free Church around the published utterances of two of its Professors of Theology, Dr. Dods and Dr. Bruce. The free manner in which they treated the Bible record, as well as some of its doctrines, gave rise to wide-spread dissatisfaction which found vent in meetings of various kinds. The case was brought before the recent Assembly by a report from the College Committee on the matters complained of, and by a reference from the Edinburgh Presbytery before which a libel on Dr. Dods had been laid by some ministers of the Church. The report of the College Committee was to the effect that after careful investigation into the writings of the two Professors, it had come to the conclusion that there was no ground for instituting a process against them for heresy, but that they had laid themselves open to animadversion and admonition on account of the unguarded way in which they had not infrequently expressed themselves. This verdict was practically adopted by the Assembly in the motions that were carried. In the

discussion on Dr. Dods' views, it was the motion proposed by Dr. Adam that was carried, and is as follows :—

The Assembly approve of the report of the College Committee in respect of the conclusions arrived at, that the writings of Dr. Dods do not afford ground for instituting a process against him as teaching what is at variance with the Standards of the Church.

But having regard to questions which have been raised in connection with certain passages in Dr. Dods' writings, the Assembly find it necessary to declare as follows :—

(1) This Church holds immovably the cardinal doctrine of our Lord's Divinity, and highly disapproves of all representations, by whatever motive dictated, which tend to lower the sense of its vital importance in the minds of many hearers of the Gospel.

(2) This Church steadfastly adheres to the fundamental doctrine of the Atonement as laid down in her Standards, and cannot consent to sanction its being set forth as a mere theory, or as only one among many phases or aspects of the Saviour's death.

(3) This Church firmly believes that the Resurrection of our Lord is not only an incontestably proved fact, but one which lies at the very foundation of the Christian system, and it looks with high disapproval on any apparent countenance being given to speculations fitted to bring the reality of it into question.

(4) With regard to the Holy Scriptures, this Church continues to hold, as it has ever done, that they are "all given by inspiration of God to be the rule of faith and life," and that of their infallible and divine authority we are assured by the inward work of the Holy Spirit. It views the use of the term "mistakes and immoralities" to describe recognised difficulties in the Scriptures as utterly unwarranted and fitted to give grave offence.

Finally, the Assembly, while thankfully acknowledging Dr. Dods' strong declaration of adherence to the doctrine of the Church as laid down in her Standards, and desiring to do justice to his high character and services, find it necessary in present circumstances to remind him, and the Church's Professors generally, that the primary duty which devolves on them in the responsible offices they have been called to occupy, is to teach and defend the Church's faith as embodied in her Confession, and it earnestly exhorts them, even when engaged in laudable efforts, to convince gainsayers, and to help the doubting to be on their guard against all lines of argument and forms of expression which may have a tendency to endanger the faith of others, and to wound the hearts of those who tremble at the Divine Word.

It was a similar motion that won a majority in the discussion on Dr. Bruce's critical views. It was proposed by the Rev. R. G. Balfour, and was in the following terms :—

The General Assembly approve of the report of the Committee as regards its conclusion, finding no ground for a process against Dr. Bruce as teaching doctrine opposed to the Standards of the Church. But the Assembly also declare as follows :—(1) With respect to the inspiration of the Gospels and the reliable character of their reports as to the life and ministry of our blessed Lord, the Assembly find that, by want of due care in his modes of statement,

and by his manner of handling debated questions as to the motives and methods of the Evangelists, Dr. Bruce has given some ground for the misunderstandings, and for the painful impressions which have existed. (2) With respect to Dr. Bruce's doctrinal positions and his statements about the system of the Christian faith, the Assembly find ground for reminding Dr. Bruce that, in endeavouring to state afresh the bearing of our Lord's teaching, and in setting forth aspirations after fresh light upon the matter of the teaching received among us, he was bound to express himself not only with essential loyalty to the Church's faith, professed by him along with all his brethren, but also so as to make that continued loyalty evident to the world. With reference to both departments of this finding, the Assembly call Dr. Bruce's special attention to the responsibilities attaching to his position. Finally, the Assembly cordially recognise the good gifts which Dr. Bruce has brought to the service of the Church in the line of theological literature and otherwise, as well as those which distinguish Dr. Dods, whose case was before the Assembly at a former diet. They assure those brethren of the Assembly's earnest desire for their acceptance and success in the important work which the Church has entrusted to them.

Both motions may be cited as good examples of the attempt to "run with the hare and hunt with the hounds." They have the look of conserving the truth as exhibited in the Church's accepted standards—and are meant to have this, and yet they virtually grant toleration to the views and methods that have been made matter of such serious complaint. All that the professors are asked to do, is to exercise more prudence and caution, and to take into account the susceptibilities of brethren whose consciences are apt to be wounded by their straying from the beaten path. It is difficult to see how a middle position like this can long be maintained. In defending the professors a great deal was made of the apologetic aim, which they had in their utterances and writings, and of the fact that failure to understand this had led to misconstruction and misinterpretation. Dr. Dods in his now famous St. Giles' Sermon, was holding out the olive branch to those who had intellectual difficulties about such doctrines as the Incarnation, the Atonement, the Resurrection, and the Infallibility of Scripture, and by making every possible concession to them, was seeking to win them to the side of Christianity. It is held that the sermon as a whole, and in its various parts, can only be rightly interpreted in the light of this aim, and that grievous misunderstanding of it has arisen from losing sight of it. Dr. Bruce again, in his critical investigations into the origin, character, and teaching of our Gospels, had in view those who deny that in them we possess any authentic record, and by taking as far as possible their ground, and adopting their principles, sought to show that their negative conclusions are unwarranted. If this had been kept in view, it is maintained, the charge brought against his book—that it was destructive and not constructive—would never have been made. Whatever truth there is in this contention—and we do not say there is none—it must be said that the sympathy shown in the writings under review with negative positions, in contrast to the indifference



displayed to accepted doctrines, furnished ample cause for the apprehensions and anxieties that were felt and expressed by many. If the concessions were made for the sake of argument, this should have been far more plainly stated than it was. This is not the first time in theological controversy or in apologetic argument this method has been adopted, but we know of no case in which the writer did not make it clear that the positions taken up were assumed for a distinct purpose. One cannot help having the feeling, notwithstanding all that has been said, that there is a disposition to leave behind the old well-defined landmarks in doctrine—a disposition that may be checked for a season by what has taken place, but will not be altogether repressed.

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The fundamental point, which has been very much left untouched by the decisions, is the quality and the effect of the inspiration enjoyed by the writers of the sacred volume. If it did not secure accuracy and reliableness in the record of the progressive Divine revelation, culminating in Christ and His Apostles—if in the literary part of their work it left them very much on the level of other writers of their time, then there can be no harm not only in subjecting their work to the same critical investigation as that of others, but in explaining it in the same way. But this, as was clearly pointed out, is not the doctrine of Scripture that has hitherto been held in the Free Church, or even in the Presbyterian Church, as a whole. The perfection of the Bible record as a vehicle of the Divine revelation has certainly formed an essential part of the doctrine hitherto accepted. This doctrine is, we think, more in harmony with the facts than one that would virtually reduce the record of Scripture to the level of other human records. Both in form and in substance the Old Testament, as well as the New, stands immeasurably above all other writings belonging to the same period. Mr. Gladstone has emphasised this point in his recent valuable and weighty contributions to the discussion of Old Testament literature. The only satisfactory explanation of this is the old one, that the writers were the subjects of a Divine *afflatus* or inspiration, that did not destroy their individuality, but consecrated it to the great task of giving a faithful, trustworthy record of supernatural Divine revelation. Whatever might be the literary methods adopted by them—this offers a field for interesting fruitful investigation—they had the guidance of the Spirit in the employment of them, and hence the result has a character lifting it high above ordinary human records.

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The current is, however, running strongly away from this old and well-tryed standpoint. It is not only in the Free Church of Scotland that it has made itself felt. In the High Church party in the Anglican

Communion it has made its appearance, very much to the grief and concern of its leader, Dr. Liddon, who, in this matter, takes his stand firmly and resolutely in the "old paths." The publication of "Lux Mundi," a series of essays by prominent High Church divines, has caused, and is still causing great agitation. The one by Dr. Gore, Principal of Pusey House, Oxford, and the editor of the whole series on "The Holy Spirit and Inspiration," is the one to which most serious exception is taken. In it the doctrine of plenary inspiration is abandoned. It is affirmed that the inspiration enjoyed by the sacred writers differs not in kind, but only in degree, from that enjoyed by the wise men of heathen nations. The difference arises from the vocation to which Israel was called by God, and the training to which it was subjected with a view to fit it for the fulfilment of it. It arose very much from the *special point of view* from which, through God's training of the nation, Jewish writers looked at things. The chronological arrangement of Old Testament literature advocated by the most advanced school of Higher Criticism is accepted. What is presented as history may yet be unhistorical. Prophetic inspiration is held to be consistent with erroneous anticipations. Christ's treatment of the Old Testament in His discourses, in ascribing the Pentateuch to Moses and the CXth Psalm to David, is explained to mean nothing more than that He adopted the commonly received opinions of His time. It is on this teaching of Christ that Dr. Liddon, in opposing this movement in the ranks of his followers, takes his stand. These are his words:—"His authority is as vital an element in the settlement of controverted matters respecting the Old Testament, as is the science of language or the science of history, and—it must be added, in our present circumstances, even although the addition should appear to be ironical—of greater weight. The appeal to Him on these Old Testament questions really corresponds to an axiom in mathematics, or to a first principle in morals, when some calculation or discussion has for the time lost itself in details which shut out from view the original truth on which all really depends."

The trend of opinion manifesting itself in this circle, is seen elsewhere. The very fact that the name of the Rev. G. A. Smith of Aberdeen was mentioned in connection with the chair in the English Presbyterian College, rendered vacant by the lamented death of Professor Elmslie, shows that there are some in this Church favourable to these views with which he is prominently identified. It is understood that his name was withdrawn, in deference to a strong desire that controversy on those points should be avoided in the meantime. No guidance in relation to them is given in the Articles of Faith, which have this year been adopted. Strong objection was taken, it may be remembered, last year to the Article on Holy Scripture—both to the place given to it in the series near the end, and to the colourless character of it. It has been amended, and has now received the sanction of the supreme court. It now reads as follows:

"We believe that God who manifests Himself in creation and providence, and especially in the spirit of man, has been pleased to

reveal His mind and will for our salvation at successive periods and in various ways ; and that this revelation has been, so far as needful, committed to writing by men inspired of the Holy Spirit in the Scriptures of the Old and New Testaments, which are therefore to be devoutly studied by all as God's written Word or message to mankind ; and we reverently acknowledge the Holy Spirit speaking in the Scriptures to be the Supreme Judge in questions of faith and duty."

This is a great improvement upon the one formerly proposed, but does not affirm the perfection and sufficiency of Scripture, and falls far below the grand and comprehensive declarations of the Westminster Confession on this vital subject. It leaves room for the most diverse views on the question of inspiration.

In the United Presbyterian Synod this subject came before it only in a very indirect way. The complaint as to the teaching in the Theological Hall, which gave rise to a keen discussion ending in the appointment of a large and representative committee to make investigation into the whole matter, shows that these modern currents are making themselves felt here. The ground of the complaint is that the questions raised by modern critical investigation are not adequately discussed by the Professors—one in particular—who ought to deal with them. That it indicates a leaning on the part of some to the modern critical views is pretty evident.

A battle on the character of the sacred writings is impending, but the Book has come scatheless through many a heated furnace before, and we need have no fear as to the issue.

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Even in the discussion of the literary methods employed by the sacred writers, regard must be had to the inspiration under which they worked. This is finely and effectively put in a recent sermon preached by Dr. Liddon at Oxford in which he most ably defends the old doctrine of plenary inspiration. He calls it an inspiration of selection—enabling the writers to select from a mass of materials lying to their hand, what would best serve the purpose which they had in view. And he lays down the principle that the action of the Holy Spirit in this infallible guidance "is limited by His own attributes. He is the Spirit of Truth, not only because it is the Truth which He teaches, but also because He Himself is true. Therefore He cannot contradict Himself. . . . Nor can He take into His service literary fictions which trifle with the law and sense of truth. If it could really be shown that the addresses ascribed to Moses in Deuteronomy were the composition of a writer of the age of Josiah, who desired to secure for later legal decisions or institutions the countenance of the great law-giver ; or that speeches attributed to David in the Book of Chronicles were never uttered by the real David at all, but only represent the opinion of a sacerdotal tribe after the exile, as to what David, if properly instructed, would or should have said ; or that passages in Daniel that claim to be predictions of

still future events are really a history of events which the writer had himself witnessed, and are thrown into a predictive form, in order to invigorate national enthusiasm at a critical moment by the spectacle of the imaginary fulfilment of a fictitious prophecy; or that the discourses of our Lord reported by St. John are not the *ipsissima verba* of the same Son of Man who speaks in the Synoptic Gospels, but only the voice of some Christian of the second century or earlier, whose thought has been steeped in the Platonised Judaism of Alexandria, or, perhaps, of the Apostle of Love, who, however, could not distinguish clearly between his own and his Divine Master's words; or that the sermons of St. Peter and St. Paul in the Acts resemble each other too closely to have been really uttered by those Apostles, and only represent a literary effort to produce ecclesiastical harmony in the sub-apostolic age; or that the pastoral epistles of St. Paul, although expressly claiming to be his work, were, in fact, composed when the struggle with Gnosticism had obliged the Church to create a more elaborate organisation, and are largely due to an endeavour to procure for this organisation the sanction of the great Apostle's name; if, I say, these and such-like theories which might be mentioned, could be shown to be based on fact, it surely would be shown at the same time that the Holy Spirit could not have inspired the writings in question."

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The relation of the churches to their accepted symbol of doctrine—the Westminster Confession—was not directly matter of discussion in any of the recent gatherings. It seems to be the general idea that the Articles of Faith adopted by the English Presbyterian Synod will ultimately supersede the Westminster Confession as a declaration of its belief and a term of communion. As a recommendation of them Dr. Dykes mentioned, in submitting them for the Synod's approval and sanction, that they contained only 2108 words, whereas there were 11,741 found in the Westminster Confession. The Committee in the Free Church that was appointed a year ago to consider its relation to this standard has, by a majority, come to the conclusion that the best course is to follow that taken some years ago by the English Presbyterian and United Presbyterian Churches, and frame a declaratory Act explaining the sense in which some parts of Confessional doctrine are understood, and setting forth more fully some aspects of doctrine to which, it is thought, justice is not done in the Confession. It has been re-appointed to travel in this direction, and to report to the Assembly of 1891. In America the movement for revision has been agitating all parts of the Presbyterian Church. The question as to whether revision should be gone about or not was sent down to Presbyteries last year, and gave rise to many animated discussions. The returns which were laid on the table of the General Assembly meeting at Saratoga in May gave a large majority in favour of revision. 132 Presbyteries have favoured

it, 66 have opposed it, 7 have declined to vote, and 8 have not sent in any return. Dr Shedd, who has been one of the ablest opponents of this movement, says that the party which he represents will take no part in the revision, as they cannot consistently share the responsibility. He expresses a hope that the revision when made will reflect the opinion of the conservative revisers, and at the same time expresses his fear of the consequences if the views of the advanced party in the Church should prevail. He thinks that if Puritan Calvinism should be modified by the admission of Arminian elements, that in its turn will sink into Unitarianism.

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In the discussions on Foreign Mission work the place given to secular education was again prominently brought forward. The report of the deputies appointed some time ago by the Free Church to visit the Indian Mission field, submitted to the recent Assembly, has made it all too plain that far too much of the Church's energy and means are being devoted to mere secular education. While admitting that higher education must find a place, and an important place, among mission agencies, if caste Hinduism is to be reached, the deputies express their conviction that in the Colleges and High Schools supported by the Church the Christian element is reduced to a minimum; in fact, that their character has become very much changed since their institution. "Our missionaries in the old days were accustomed to combine the evangelistic and educational sides of our mission in a manner not possible now, owing to the pressure of the Government University and Upper School systems, which has compelled them to concentrate their attention on the educational side, and to give an amount of time and strength to prepare their students for examinations which was not required in the earlier days." Place side by side with this a statement made by Dr. Lindsay, in reply to a pointed inquiry, at a mission breakfast. "The Indian Mission Colleges were not anti-Christian, but they were secular; and though the teachers were not allowed to speak of Christianity in College hours, they could do so after College hours." It is little wonder that while at the first, when they were recognised as Christianising institutions, they produced many converts, in more recent years conversions should practically have ceased in connection with them. It is difficult to see how, in maintaining these institutions, the Church is carrying out the great command, "Go ye unto all the world and preach the Gospel to every creature." There is a growing feeling in all the churches that in entering into competition with Government Colleges and High Schools, missionaries have made a sad blunder, which has had a most injurious effect upon the progress of the Gospel in India. With this there is a deepening conviction that the main work of the Church is to make known the Gospel message, and that to this its educational work ought to be made subordinate. All missionary

educational institutions should have a Christian character, and this so stamped upon them that none may fail to recognise it.

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Signs of coming conflict between the churches made their appearance in the past meetings. Mr. Gladstone's recent speech and vote in favour of the disestablishment of our Scottish National Church has quickened the activities of those who take opposite sides on this question. The Established Church has taken up an attitude of defiance, and is preparing the sinews of war for the coming struggle. The pity is, that it does not see the need of reformation within. For the first time, we suppose, since the Reformation, was the opening prayer at the Assembly gatherings read this year from a prayer-book. Both the United Presbyterian Church and the Free Church are jubilant at the prospect which they cherish of a speedy attainment of their end. Whether the prospect is well grounded or not, events ere long will prove. If it were a question of one church being deprived of a civil privilege and social status it has long enjoyed, it would be a matter of little concern to us what the issue might be. But there are far more momentous matters involved, which are being sadly overlooked. The Protestant character of the nation may not be bound up with the maintenance of Established Churches, but it is certainly very intimately connected with it. And surely the preservation of this ought to be earnestly sought, in view of the encroachments of Romanism, the sworn foe of all liberty, civil and religious.

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The mention of Romanism recalls the loss which the Protestant cause has sustained in the death of Dr. J. A. Wylie. We cannot do better than place before our readers the remarks on this veteran Protestant champion made by the Rev. J. Sturrock, Edinburgh, on the Sabbath after his lamented death.

Dr. Wylie's end came so quickly that it may with truth be said he died in harness, for he had just seen issued from the press the third volume of his "History of the Scottish Nation." Only a few days before he took unwell he kindly presented me with a copy of the volume, as he had done with the previous ones, and when I thanked him and congratulated him on seeing the heavy undertaking half done, he mentioned the interesting periods in our history that were to be taken up in the other three volumes that were to follow, and he remarked, "That will finish the work, if it does not finish me." Little did either of us think that the words spoken were to be in a sense prophetic. May the Lord raise up a worthy successor to take his place and carry on the important work in which he was specially engaged—work in which all the churches should be alike interested—that of instructing divinity students, the future ministry in our land.

in the knowledge of the erroneous and dangerous tenets of Popery, and in the knowledge of their grand antidote, Protestant truth and Reformed principle, drawn directly from the inspired Word of God. By what I felt to be a strange coincidence, there came into my hands, only yesterday, a small volume containing the Bond of Adherence to our National Covenants that was sworn and subscribed by ministers, preachers, and students of divinity belonging to the Original Secession Synod in September, 1828, just after the union of the Constitutional Presbytery and the Protestors had been effected; and among the names of the students I found that of James Aitken Wylie side by side with those of Archibald Brown, David Burn, George Roger, and other well-known names, and of all these subscribing Covenanters Dr. Wylie, I believe, was the last survivor. The same little volume contains also the names of those who subscribed the Bond in 1842, after the union of that year—ministers, preachers, students, and elders—and there again Dr. Wylie's name appears as minister at Dollar, and, along with many others, that of my own father, at whose ordination at Midholm Dr. Wylie preached the concluding sermon. Even of those who signed then—a much larger number than in 1828—comparatively few, I believe, are now living, the only ones I recognised being our revered father, Rev. John Robertson of Ayr, who subscribed as a preacher of the gospel, and Rev. Edward A. Thomson, of this city, and Rev. Robert Mackay, still labouring at an advanced age in America, both of whom subscribed as students of divinity. I need hardly say it was with very peculiar feeling I scanned these faded yet legible signatures, 40 and 60 years old—names of men whose memories we revere and cherish, who have nearly all passed away—all of them, let us trust, to be with Him whom they served on earth, and to be for ever crowned with the honour which His Father bestows. A very interesting and full sketch of Dr. Wylie's life and work appears in the *Bulwark* for June, prepared, we believe, by the Rev. Dr. Scott, Saltcoats. We trust that some permanent memorial of him will, in time, be given to the world.

## THE UNITED ORIGINAL SECESSION SYNOD.

MEETING AT GLASGOW, MAY, 1890.

THE Synod of United Original Seceders met in Mains Street Church, Glasgow, on Monday, 26th May, 1890, and was opened with a sermon by the Rev. Peter M'Vicar, Dundee, the retiring Moderator, from 2 Peter, iii. 18 : "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." At the close of public worship, the Synod was constituted with prayer by the Rev. Peter M'Vicar, Moderator, and the roll of members called and adjusted. It was reported by the Clerk of Perth and Aberdeen Presbytery that, since last meeting of Synod, the Rev. Robert Brash, Birsay, had resigned the pastoral charge of that congregation, and that the pastoral tie had been dissolved on the ground of physical weakness, and he moved that Mr. Brash's name be dropped from the roll, which was agreed to. It was also reported by the Clerk of Ayr Presbytery that, since former meeting of Synod, the Rev. David Matthew, B.D., had demitted the pastoral charge of Toberdoney congregation, and that he had been loosed from his charge ; and he moved that Mr. Matthew's name be dropped from the roll, which was agreed to. It was reported by the Clerk, in name of the Clerk of Glasgow Presbytery, who was unable to attend on account of domestic affliction and bereavement, that since Synod last met the pastoral relationship between the Rev. Andrew Miller and the Kirkintilloch congregation had been dissolved, and he moved that Mr. Miller's name be dropped from the roll, which was agreed to. The Convener of the Foreign Mission Committee reported that, since last meeting of Synod, the Rev. George Anderson had ceased his connection with that Committee, and with the congregation at Seoni, thereby depriving himself of a seat as a constituent member of Synod, and he moved that Mr. Anderson's name be dropped from the roll, which was agreed to. The Clerk of Edinburgh Presbytery reported that, since previous meeting of Synod, Mr. James Young, preacher of the Gospel, had been ordained to the pastoral oversight of Midlem congregation, and he moved that Mr. Young's name be added to the roll, which was agreed to. On being called, Mr. Young answered to his name, and took his seat as a member of Court. It was reported by the Convener of the Foreign Mission Committee that, since last meeting of Synod, Mr. David Finlayson, preacher of the Gospel, had been ordained as a missionary for the foreign field, and had been placed in charge of the mission congregation at Seoni, and he moved that Mr. Finlayson's name be added to the roll, which was agreed to. On proceeding to the appointment of



a moderator for the current year, it was agreed, on the nomination of the Moderator, to appoint the Rev. Thomas Matthew of Kilwinning to the office, and Mr. Matthew having taken the chair, addressed the Synod on "Our Position and its Duties." The following is a list of the members of Synod for the current year :

## PRESBYTERY OF AYR.

Ministers.	Ruling Elders.	Congregations.
Rev. John Robertson	Mr. John Taylor	Ayr
Rev. Professor James Spence		Auchinleck
Rev. William W. Spiers	Mr. Daniel Wilson	Darvel
Rev. Edward White		Dromore
	Mr. John Laird	Kilmarnock
Rev. Thomas Matthew	Mr. Robert Howie	Kilwinning
Rev. Alexander Smellie, M.A.	Mr. James Rankin	Stranraer
		Toberdoney

## PRESBYTERY OF EDINBURGH.

Rev. Thomas Hobart, M.A.	Mr. Archibald Brown	Carluk
Rev. John Sturrock	Mr. David Harley	Edinburgh
	Mr. James Crombie	Kirkcaldy
Rev. James Young	Mr. William Scott	Midlem

## PRESBYTERY OF GLASGOW.

Rev Professor W. F. Aitken, M.A.	Mr. S. W. M'Cracken	Mains St., Glasgow
Rev. Alexander J. Yuill	Mr. James Robertson	Laurieston, Do.
Rev. John M'Kay	Mr. William Peterkin	Bridgeton, Do.
	Mr. William Lyon	Kirkintilloch
Rev. Ebenezer Ritchie	Mr. David Begg	Paisley
Rev. William B. Gardiner	Mr. William Kyle	Pollokshaws
Rev. John Ritchie	Mr. James Strathern	Shottsburn

## PRESBYTERY OF PERTH AND ABERDEEN.

Rev. Ebenezer Ritchie	Mr. John Govan	Aberdeen
Rev. Alexander Stirling	Mr. John Matthew	Arbroath
		Birsay
Rev James Patrick	Mr. James J. Anderson	Carnoustie
Rev. George Anderson	Mr. William Raitt	Coupar Angus
Rev. Peter M'Vicar	Mr. James H. Galloway	Dundee
		Kirriemuir
Rev. Robert Stewart		Orlig
Rev. Robert Morton	Mr. James Hendry	Perth
Rev. David Finlayson		Seoni
Rev. Charles S. Findlay		Thurso

It was intimated that an apology for absence had been received from the Rev. John Ritchie, Shottsburn, and the Rev. Edward White, Dromore, on the ground of domestic affliction, and it was agreed to sustain the reason assigned for absence. An extract from the minutes of the Secession Synod in Ireland was submitted, intimating the appointment of the Rev. John F. Moore, M.A., Garmany's Grove, and the Rev. George M'Mahon, M.A., Belfast, as deputies to the Synod, and it was agreed to place their names on the roll. The Rev. Robert Brash, late of Birsay; Rev. George Anderson, late of Seoni, and Rev. Andrew Miller, late of Kirkintilloch, being present, were invited to sit and deliberate. The Business Committee presented a report of the business to come before the meeting, and the order in which it was proposed to be considered, and the report was received. A Committee on Bills and Overtures was appointed, with the Moderator as Convener, to receive any additional papers for the Synod. This Committee submitted a report on Tuesday morning which was adopted. The Rev. James Young, Midlem, was appointed to conduct devotional exercises on Tuesday morning, and Mr. Archibald Brown, ruling-elder, Carluke, on Wednesday morning, after the Synod had been constituted. The following is a summary of the more important business that came before the Synod at the different sederunts:—

I. FINANCE.—Reports bearing on the financial condition of the Church, and containing evidence of the continued liberality of those under the inspection of the Synod, were submitted. These reports included:—

1. *The Accounts of the Synod Treasurer.*—The accounts of the Synod Treasurer for the year ending 30th April, 1890, were laid on the table, and printed copies distributed among the members. The portions read comprised: (1) The comparative statement of contributions in connection with each Synodical Fund for the past and preceding years; (2) The comparative statement of congregational contributions for the years 1888-89 and 1889-90; and (3) The state of the Funds at the close of the financial year. The Auditor's certificate attesting the accuracy of the Treasurer's Books was also read.

2. *The Report of the Finance Committee.*—The report of the Finance Committee was presented by the Rev. William B. Gardiner, Convener. The report having been printed and in the hands of members, was held as read. Reference was made in the report to the gratifying circumstance that the total receipts for the past year amounted to £1,721 19s. 2d., being an increase of £90 18s. 6½d., over the receipts for the previous year. The report gave details regarding the different schemes of the Synod, and indicated the sources from whence the income had been derived and the mode in which the outlay had been expended. After various explanations had been given concerning portions of this report, it was moved by the Rev. Robert Morton, seconded by the Rev. Thomas Hobart, and unanimously agreed

to, that the report now submitted be received with gratitude to the Lord for the measure of Christian liberality displayed by our people ; that the report be adopted ; that the Committee, and particularly the Convener, be warmly thanked for attending to the finances of the Synod during the past year ; and that the Committee be re-appointed—Mr. Gardiner, Convener. It was remitted to the Finance Committee to issue a recommendation to Managers and Office-Bearers of the congregations in regard to the best mode of raising contributions for the different Synod Funds.

3. *The Report on the Mission Box and Card Scheme.*—The report on the Family Box and Collecting Card Scheme for augmenting the Funds devoted to Foreign Mission Work was submitted by the Rev. Alexander Stirling, Arbroath. The following is the report—

*Report Aneut Family Box and Collecting Card Scheme, 1889-90.*

It must be most gratifying to the Synod to learn that the financial condition of this department of the Foreign Mission Source of Revenue is in a much more satisfactory condition than it has been for three or four years, throughout which period it had all the appearance of being on the declining scale ; but, as the following statement will show, during the year now closed there has been a most encouraging increase in the contributions. Let us hope that it may be the beginning of still better and brighter days.

In eleven of our Congregations, the Family Boxes have been in use, with the result that the sum of £37 19s. 0½d has been raised. Last year it was £32 1s. 6d., and the year before £37 6s. 9d—the contributions for the year now closed thus showing an increase of £5 17s. 6¾d. compared with those of last year, and of 13s. 3¼d. compared with 1887-88.

In twenty-one of our Congregations the Collecting-Cards have been used, and the amount raised is £97 13s. Last year it was £84 10s. 4d., and in 1887-88 it was £94 3s. 1d., thus showing an increase for the year now closed of £13 2s. 8d. compared with last year, and of £3 9s. 11d. compared with the year before.

In three of the Congregations connected with the Irish Synod the Collecting-Cards have been used on behalf of the Seoni Orphanage Fund, and the sum raised thereby is £6 8s. 4d., which is a few shillings more than was collected last year.

The total amount raised by both Synods is £142 0s. 4½d., which is £19 6s. 0½d. more than the total of last year. The outlay in connection with the management of the Scheme amounts to £5 2s. 6d., thus showing a clear gain of £136 17s. 10½d., which is an increase of £15 17s. 6¼d., compared with last year. Respectfully submitted by

ALEXANDER STIRLING.

Arbroath, 24th May, 1890.

After hearing this report, it was moved by the Rev. William W. Spiers, seconded by the Rev. Charles S. Findlay, and agreed to, that the Synod adopt the report now presented ; thank Mr. Stirling very heartily for attending to the matter with which he was entrusted ; and re-appoint Mr. Stirling to take charge of the Scheme during the ensuing year. It was agreed that for the current year the proceeds

of the Mission Boxes be appropriated to the general Foreign Mission Fund, while the amount raised by the young people who receive collecting cards be devoted to the Seoni Orphanage.

II. THE ORIGINAL SECESSION MAGAZINE.—The Report of the Magazine Committee was presented by the Rev. Thomas Hobart, Convener. The report being in print and in the hands of members, was held as read. It referred to the number of copies printed and disposed of during the past year, to the income and expenditure for the year, and to certain proposals connected with the future management of the periodical.

After hearing this report, it was moved by the Rev. James Patrick, seconded by the Rev. Ebenezer Ritchie, Aberdeen, and unanimously agreed to, that the report be adopted and printed in the *Magazine*; that the thanks of the Synod be given to the Committee, and particularly to the Convener and Treasurer, for attending to the periodical during the past year; that a special vote of thanks be given to the Editor for the ability and fidelity he has displayed in conducting the *Magazine*; that the Synod approve of such honorariums being given to the contributors as they shall see cause, and as the state of the funds permit; and that the Committee consist of the following:—Rev. Thomas Hobart; Rev. Robert Morton; Rev. William W. Spiers; Mr. Robert Robertson, Edinburgh; and Mr. William Peterkin, Glasgow—Mr. Hobart, Convener, and Mr. Robertson, Treasurer.

III. THE DIVINITY HALL.—The Report of the Hall Committee was presented by the Rev. Thomas Hobart, Convener. The report having been printed and distributed among members, was held as read. The report referred to the number of students attending the past session of the Hall and the work overtaken by the Professors. Reference was also made to the intersessional studies of the young men under the supervision of different Presbyteries, and the nature of the last Bursary Competition.

On the motion of the Rev. Alexander Stirling, seconded by the Rev. Peter M'Vicar, it was unanimously agreed to adopt the Hall Committee's report, and accord the warmest thanks of the Synod to the Committee, and especially to the Convener, for all their diligence in attending to the interests of the Theological Hall. The following were subsequently appointed members of the Hall Committee:—The Rev. John Robertson, Rev. Professor Aitken, Rev. John Ritchie, Rev. Thomas Hobart, Rev. William B. Gardiner, Rev. John Sturrock, Rev. James Patrick, Rev. Alexander Stirling, Rev. Professor Spence, Rev. Alexander Smellie and Mr. Hugh Howie, Glasgow—Mr. Hobart, Convener.

The Hall Committee brought up a report on the Syllabus of intersessional study for students. The report was to the effect that, at the request of the Committee, all the Presbyteries had submitted a list of books and subjects designed for being prescribed to students in Arts and Theology. These the Committee had carefully revised,

and now presented a scheme of study extending over the whole course. On the motion of the Rev. William B. Gardiner, it was agreed to adopt the new Syllabus and substitute it for the one presently in force; and it was remitted to the Committee to get it printed and copies sent to each Presbytery for their future guidance in the examination of students.

IV. PULPIT SUPPLY.—The Report of the Committee of Supplies was presented by the Rev. William B. Gardiner, *interim* convener, in room of the Rev. Andrew Miller, who had ceased acting as Convener during the past six months. The report referred to the number of vacant charges throughout the Church, and the efforts made to provide them with a supply of sermon. The report is as follows:—

REPORT OF COMMITTEE OF SUPPLIES, MAY, 1890.

THE Committee appointed to provide supply for the vacant pulpits of the Church have pleasure in reporting that they have been enabled, through the generous assistance rendered by brethren in the different Presbyteries, and otherwise, to give almost constant supply, throughout the year, to the congregations who are without a settled dispensation of ordinances.

Various changes have taken place in several congregations in connection with the special work of your Committee, and these may be thus reported on:

1. *Kirkcaldy Congregation* was partially supplied up till the end of September, when arrangements were made for locating the Rev. George Anderson, recently returned from India, for six months. Mr. Anderson still continues to labour there as an ordained minister of the Gospel.

2. *Kirriemuir Congregation*, after having Mr. David Finlayson steadily labouring among them as a preacher of the Gospel for a few months, lost his services in the end of October, when he was ordained by the Perth and Aberdeen Presbytery as a missionary for the foreign field. Since November pretty regular supply has been provided for this congregation.

3. *Midlem Congregation* received almost regular supply up till the middle of March, when Mr. James Young, who was licensed at the close of last session of the Hall, and who had accepted of a call given him by this congregation, was ordained to the pastoral oversight of the people there.

4. *Kirkintilloch Congregation* was rendered vacant in the beginning of October last through the regretted resignation of the Rev. Andrew Miller, and after a pastorate of sixteen and a half years. Since then supply has been provided for the vacant pulpit each Sabbath. In a short time this congregation will again enjoy a stated dispensation of word and ordinance through the settlement of the Rev. David Matthew, who has accepted of a call to take the spiritual oversight of the congregation.

5. *Toberdoney Congregation* has again been entered on the list of vacancies, after a brief period of pastoral work on the part of the Rev. David Matthew, who recently tendered his resignation.

6. *Birsay Congregation* has just become vacant through the resignation, on the ground of long-continued physical weakness, of the Rev. Robert Brash, who has faithfully discharged his pastoral duties there for thirty-six years.

During the past year your Committee had to provide supply for Dundee Congregation for six Sabbaths, on account of the enforced absence of thei

pastor, whose health required recruiting. Supply has also been provided for the congregation of Mains Street, Glasgow, from time to time, and more particularly during the two months of the Theological Hall, when Mr. Samuel Walker, B.A., preacher of the Gospel, assisted Professor Aitken in the discharge of pulpit and pastoral work; and then in the months of January and February, when Mr. James Young, preacher of the Gospel, was appointed to assist Professor Aitken. At present Mains Street pulpit requires supply at least every alternate Sabbath.

It has to be reported with deep regret that Mr. Samuel Walker intimated to the Committee that he would cease taking appointments from the fourth Sabbath of January, as he had resolved to leave for one of the Colonies.

Mr. Carruthers has been employed occasionally in giving supply to vacant pulpits, and his services are available by any minister requiring assistance. Mr. Tyndal is now wholly unable to engage in any public service.

Our brethren in Ireland have cheerfully given what help was asked of them, and their services have always been welcomed by those to whom they have ministered.

Since resigning his charge, Mr. Miller has been regularly engaged preaching in various parts of the Church. In these circumstances it was considered more prudent that he should cease acting as Convener of the Committee, and accordingly the only other member of Committee agreed to act in this capacity till the meeting of Synod.

In closing, your Committee would remind their brethren in the ministry that, until another preacher is licensed, each of them will be expected to give as much assistance as possible to maintain ordinances in the different vacancies: but, judging from the past, it is believed that all will be ready and willing to respond to the demands judiciously made upon them by any Committee the Synod may appoint to superintend this important branch of ecclesiastical work.

Respectfully submitted by      WILLIAM B. GARDINER, *interim Convener*.

After hearing this report, it was moved by the Rev. Charles S. Findlay, seconded by Rev. Ebenezer Ritchie, Aberdeen, and unanimously agreed to, that the report be adopted and printed in the *Magazine* along with the Synod minutes; that the thanks of the Synod be given to both members of Committee for their attention to pulpit supply during the past year, and that the Rev. William B. Gardiner, and the Rev. Peter M'Vicar, be appointed the Committee of Supplies for the current year—Mr. Gardiner, Convener.

V. MISSIONARY WORK.—Interesting Reports on Missionary operations both at home and abroad were presented on the Tuesday evening, and indicated that much was being done to bring the Gospel to bear on the non-church-going population in the vicinity of several of our congregations in different parts of Scotland, and on thousands of the heathen in that part of the Central Provinces of India where our Mission is located. The Reports were called for in the following order:—

1. *Home Missionary Operations*.—The Annual Report of the Home Mission and Congregational Work Committee was laid on the table by the Rev. Peter M'Vicar, Convener. Printed copies of the Report

being in the hands of the members, it was held as read, and the Convener gave a summary of its contents. The Report referred to the Mission Work carried on during the past year in Ayr, Carnoustie, Bridgeton, Laurieston, Kilmarnock, Kirkcaldy, and Kirriemuir, and also took notice of work of an Evangelistic kind performed in several other congregations where no Missionary is located. Statistics were likewise furnished concerning Bible Classes and Sabbath Schools. It was then moved by the Rev. John Robertson, seconded by the Rev. Robert Morton, and unanimously agreed to, that the Report be adopted; that the Committee, and particularly the Convener, be warmly thanked for attending to the Home Missionary operations carried on in different parts of the Church; and that the following Committee be appointed to superintend the Home Mission Work of the Synod during the ensuing year:—Rev. John Robertson, Rev. Professor Aitken, Rev. John Ritchie, Rev. Thomas Hobart, Rev. William B. Gardiner, Rev. John Sturrock, Rev. Peter M'Vicar, Rev. Thomas Matthew, Rev. George Anderson, Coup-ar-Angus; with Mr. Hugh Howie, Glasgow; Mr. Robert Sproull, Pollokshaws; Mr. William Gibson, Kirkintilloch; Mr. John Taylor, Ayr; and Mr. Robert Mathieson, Perth.—Mr. M'Vicar, Convener.

2. *Foreign Missionary Operations.*—The Report of the Foreign Mission Committee was submitted by the Rev. William B. Gardiner, Convener. The Report embodied the first Report sent home by Mr. Blakely of his labours during the past year, and referred among other things to the ordination of Mr. David Finlayson as a Missionary, and his safe arrival in India in December last, to the services conducted in the Seoni Church, to Bazaar and Village Work, to Zenana and Educational Work, to the Orphanage, to the efforts put forth at home to create or deepen an interest in the work, and to the state of the finances. The Report being in print was held as read, and the Convener gave an outline of its contents. Thereafter, it was moved by the Rev. Alexander Smellie, seconded by the Rev. Thomas Hobart, and unanimously agreed to, that the Report be adopted; that the Committee, and especially the Convener, receive the best thanks of the Synod for looking after the interests of the work in the Foreign field during the past year; that Mr. Gardiner be re-appointed Convener, and that the following constitute the Foreign Mission Committee during the coming year:—Rev. John Robertson, Rev. Thomas Matthew and Rev. Alexander Smellie, from Ayr Presbytery; Rev. Thomas Hobart and Rev. John Sturrock, from Edinburgh Presbytery; Rev. Professor Aitken, Rev. John Ritchie, and Rev. John M'Kay, from Glasgow Presbytery; Rev. Alexander Stirling and Rev. Robert Morton, from Perth and Aberdeen Presbytery; with the following: Mr. Hugh Howie, Glasgow; Mr. A. G. Anderson, Ayr; Mr. William Lyon, Kirkintilloch; Mr. James H. Galloway, Dundee; and Mr. Robert Thomson, Edinburgh. The Rev. John Robertson took special notice of the Educational Branch of the work carried on in Seoni, and it was agreed to take up this subject at another sederunt. It was subsequently agreed, after

some conversation, to instruct the Foreign Mission Committee to consider the propriety of combining Educational with Evangelistic Work with all convenient speed, and with power to act in this matter as they see cause.

VI. REFERENCES AND PETITIONS.—A number of References from Presbyteries and Committees were considered by the Synod, together with Petitions for assistance from some of the Funds, and among others the following:—

1. *Call to Rev. Alexander Smellie, Stranraer.*—The Synod took up the Call addressed by the Congregation of Mains Street, Glasgow, to the Rev. Alexander Smellie, M.A., Stranraer, and which was referred *simpliciter* to the Synod by the Ayr Presbytery. There appeared as Commissioners from Mains Street Congregation, Messrs. S. W. M'Cracken, William J. Isbister, David Roddick, and James Stewart. From Stranraer Congregation, there appeared as Commissioners, Messrs. Alexander Rankin, John M. Gordon, William M'Math, Thomas Rankin, and Alexander M'Lelland, jun. From Glasgow Presbytery, the Rev. William B. Gardiner and Rev. Alexander J. Yuill, appeared as Commissioners. Extracts from the minutes both of Glasgow and Ayr Presbyteries referring to the Call were read. The minutes of Congregational Meetings held both at Mains Street Church and in Stranraer were also read. The Reasons for the translation drawn up by the Commissioners from Mains Street, and Answers to these on the part of the Commissioners from Stranraer, were likewise read. The Commissioners were then heard at length. Questions were put to the Commissioners, after which they were declared to be removed. Before asking Mr. Smellie to state his mind in reference to the Call, the Rev. Thomas Hobart offered up prayer. Mr. Smellie was then heard, when he stated to the effect that, after long and prayerful consideration, and while sympathising deeply with Professor Aitken in his present affliction, he regarded it as clearly his duty to remain at Stranraer; but at the same time, he was willing to go to Glasgow should the Synod see it dutiful to translate him. It was then moved by the Rev. John Robertson, seconded by the Rev. Thomas Hobart, and agreed to *nemine contradicente*, that Mr. Smellie be retained in Stranraer—wherefore the Synod did, and hereby do, retain Mr. Smellie in his present pastoral charge. The Commissioners from Stranraer acquiesced in the decision, took instruments in the Clerk's hands, and craved extracts. The Moderator suitably addressed the Commissioners from both Congregations.

2. *Overture anent Membership of Committees.*—The following overture anent the membership of standing Committees of the Synod was transmitted by the Perth and Aberdeen Presbytery from the Rev. James Patrick, Carnoustie, "Whereas it is desirable that the standing Committees of Synod should generally vary in their members and be representative in their character, it is humbly overtured to the Synod to adopt such means as in its wisdom shall secure these ends."



The overture was read, and Mr. Patrick was heard in its support. After conversation it was moved by the Rev. James Patrick, and seconded by the Rev. John Sturrock, that the Synod adopt the overture, and appoint a small committee to ascertain how its prayer could be carried out, and report to a future sederunt. This motion was agreed to and a committee appointed accordingly, with Mr. Patrick as Convener. This Committee submitted a report at a subsequent sederunt. The report was received and the Committee thanked for their diligence. The Committee afterwards submitted a list of nominations for the different committees which was approved. The Committee further recommended that one-fourth of the members of the standing committees retire by rotation, whilst eligible for re-election; and that a small committee of selection be appointed to take charge of arranging the Committees of Synod. This recommendation was adopted by the Synod, and the following were accordingly appointed as a Selection Committee:—Rev. William B. Gardiner, Rev. John Sturrock, Rev. James Patrick, and Rev. Alexander Smellie—Mr. Patrick, Convener.

3. *Reference from Foreign Mission Committee.*—A reference from the Foreign Mission Committee relative to the resignation of Mr. Robert Blakely, and asking to be relieved from his engagement in the month of September ensuing, was considered. The reference was read and it is as follows:—"The Convener laid on the table and read a letter from Mr. Robert Blakely, and dated 6th May, containing his resignation as Evangelist, and asking to be relieved of his engagement with the Committee in September ensuing, so as to return home, on the ground of the state of Mrs. Blakely's health. A medical certificate was also submitted from a surgeon in the Civil Service at Seoni, declaring the necessity for Mrs. Blakely having a change of air to her native climate at the earliest date possible. The Committee received this intimation with surprise and sorrow, and yet would desire to sympathise with Mr. and Mrs. Blakely in this affliction. It was resolved to submit the resignation to the Synod *simpliciter* for advice, and the Convener was instructed to give any explanation necessary." Mr. Gardiner was heard in explanation, and, after conversation, it was moved by the Rev. Thomas Hobart, seconded by the Rev. Alexander Stirling, and agreed to, that the Synod sustain the reference, accept of Mr. Blakely's resignation for the reason mentioned and to take effect at the time he specifies, if he cannot remain longer; and that an expression of the deepest sympathy with Mr. and Mrs. Blakely in the peculiarly trying circumstances in which they are placed be recorded in the minutes, and transmitted to Mr. Blakely. It was also agreed to instruct the Foreign Mission Committee to consider the question as to the appointment of another Missionary with all convenient speed, and in view of Mr. Blakely's return to Scotland.

4. *Reference anent Licence of Mr. James Patrick.*—A special report was submitted by the Convener of the Hall Committee from the Perth and Aberdeen Presbytery anent the licence of Mr. James Patrick,

M.A., B.Sc., as a preacher of the Gospel. The report was to the effect that Mr. Patrick, who is "a student of Theology of the 3rd year, has attended at St. Andrews University during the session 1888-89 the junior classes in Hebrew and Biblical Criticism, and during the session 1889-90 the senior classes in Hebrew, Biblical Criticism, Church History, and the Middle Class of Divinity. From the class certificates it appeared that he has done the work of all the classes with distinguished ability and success. He has, besides, received from the Senatus of the University a Travelling Scholarship, affording him the opportunity of studying in some German University for three months, of which privilege, with the consent of the Presbytery, he purposes taking advantage. On this account Mr. Patrick will be prevented attending the 4th Session of the Divinity Hall in our own Church." The Presbytery recommend that he be licensed without any further attendance at our own Divinity Hall. On the motion of the Rev. Thomas Hobart, seconded by the Rev. Alexander Stirling, it was agreed, in the special circumstances stated, to instruct the Perth and Aberdeen Presbytery to license Mr. James Patrick with all convenient speed, and on the understanding that he give the usual pledge to embrace the first favourable opportunity of joining in Covenanting.

5. *Petitions for Grants from Home Mission Fund.*—Petitions from the Congregations of Laurieston, Bridgeton, and Carnoustie, regularly transmitted by the respective Presbyteries under whose inspection they are, and asking for a renewal of the grant from the Home Mission Fund to enable them to carry on Missionary operations in the localities where they are situated, were read. After conversation, it was moved by the Rev. Peter M'Vicar, seconded by the Rev. Thomas Hobart, and agreed to unanimously, that the sum of fifty pounds be granted from the Home Mission Fund to each of these congregations for the ensuing year.

6. *Petition anent Kirriemuir Congregation.*—A Petition from the congregation at Kirriemuir was transmitted through the Perth and Aberdeen Presbytery to the effect that the congregation is reduced both in numbers and material wealth, and is unable meantime to call a pastor; but being desirous of abiding by the principles for which they have so long contended, petition the Synod to appoint one to labour among them as a Missionary. After hearing the petition and the Rev. Alexander Stirling in its support, it was moved and unanimously agreed to that the petition be remitted to the Home Mission Committee, in conjunction with the Perth and Aberdeen Presbytery, with instructions to grant the prayer of the petition as soon as possible, and that the sum of £20 be given out of the Home Mission Fund to supplement the amount that may be required for the support of a Missionary during the current year.

7. *Reference anent Kilmarnock Congregation.*—A Reference from the Home Mission Committee was considered regarding the allowance to be given for assisting to maintain a Missionary in Kilmarnock. The Rev. Peter M'Vicar stated the reference, and after conversation it was moved and unanimously agreed to that the sum of £35 be

granted from the Home Mission Fund to supplement the amount to be given by the Kilmarnock Congregation as a salary to the present Missionary for the ensuing year, it being understood that the Kilmarnock Congregation would give a salary of £40. A Reference from Ayr Presbytery anent certain financial matters connected with Kilmarnock Congregation was taken up. The reference was read and the *interim* Moderator of Kilmarnock Session was heard in explanation. The reference was to the effect that certain sums of money belonging to Kilmarnock Congregation had been lodged in two Banks, and as the right to use any portion of this money for cleaning and repairing the church at Kilmarnock had been called in question, permission was asked to uplift the money required for this object from the Bank in Kilmarnock. After hearing parties, it was moved by the Rev. Charles S. Findlay, seconded by Mr. David Begg, and agreed to, that the congregation has a right to draw on the money derived from the rental of property in Kilmarnock for the object in view, and they are instructed accordingly.

8. *Reference from Edinburgh Presbytery.*—A Reference from Edinburgh Presbytery anent the placing of a copy of our Testimony in the Public Libraries throughout the country, and also that a copy of the *Magazine* be placed in Public Reading-Rooms was considered. The reference having been read, and the Rev. John Sturrock heard in explanation, it was moved and agreed to that a copy of the Original Secession Testimony be sent to each Public Library, and that the cost be defrayed out of the Synod's Business and Hall Fund; and further that it be remitted to the Magazine Committee to consider the advisability of placing a copy of the *Original Secession Magazine* in the Public Reading-Rooms throughout our country.

VII. REPORTS FROM SPECIAL COMMITTEES.—Several Reports were received from Committees appointed at last meeting of Synod, and among others the following:—

1. *Report on Union with the Reformed Presbyterian Synod.*—The Report on negotiations for Union with the Reformed Presbyterian Church was submitted by the Rev. Alexander Smellie, Convener. The Report is as follows:

*Report of the Committee on Union with the Reformed Presbyterian Church.*

Your Committee are sorry that the Report which they have to submit should be of a discouraging and disappointing character.

During the past year three meetings have been held with the brethren of the Reformed Presbyterian Church. At all these meetings there was frank and friendly conversation regarding the distinctive principles of the two Churches. It should be matter for rejoicing that so much agreement was found to prevail. About the doctrines of grace, the faith delivered to the saints; about the great truths, too, on which our fathers laid such stress in the days of the Reformation and the Covenants, there was full and perfect harmony. That being so, it is with much grief that the Committee have to announce that they are not in a position to recommend the speedy union of the two Churches.

were denying the Lord that bought them, and undermining and destroying that precious faith once for all delivered to the Saints. The commendation of the risen Saviour to the Church at Ephesus was that she "could not bear them which were evil," and this must ever remain a note of a True Church that desires above all things to enjoy the presence and favour of Him who ever walks in the midst of the Seven Golden Candlesticks.

The tokens of the divine blessing have manifestly attended you in your protesting against their destroying of the faith, and in your efforts to order the churches in their doctrine, worship, and government according to the teachings of the unerring and all-sufficient Word. It is our earnest prayer that these tokens may be ever more abundantly enjoyed, and your hearts made strong to fight the Lord's battle until victory is won all along the line. The way in which your people have responded to the large demands made upon them is an evidence of their entire and hearty sympathy with you, and must have been very encouraging and stimulating. This has been of the Lord in whose hand the hearts of all men are, that He may turn them as the rivers of water whithersoever it pleaseth Him. It would be a means of strengthening you both could an amicable union be effected between your churches and those of the Christian Reformed Church, but it is well that such a step should not be taken hastily, but every point bearing on it well considered. We earnestly trust that the Lord may open up a way for your being brought together, and unitedly giving forth an emphatic and clear testimony in favour of those doctrines of grace which were dear to the Reformed Churches in Holland in days gone by.

We are being enabled as a little church attached to the principles of the Reformation to hold on our way. The rationalistic spirit which has so much laid waste the Lord's vineyard in Holland is making its appearance in the religious life of our native land. The foundations of the faith in our inspired Bible are being tampered with. Keen discussions will take place in some of our ecclesiastical gatherings this month on the question whether the inspiration enjoyed by the sacred writers secured them against mistakes and errors and made their record as handed down to us thoroughly reliable. The issues of this controversy are in God's hand, and will, we are convinced, be in the end overruled for good; but many fear that with the advance of a rationalistic spirit, a blight may descend, as it has in other countries, upon our spiritual life. We need your prayers, and the prayers of God's people all the world over, that we all, who stand in the "old paths," may have grace to abide in the faith, not allowing any influence to cause us to drift away from it, and earnestly and zealously to contend in its behalf.

Our Synod meeting last year was one full of encouragement, and the present has been of a like character. Difficulties have come up in the way of the desirable union between the Reformed Presbyterian Church and ourselves, and negotiations have ceased for the present. The pleasant intercourse between the representatives of the two churches in the negotiations that have been carried on for some time past will, it is hoped, bear fruit in our being brought closer together in the future, and in the Lord's time in our being made one.

And now, beloved brethren, our earnest desire and prayer is that the ever-living Head of the Church may be with you in your coming Synodical deliberations, strengthening your hands, and encouraging your hearts, turning every

mountain of difficulty into a plain before you, and so showing in an unmistakable way that He is with you in the struggle in which you are engaged.

(Signed) THOMAS MATTHEW, *Moderator of Synod.*  
WILLIAM B. GARDINER, *Synod Clerk.*

The Synod adopted the letter now presented, and instructed the Moderator and Clerk to subscribe and transmit it to the Synod of the Dutch Reformed Church. A Committee, consisting of the Moderator and Clerk, with Rev. Robert Morton, was appointed to manage this correspondence.

4. *Reports on Records of Associate Synod.*—The Rev. John Sturrock submitted a verbal report in name of the Committee appointed at a former meeting of Synod to adopt measures for securing the Records of the Associate (Burgher) Synod. The report was to the effect that, in terms of the agreement formerly made with the officials of the Free Church, in whose custody these Records are, access had been obtained to the volumes, and they had been carefully copied out by Mr. David Harley, ruling-elder, Edinburgh. The Records comprised six volumes, and consisted of the minutes of the Associate Synod from 2nd October, 1799, till 17th May, 1842; the minutes of the Associate (Burgher) Presbytery of Edinburgh from 3rd September, 1805, till 10th April, 1838; the minutes of the Associate Presbytery of Glasgow from 3rd September, 1805, till 8th December, 1840; and the minutes of the Associate Presbytery of Perth and Dunfermline from 3rd September, 1805, till 26th February, 1839. Mr. Sturrock, in name of the Committee, now handed over these volumes to the Synod, and reported that the expense of transcribing these Records had been met by a balance on hand after defraying the expenses previously incurred in obtaining possession of the Secession Records.

After hearing this report, it was moved by the Rev. Thomas Hobart, seconded by the Rev. John Robertson, and unanimously agreed to, that the Records now presented to the Synod be cordially received and committed to the Synod Clerk for preservation and reference; and that a special vote of thanks be passed to Mr. Jack and Mr. Sturrock for the deep interest they have taken in this matter for several years, and for seeing the work successfully completed. It was also moved and agreed to unanimously that Mr. David Harley be cordially thanked for his diligence in transcribing the Records so carefully, and for the time and attention he had given to this matter; and the Moderator conveyed the thanks of the Synod to Mr. Harley accordingly.

5. *Report on Bible-Class Manual.*—The Rev. William B. Gardiner submitted a verbal report concerning the proposed publication of a Manual for Bible-Classes. The report was to the effect that the Committee appointed to draw up the Manual had been unable, from a variety of causes, to carry out the instructions given them, and they asked to be discharged. On hearing this report, it was agreed

to discharge the Committee, and take no further action in the preparation of a Manual in the meantime.

6. *Report anent the "Acts Rescissory."*—The Rev. Thomas Hobart reported verbally that nothing further had been done in the way of obtaining the repeal of these "Acts," and as there was no immediate prospect of any action being taken in this direction, he asked that the Committee should be discharged. It was agreed to accede to this request, and the Committee was discharged accordingly.

7. *Report anent "University Tests."*—A Report was presented by the Rev. Thomas Hobart in name of a deputation consisting of the Rev. John Sturrock, Rev. James Patrick and himself, who, at the request of certain Presbyteries of the Church, had attended a meeting of the University Commission and had given evidence on the question of Theological Tests in connection with the appointment of Professors in Scotch Universities. Mr. Hobart submitted the statement drawn up by the three brethren and presented to the Commission. It was agreed to receive this report and convey the thanks of the Synod to the Rev. Messrs. Hobart, Sturrock and Patrick for their diligence in this matter.

8. *Report from Committee on "Bills and Overtures."*—The Committee on Bills and Overtures mentioned in their Report that at their meeting on Tuesday, 27th May, Dr. Donald Munro, Wheatholm, Pollokshaws, appeared and laid on the table certain petitions designed for transmission to the Synod. Before reading these petitions the Clerk called attention to the decision come to at last meeting of Synod bearing on Dr. Munro's case. The Moderator having put the question to Dr. Munro if he has obtempered the decision of the Synod referred to in the Synod minutes, Dr. Munro acknowledged that he had not, when it was moved by the Rev. John Sturrock, seconded by the Rev. Alexander Stirling, and agreed to, that the petitions now laid on the table be not received. Against this decision Dr. Munro protested and appealed to the Synod. On Thursday, 29th May, Dr. Munro was heard in support of his protest. After reasoning, it was moved by the Rev. Robert Morton, and agreed to, that in view of certain statements now made by Dr. Munro, a Committee be appointed to meet with the appellant and report at this sederunt. This Committee consisted of the Rev. Thomas Hobart, Rev. James Patrick and Mr. David Begg—Mr. Hobart, Convener. At a later stage this Committee returned and submitted a report, at the same time requesting to be continued till next meeting of Synod, as they had not certain documents before them to enable them to go fully into the subject. On hearing this report, it was moved by the Rev. Robert Morton, and agreed to, that the Synod dismiss the protest and appeal of Dr. Munro, and sustain the decision of the Committee on Bills and Overtures. It was further moved by the Rev. Robert Morton, seconded by the Rev. John Sturrock, and agreed to, that the report of the Committee which had just met with Dr. Munro be received, but that the request made by the Committee, in name

of Dr. Munro, be refused, and accordingly the Committee was discharged.

VIII. SPECIAL FUNDS.—The usual Reports on three Special Funds of the Synod were presented in the following order:—

1. *The Mutual Assistance Fund.*—The Report of the Committee on the Mutual Assistance Fund, drawn up by Mr. A. G. Anderson, Convener, was laid on the table and read by the Clerk. The report indicated that the amount available for dividend, including £25 raised by donations since the books of the Treasurer were closed, was £322 18s. 4d., and the Committee proposed that the *minimum* stipend should be £120 with a manse. The Clerk submitted a supplementary report to the effect that, through the efforts of the Rev. John Sturrock, an additional sum of £29 4s. had been raised among friends in Edinburgh, St. Andrews, and Easter Langlee for immediate use, and that this would enable the Synod to make such an allocation as would make the *minimum* stipend £124 with a manse. The report submitted by the Committee is as follows:—

The Committee on the Mutual Assistance Fund have to report that the receipts reported by the Synod Treasurer for this Fund at the close of the financial year, 1889-90, amounted to £271 10s. 9½d.; that there has since been received by him for the same year by Donations £25—amounting together to £296 10s. 9½d. The receipts in the former year amounted to £302 5s. 10½d.; and the comparative statement of these is as follows:

From Congregational Collections in former year, £271 1s. 4½d.; this year, £227 3s. 5½d.; decrease, £43 17s. 11d. From Contributions in former year, £1; this year, £2; increase £1. By Donations in former year, £17 5s.; this year, £58 2s.; increase £40 17s. From Interest on Investments and Bank Interest in former year, £12 19s. 6d.; this year, £9 5s. 4d.; decrease, £3 14s. 2d. Net decrease this year, £5 15s. 1d.

Including a balance of £26 7s. 6½d. brought forward from former year, the amount available for dividend this year is £322 18s. 4d.; whereas the amount available on the previous year was £373 17s. 6½d.; showing a deficiency of £50 19s. 2½d. But, in explanation of this, it will be observed on examination of the former year's accounts that there was transferred from Investment Account, £80—legacy of Miss Wood—and of that sum, £7 19s. 11d. was taken for balance brought forward against the Account from previous year, 8s. 5d. for printing, and £45 4s. 1½d. was used for dividend, leaving the balance of this legacy, £26 7s. 6½d., to be carried forward to this year's Account.

Of the amount divisible last year there was allocated to aid-receiving Congregations, £347 10s., giving normally £130 Stipend per annum to each, with a Manse.

The rate of dividend the Committee have to submit to the Synod this year falls short of previous year by £10, giving £120 instead of £130 Stipend with a Manse, to be allocated as under:

	Stipend.	Sacramental Expenses.	For a Manse	Supplement to Stipend.	Total Stipend.
Aberdeen.....	£100 0 0	—	—	—	£100 0 0
Auchinleck.....	30 0 0	—	—	50 0 0	80 0 0
Blisay.....	80 0 0	£8 0 0	—	32 0 0	120 0 0
Coupar-Angus.....	70 0 0	—	£10 0 0	50 0 0	120 0 0
Dromore.....	80 0 0	—	—	40 0 0	120 0 0
Midlem.....	100 0 0	—	say 6 wks.	2 5 0	—
Olrig.....	80 0 0	—	10 0 0	40 0 0	120 0 0
Shottsburn.....	110 0 0	—	—	10 0 0	120 0 0
Thurso.....	85 0 0	5 0 0	—	30 0 0	120 0 0
Toberdoney.....	100 0 0	—	8 0 0	20 0 0	120 0 0
				£23 0 0	£294 5 0
				For Manse,	28 0 0
					£322 5 0

Available for dividend.....£322 18 4  
 Amount of proposed dividend 322 5 0

Balance £0 13 4

Whilst from the reduction of the rate of dividend by £10, and from Darvel Congregation having become self-supporting, £61 18s. 4d. less will be divided to aid-receiving Congregations, there will actually be only £25 5s. less in amount divided this year than there was last, owing to the vacancy of Dromore having been filled, with the result of an increase in dividend to that Congregation this year of £36 13s. 4d.

There is one feature in regard to the receipts for the year deserving special notice—that, while the total amount of these is within a few pounds of the amount of last year, there has been a considerable decrease in Congregational Collections—a circumstance which is to be regretted, even although this has been nearly balanced by increase in Donations. The Committee would hope, however, that upon the attention of members of congregations being again drawn to this, an effort will be made and sustained to increase those collections in future.

The Committee would only further appeal for consideration of the claims of this Fund, to the importance of maintaining an organised Church, although numerically small—a Church which has been honoured to contend for Covenanted Reformation principles, as the only ground upon which the malignant civil despotism, and spiritual wickedness of the Romish Apostacy, can be met and overthrown—a Church, moreover, honoured to maintain a faithful testimony for Scriptural Truth, in the face of increasing heresy, and dishonour cast on the Word of God.

The return for the year of membership is herewith presented. The average contributions per member for all purposes is £1 18s. 2d., as against £1 19s. 8½d. in the preceding year. The average contribution for the Synod Funds is 5s. 5½d., as against 5s. 4d. last year.

Respectfully submitted in name of the Committee.

A. G. ANDERSON, *Convener.*

On hearing this report, it was moved by the Rev. Thomas Hobart, seconded by the Rev. Peter M'Vicar, and agreed to, that the report be adopted and printed in the *Magazine*; that the thanks of the Synod be given to the Committee, and particularly to the Convener, for the interest taken in the management of this Fund; that the amount to be allocated to aid-receiving ministers for stipend be in



accordance with the supplementary statement submitted by the Clerk, *viz.*, £124 with a manse ; and that the Committee be re-appointed—Mr. A. G. Anderson, Convener.

A Petition from the Rev. Robert Stewart, Orlig, and transmitted through the Mutual Assistance Fund Committee, was read, and Mr. Stewart heard in its support. The petition was to the effect that, while a manse had recently been erected at Orlig, at a cost of £600, about £350 had been borrowed on the property, for which Mr. Stewart was personally responsible ; and while the title-deeds were being drawn up in favour of the congregation, the usual allowance for a house rent was asked for a few years to pay the interest thereon. It was then moved, and agreed to, that while pleased to hear of the manse having been built at Orlig, the prayer of the petition be not granted, on the ground that it is contrary to Synod regulations for the Synod to bind itself to continue such a grant for house rent out of the Mutual Assistance Fund.

2. *The Ministers' Widows' and Orphans' Fund.*—The Report on the Ministers' Widows' and Orphans' Fund was submitted in name of the Committee by the Clerk. The report was to the effect that the amount raised during the past year was £58 11s. 2d., that there had been no disbursement, and that the total amount at the credit of the Fund was £1,092 5s. 4½d. It was intimated that the Rev. James Young, Midlem, had been admitted as a member of the Fund. On the motion of the Rev. George Anderson, Coupar-Angus, seconded by the Rev. Alexander J. Yuill, it was agreed to adopt the report, thank the Committee for their diligence, and re-appoint the Committee, with the Moderator as Convener.

3. *The Aged and Infirm Ministers' Fund.*—The Report on this Fund, submitted by the Finance Committee, was to the effect that the receipts for the year amounted to £82 18s. 1½d., and that the sum of £35 had been disbursed. On the motion of the Clerk, it was agreed to renew the grant of £35 out of the Aged and Infirm Ministers' Fund in aid of the Rev. A. Ritchie and family.

IX. CONFERENCE ON RELIGION.—The Annual Conference on the state of Religion was held on Wednesday afternoon. After praise, the Rev. John Robertson offered up prayer. The Clerk then intimated that the Rev. David Matthew, who had been appointed to submit a paper on practical religion, had intimated by writing his inability to have it prepared. At the call of the Moderator, Mr. Robertson introduced the conference by speaking on the nature and progress of spiritual life. Members were then asked, in the order of the roll, to offer remarks and submit reports on Congregational life and work, and many availed themselves of the opportunity granted them. The brotherly conference was felt by all present to be both refreshing and stimulating. It was agreed that, instead of having a paper prepared on any phase of practical religion, the subject of "Grieving the Holy Spirit" be taken up at next annual conference.

X. PUBLIC QUESTIONS.—The Report by the Committee on Public Questions was presented by the Rev. Thomas Matthew, Convener, during the consideration of which, the Rev. Peter M'Vicar took the chair. The report being in print and in the hands of members was only partially read, and its contents stated by the Convener. The report referred, among other things, (1) to the Sermon recently preached by the Rev. Dr. Marcus Dods on "What is a Christian?" (2) to the Rev. Professor Bruce's recent volume on "The Kingdom of God;" (3) to the relations of Capital and Labour; (4) to Sabbath Observance; and (5) to the Progress of Romanism.

Thereafter it was moved by the Rev. John Sturrock, seconded by the Rev. John M'Kay, and agreed to, that the report be adopted and published; that the Committee, and particularly the Convener, be cordially thanked for preparing such an able and elaborate report; and that the following Committee be appointed, with instructions to bring up a report on Public Questions at next meeting of Synod:—From Ayr Presbytery—Rev. Professor Spence and Rev. Thomas Matthew; from Edinburgh Presbytery—Rev. Thomas Hobart and Rev. John Sturrock; from Glasgow Presbytery—Rev. Professor Aitken; and from Perth and Aberdeen Presbytery—Rev. Ebenezer Ritchie and Rev. George Anderson;—Mr. Matthew, Convener.

XI. TEMPERANCE.—The Report of the Temperance Committee was submitted by the Rev. Alexander Smellie, Convener. The report having been printed and circulated among the members was held as read. It referred to the duties incumbent on us, 1st. as individuals, 2nd. as citizens, and 3rd. as Office-bearers of the Church of Christ in connection with the alarmingly-increased traffic in strong drink. Reference was made in the close to the importance of organising an "Original Secession Church Abstinence Society."

After hearing Mr. Smellie speaking on the different parts of the report, it was moved by the Rev. Professor Spence, seconded by the Rev. Alexander J. Yuill, and unanimously agreed to, that the report be adopted and circulated; that the cordial thanks of the Synod be given to the Committee, and especially to the Convener, for the report now submitted; and that the following be appointed the Temperance Committee for the current year, with instructions to prepare a report on the subject of Temperance for next meeting of Synod, *viz.*—From Ayr Presbytery—Rev. Professor Spence, Rev. William W. Spiers, and Rev. Alexander Smellie; from Edinburgh Presbytery—Rev. Thomas Hobart; from Glasgow Presbytery—Rev. John M'Kay, Rev. Alexander J. Yuill, Rev. Ebenezer Ritchie, and Mr. William Lyon; and from Perth and Aberdeen Presbytery—Rev. James Patrick and Rev. Robert Morton;—Mr. Smellie, Convener.

XII. PETITIONS AND MEMORIALS.—On the recommendation of the Committee on Bills and Overtures it was agreed to memorialise the Government against the Project in Law regarding Marriages in Malta, and also against the Marriage Affinity Bill. It was also

agreed to Petition the House of Commons (1) Against the Opium Traffic between India and China; (2) Against the Opening of Museums and Picture Galleries on the Lord's Day; (3) Against the Religious Disabilities Bill; and (4) Against the Compensation Clauses in the Local Taxation Bill. It was further agreed to send a Memorial to the Government protesting against the sanction given to impurity amongst the British Troops and others in India. A Committee, consisting of the Moderator and Clerk, was appointed to prepare, subscribe, and transmit these Petitions and Memorials.

XIII. MISCELLANEOUS.—Among other parts of business that came before the Synod, the following may be noted:—

1. *Deputy from the Irish Secession Synod.*—The Rev. George Anderson of Kirkcaldy reported on the cordial reception which the Rev. Edward White and himself had met with when attending the Irish Synod last year, as deputies from the Synod, and he introduced the Rev. George M'Mahon, M.A., Belfast, as the only deputy able to attend this year. Mr. M'Mahon subsequently addressed the Synod. At the close of his address, it was moved by the Rev. Thomas Hobart, and unanimously agreed to, that the Synod give the warmest thanks to Mr. M'Mahon for his attendance and interesting address, and ask him to convey our brotherly greetings to the Church he represents. The Moderator, in appropriate words, thanked Mr. M'Mahon accordingly.

2. *Appointment of Deputies to the Irish Synod.*—On the motion of the Clerk, it was agreed to appoint the Moderator and the Rev. John Robertson as deputies to the Irish Secession Synod, which meets at Boardmills on the Monday after the 5th Sabbath of June.

3. *Grant to Ayr Mission Committee.*—After hearing a statement from the Rev. John Robertson and the Convener of the Home Mission Committee, it was moved and unanimously agreed to that a grant of £15 be made out of the Home Mission Fund to supplement the salary raised by Ayr congregation for the Missionary employed in carrying on mission work in that town.

4. *Grant to Kirkcaldy Congregation.* The Convener of the Home Mission Committee reported that the Rev. George Anderson, late of Seoni, had been located at Kirkcaldy, and had been appointed by the Edinburgh Presbytery to take charge of the congregation there, and engage in mission work in and around Pathhead. The engagement terminates in the end of May, and both the Committee and congregation desired Mr. Anderson to be continued for some time longer. On the motion of the Rev. William B. Gardiner, it was agreed to sustain the reference and continue Mr. Anderson in Kirkcaldy for another four months from 1st June; that the salary paid out of the Home Mission Fund be at the rate of £50 *per annum*; and that it be remitted to the Home Mission Committee, in conjunction with the Edinburgh Presbytery, to instruct the Kirkcaldy congregation to pay

Mr. Anderson a salary at the rate of £50 *per annum*, and, if possible, provide a sufficient amount for a house rent.

5. *Report of Presbyterian Alliance.*—The Clerk laid on the table and read the following Report submitted by the Eastern Section of the Executive Commission of the Alliance of the Reformed Churches:—

The Executive Commission, Eastern Section, have great pleasure in informing the Synod that, during the last year, the work entrusted to them has been attended to with diligence.

As the result of much personal visitation and correspondence, many of the Continental Churches have been led to a more correct conception of the nature and objects of the Alliance than they previously possessed. This has led to the expression in many quarters of a strong desire to come into as close connection with us as in their circumstances is possible.

Many of these Churches are the children of the old Reform; some are descended from the Waldensian Exiles, and others from the French Huguenots and Refugees; but between all of these and the British Churches there existed, in former days, very special intimacy. If the Alliance, as it is seeking to do, shall succeed in bringing about a renewal of that intimacy, it will have rendered no small service to the cause of Christ on the Continent of Europe.

The important matters of Co-operation and Union among the agents of the Presbyterian and Reformed Churches on the Foreign Mission field, have received great attention. Movements, with such objects in view, are at present in progress, both in China and in India, and are regarded by the Alliance with the deepest sympathy. Through encouraging such movements, the Home Churches fulfil their high mission,—planting in the lands of heathendom not Mission Stations merely, but organised Churches, which in turn may engage in the planting of Churches in the regions still beyond.

The *Quarterly Register* has been issued regularly, and serves as a valuable medium for diffusing among our members information respecting the circumstances and difficulties of the various Churches of the Alliance.

The Commission do not think it needful or desirable to occupy the time of your Court by calling attention to many other modes of work in which they have been engaged. They have sought, and they believe not in vain, to promote the general interests of Christ's cause, so that Churches and brethren who hold the same Faith and Polity, have been brought into closer relationship with one another.

The General Council of 1888 accepted an invitation from the Presbyterian Church in Canada, to hold its meeting of 1892 in the city of Toronto. Preparations for this meeting, which promises to be of very special interest, are now being made, and the Commission trust that your Church will then, as at previous Councils, be fully represented.

In name of the Executive Commission, Eastern Section,

W. G. BLAIRIE, *President.*

G. D. MATHEWS, *General Secretary.*

On hearing this report, it was agreed to receive it and express our

continued sympathy with the work carried on by the Alliance, and our satisfaction with what has been already accomplished.

6. *Appointment of Next Meeting.*—It was moved and agreed to, that the next meeting of Synod be held in Victoria Terrace Church, Edinburgh, on the Monday after the third Sabbath of May, 1891, at seven o'clock evening.

The Moderator briefly addressed the Synod, after which he offered up prayer. The last three verses of the 122nd Psalm were sung, and the Moderator thereafter closed the Synod with the Apostolic Benediction.

WILLIAM B. GARDINER, *Synod Clerk.*

## SYNODICAL COMMITTEES—1890-91.

### I. FINANCE COMMITTEE.

The Synod Treasurer, <i>Convener.</i>	Mr. Charles P. Leiper.
Mr. Hugh Howie.	Mr. James Paton.
Mr. Laurence Henderson.	Mr. S. W. M'Cracken, L.D.S.
	Mr. A. G. Anderson.

### II. "MAGAZINE" COMMITTEE.

Rev. Thos. Hobart, M.A., <i>Convener.</i>	Rev. William W. Spiers.
Rev. Robert Morton.	Mr. William Peterkin.
	Mr. Robert Robertson, <i>Treasurer.</i>

### III. DIVINITY HALL COMMITTEE.

Rev. Thos. Hobart, M.A., <i>Convener.</i>	Rev. William B. Gardiner.
Rev. Professor Aitken, M.A.	Rev. John Sturrock.
Rev. Professor Spence.	Rev. James Patrick.
Rev. John Robertson.	Rev. Alexander Stirling.
Rev. John Ritchie.	Rev. Alexander Smellie, M.A.
	Mr. Hugh Howie.

### IV. HOME MISSION AND CONGREGATIONAL WORK COMMITTEE.

Rev. Peter M'Vicar, <i>Convener.</i>	Rev. Thomas Matthew.
Rev. John Robertson.	Rev. George Anderson.
Rev. Professor Aitken, M.A.	Mr. Hugh Howie.
Rev. John Ritchie.	Mr. Robert Sproull.
Rev. Thomas Hobart, M.A.	Mr. William Gibson.
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Rev. John Sturrock.	Mr. Robert Mathieson.

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Many of these Churches are the children of the old Reform; some are descended from the Waldensian Exiles, and others from the French Huguenots and Refugees; but between all of these and the British Churches there existed, in former days, very special intimacy. If the Alliance, as it is seeking to do, shall succeed in bringing about a renewal of that intimacy, it will have rendered no small service to the cause of Christ on the Continent of Europe.

The important matters of Co-operation and Union among the agents of the Presbyterian and Reformed Churches on the Foreign Mission field, have received great attention. Movements, with such objects in view, are at present in progress, both in China and in India, and are regarded by the Alliance with the deepest sympathy. Through encouraging such movements, the Home Churches fulfil their high mission,—planting in the lands of heathendom not Mission Stations merely, but organised Churches, which in turn may engage in the planting of Churches in the regions still beyond.

The *Quarterly Register* has been issued regularly, and serves as a valuable medium for diffusing among our members information respecting the circumstances and difficulties of the various Churches of the Alliance.

The Commission do not think it needful or desirable to occupy the time of your Court by calling attention to many other modes of work in which they have been engaged. They have sought, and they believe not in vain, to promote the general interests of Christ's cause, so that Churches and brethren who hold the same Faith and Polity, have been brought into closer relationship with one another.

The General Council of 1888 accepted an invitation from the Presbyterian Church in Canada, to hold its meeting of 1892 in the city of Toronto. Preparations for this meeting, which promises to be of very special interest, are now being made, and the Commission trust that your Church will then, as at previous Councils, be fully represented.

In name of the Executive Commission, Eastern Section,

W. G. BLAIKIE, *President.*

G. D. MATHEWS, *General Secretary.*

On hearing this report, it was agreed to receive it and express our



continued sympathy with the work carried on by the Alliance, and our satisfaction with what has been already accomplished.

6. *Appointment of Next Meeting.*—It was moved and agreed to, that the next meeting of Synod be held in Victoria Terrace Church, Edinburgh, on the Monday after the third Sabbath of May, 1891, at seven o'clock evening.

The Moderator briefly addressed the Synod, after which he offered up prayer. The last three verses of the 122nd Psalm were sung, and the Moderator thereafter closed the Synod with the Apostolic Benediction.

WILLIAM B. GARDINER, *Synod Clerk.*

## SYNODICAL COMMITTEES—1890-91.

### I. FINANCE COMMITTEE.

The Synod Treasurer, <i>Convener.</i>	Mr. Charles P. Leiper.
Mr. Hugh Howie.	Mr. James Paton.
Mr. Laurence Henderson.	Mr. S. W. M'Cracken, L.D.S.
	Mr. A. G. Anderson.

### II. "MAGAZINE" COMMITTEE.

Rev. Thos. Hobart, M.A., <i>Convener.</i>	Rev. William W. Spiers.
Rev. Robert Morton.	Mr. William Peterkin.
	Mr. Robert Robertson, <i>Treasurer.</i>

### III. DIVINITY HALL COMMITTEE.

Rev. Thos. Hobart, M.A., <i>Convener.</i>	Rev. William B. Gardiner.
Rev. Professor Aitken, M.A.	Rev. John Sturrock.
Rev. Professor Spence.	Rev. James Patrick.
Rev. John Robertson.	Rev. Alexander Stirling.
Rev. John Ritchie.	Rev. Alexander Smellie, M.A.
	Mr. Hugh Howie.

### IV. HOME MISSION AND CONGREGATIONAL WORK COMMITTEE.

Rev. Peter M'Vicar, <i>Convener.</i>	Rev. Thomas Matthew.
Rev. John Robertson.	Rev. George Anderson.
Rev. Professor Aitken, M.A.	Mr. Hugh Howie.
Rev. John Ritchie.	Mr. Robert Sproull.
Rev. Thomas Hobart, M.A.	Mr. William Gibson.
Rev. William B. Gardiner.	Mr. John Taylor.
Rev. John Sturrock.	Mr. Robert Mathieson.

Mr. Anderson a salary at the rate of £50 *per annum*, and, if possible, provide a sufficient amount for a house rent.

5. *Report of Presbyterian Alliance.*—The Clerk laid on the table and read the following Report submitted by the Eastern Section of the Executive Commission of the Alliance of the Reformed Churches:—

The Executive Commission, Eastern Section, have great pleasure in informing the Synod that, during the last year, the work entrusted to them has been attended to with diligence.

As the result of much personal visitation and correspondence, many of the Continental Churches have been led to a more correct conception of the nature and objects of the Alliance than they previously possessed. This has led to the expression in many quarters of a strong desire to come into as close connection with us as in their circumstances is possible.

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The Commission do not think it needful or desirable to occupy the time of your Court by calling attention to many other modes of work in which they have been engaged. They have sought, and they believe not in vain, to promote the general interests of Christ's cause, so that Churches and brethren who hold the same Faith and Polity, have been brought into closer relationship with one another.

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In name of the Executive Commission, Eastern Section,

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WILLIAM B. GARDINER, *Synod Clerk.*

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Rev. Professor Aitken, M.A.	Mr. Hugh Howie.
Rev. John Ritchie.	Mr. Robert Sproull.
Rev. Thomas Hobart, M.A.	Mr. William Gibson.
Rev. William B. Gardiner.	Mr. John Taylor.
Rev. John Sturrock.	Mr. Robert Mathieson.

## SYNODICAL COMMITTEES.

## V. FOREIGN MISSION COMMITTEE.

Rev. Wm. B. Gardiner, <i>Convener</i> .	Rev. Robert Morton.
Rev. John Robertson.	Rev. Thomas Matthew.
Rev. Professor Aitken, M.A.	Rev. Alexander Smellie, M.A.
Rev. John Ritchie.	Mr. Hugh Howie.
Rev. Thomas Hobart, M.A.	Mr. A. G. Anderson.
Rev. John M'Kay.	Mr. William Lyon.
Rev. John Sturrock.	Mr. Robert Thomson.
Rev. Alexander Stirling.	Mr. James H. Galloway.

## VI. MUTUAL ASSISTANCE FUND COMMITTEE.

Mr. A. G. Anderson, <i>Convener</i> .	Mr. Laurence Henderson.
Mr. William Gibson.	Mr. Charles P. Leiper.
Mr. James Lindsay.	Mr. James Paton.
Mr. Hugh Howie.	Mr. S. W. M'Cracken, L.D.S.

The Synod Treasurer.

## VII. TEMPERANCE COMMITTEE.

Rev. Alex. Smellie, M.A., <i>Convener</i> .	Rev. Professor Spence.
Rev. Thomas Hobart, M.A.	Rev. Robert Morton.
Rev. John M'Kay.	Rev. William W. Spiers.
Rev. James Patrick.	Rev. Ebenezer Ritchie, Paisley.
Rev. Alexander J. Yuill.	Mr. William Lyon.

## VIII. PUBLIC QUESTIONS COMMITTEE.

Rev. Thos. Matthew, <i>Convener</i> .	Rev. Thos. Hobart, M.A.
Rev. Professor Aitken, M.A.	Rev. John Sturrock.
Rev. Ebenezer Ritchie, Aberdeen.	Rev. Professor Spence.
Rev. George Anderson, Coupar-Angus.	

## IX. PULPIT SUPPLY COMMITTEE.

Rev. Wm. B. Gardiner, <i>Convener</i> .	Rev. Peter M'Vicar.
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## X. MINISTERS' WIDOWS' AND ORPHANS' FUND COMMITTEE.

The Moderator of Synod, <i>Convener</i> .	Rev. Thomas Hobart, M.A.
Rev. John Robertson.	Rev. Charles S. Findlay.
Rev. Professor Aitken, M.A.	The Synod Clerk.

## XI. PSALMODY COMMITTEE.

Mr. Robert Howie,	} <i>Joint</i> } <i>Conveners</i>	Mr. Robert B. Parlane.
Rev. Ebenezer Ritchie,		Mr. James Lindsay.
Rev. Wm. B. Gardiner.		Mr. Thomas Robertson.
Rev. Peter M'Vicar.		Mr. Robert J. Wood.
Rev. Alex. Smellie, M.A.		Mr. Andrew Lawrie.

## XII. SELECTION COMMITTEE.

Rev. James Patrick, <i>Convener</i> .	Rev. John Sturrock.
Rev. William B. Gardiner.	Rev. Alex. Smellie, M.A.

## XIII. BUSINESS COMMITTEE.

The Synod Clerk, <i>Convener</i> .	Rev. Thomas Hobart, M.A.
	Rev. Thomas Matthew.

ORIGINAL SECESSION SYNOD  
TREASURER'S ACCOUNTS.

1889-90.

SYNOD'S BUSINESS AND HALL FUND.

April 30, 1889.		April 30, 1890.	
To Collections from Congregations:—		By Balance from Previous Year	£234 12 3 $\frac{1}{2}$
Aberdeen .. .. .	£1 0 0	April 30, 1890.	
Arbroath .. .. .	1 15 0	By Theological Hall:—	
Auchinleck .. .. .	0 8 0	Salary of Professor	
Ayr .. .. .	2 15 1 $\frac{1}{2}$	Spence .. .. .	£25 0 0
Birsay .. .. .	2 0 0	Salary of Prof. Aitken	15 0 0
Carlisle .. .. .	11 11 0	Supply of Auchinleck	
Carnoustie .. .. .	0 15 6	Pulpit .. .. .	5 10 0
Coupar-Angus .. .. .	1 4 0	Supply of Mains Street	
Darvel .. .. .	1 0 0	Pulpit .. .. .	14 12 6
Dromore .. .. .	0 15 0	Travelling Charges—	
Dundee .. .. .	2 3 0	Prof. Spence .. .. .	2 13 6
Edinburgh .. .. .	26 10 5	Hall Officer's Fee .. .. .	1 10 0
Glasgow, Mains St.	14 12 9	Fire Insurance, Hall	
" Laurieston .. .. .	0 13 3	Library .. .. .	0 7 6
" Bridgeton .. .. .	1 1 9 $\frac{1}{2}$	<hr/>	<hr/>
Kilwinning .. .. .	2 4 4		64 13 6
Kirkcaldy .. .. .	1 0 0	By Official Expenses:—	
Kirkintilloch .. .. .	2 10 0	Synod Clerk's Salary, £10	0 0
Kirriemuir .. .. .	0 13 4	Synod Treasurer's	
Middlem .. .. .	1 10 3	Salary .. .. .	20 0 0
Olrig .. .. .	0 10 0	Synod Officer's Fee	1 10 0
Paisley .. .. .	1 10 0	Synod Treasurer's Out-	
Perth .. .. .	2 0 0	lay for Postages,	
Pollokshaws .. .. .	3 18 10	Cheques, and Sta-	
Shottsburn .. .. .	2 0 0	tionary .. .. .	1 3 0
Stranraer .. .. .	4 4 9	Synod Clerk's Outlay	
Thurso .. .. .	1 9 9	for Postages and	
<hr/>	<hr/>	Incidental Charges	0 17 9
	£91 16 1	Committee of Supplies	
To Donations:—		for Postages and	
Friends, Carlisle, per		Telegrams .. .. .	1 5 3
Rev. Thos. Hobart	£7 10 0	<hr/>	<hr/>
Rev. Mr. Paterson, per			34 16 0
Rev. Prof. Aitken .. .. .	3 0 0	By Printing:—	
Mrs. Stevenson Smith,		Reports of Committees	
Edinburgh .. .. .	1 0 0	for Synod .. .. .	£14 11 0
Mrs. Bruce, Easter		Synodical Notices on	
Langlee, Galashiels,		Cover of Magazine	5 0 0
per Rev. J. Sturrock	1 0 0	Portion of July Num-	
<hr/>	<hr/>	ber of Magazine .. .. .	3 11 2
	12 10 0	Statement of Congre-	
To Contribution of Reformed		gational Income and	
Presbyterian Synod for Divinity		Expenditure for Sy-	
Hall .. .. .	15 15 0	nod .. .. .	0 18 6
To Collection at Synod		<hr/>	<hr/>
Sermon .. .. .	£1 2 1		24 0 8
To Sale of 42 Copies		By Travelling Charges:—	
Testimony .. .. .	1 11 6	Deputies to Irish	
To Sale of 14 Copies		Synod .. .. .	£1 15 6
Rules of Procedure .. .. .	0 4 8	Ministers attending	
<hr/>	<hr/>	Union Committee	2 14 9
	2 18 3	Ministers attending	
To Interest on £100,		various Committees	3 7 6
for behoof of Edin-		<hr/>	<hr/>
burgh Minister	£3 18 0		7 17 9
To Interest on Amount		By Supply to Editor's Pulpit .. .. .	6 1 0
Invested .. .. .	3 19 4	By Fee to Church Officer for at-	
<hr/>	<hr/>	tendance at Committee Meetings	2 2 0
	7 11 4	By Presbyterian Alliance—Execu-	
To Balance to next Year's Account	257 10 11 $\frac{1}{2}$	tive Commission .. .. .	2 0 0
<hr/>	<hr/>	By Copying Press for Synod Clerk	0 14 3
	£388 1 7 $\frac{1}{2}$	By Edinburgh Minister—Interest	
		on £100 .. .. .	3 13 0
		By Interest on money operated on	
		belonging to other funds .. .. .	7 11 2
		<hr/>	<hr/>
			£368 1 7 $\frac{1}{2}$
Income .. £130 10 8		Expenditure .. £153 9 4	

## HOME MISSION FUND.

April 30, 1889.	April 30, 1890.
To Balance of Account .. .. £171 17 10½	By Salaries—
April 30, 1890.	Rev. John M'Kay, Bridgeton .. .. £80 0 0
To Collections from Congregations—	Rev. A. J. Yull, Laurieston .. .. 50 0 0
Aberdeen .. .. £1 0 0	Rev. James Patrick, Carnoustie .. .. 50 0 0
Arbroath .. .. 1 10 0	Rev. Geo. Anderson, Kirkcaldy, Hill St May .. .. 23 6 8
Auchinleck .. .. 0 6 0	Mr. John Laird, Kil- marnock .. .. 52 10 0
Birsay .. .. 2 0 0	Rev. David Finlayson, Kirkriem'r, 5 months 12 10 0
Carlisle .. .. 18 9 2	£258 6 8
Carnoustie .. .. 1 15 3	By Grants for Tracts—
Coupar-Angus .. .. 1 0 0	Bridgeton Congregation £1 0 0
Darvel .. .. 1 0 0	Carnoustie .. .. 1 0 0
Dromore .. .. 0 15 0	Kilmarnock .. .. 1 0 0
Dundee .. .. 2 2 2	Kirkintilloch .. .. 1 0 0
Edinburgh .. .. 25 11 11	Laurieston .. .. 1 0 0
Glasgow, Mains Street 16 8 8	5 0 0
„ Laurieston .. 1 3 0	By Rent of Mission Room, Kirkriemuir .. .. 3 15 0
„ Bridgeton .. 0 19 3	By Grant to Ayr Mission .. 20 0 0
Kilmarnock .. .. 3 1 6	By Travelling Charges—
Kilwinning .. .. 2 9 1½	Rev. P. M'Vicar at- tending Committees for two years .. £2 3 9
Kirkcaldy .. .. 2 2 0	By Outlay for post- ages by Rev. P. M'Vicar for two years .. .. 0 9 2
Kirkintilloch .. .. 6 12 5	By Printing Schedules for Congregational Work .. .. 0 5 6
Kirkriemuir .. .. 0 16 0	2 18 5
Midlem .. .. 1 10 0	By Balance to next year's Ac- count .. .. 58 0 10
Olrig .. .. 0 10 0	
Palsley .. .. 3 18 0	
Perth .. .. 2 2 8	
Pollokshaws .. .. 5 10 8	
Shottsburn .. .. 5 0 0	
Stranraer .. .. 4 13 0	
Thurso .. .. 0 14 0	
112 19 4½	
To Legacy of Miss Murray, Glasgow—	
Residue of Estate .. .. 42 3 9	
To Contributions—	
Arbroath—Sabbath School .. .. £1 4 7	
Dundee—Rev. P. M'Vicar's Bible Class .. .. 0 13 0	
Dundee—Sabbath School 1 12 0	
Glasgow, Laurieston—Rev. A. J. Yull's Bible Class 0 11 0	
Glasgow, Mains street— Sabbath Morning Fel- lowship Association 0 7 6	
Thurso—Sabbath School 0 10 0	
4 18 1	
To Donations—	
Friends, Carlisle, per Rev. T. Hobart .. £7 10 0	
A Friend, Queensland, per Mr. Jack .. .. 2 10 0	
Jas. H. Galloway, Esq., Lochee .. .. 1 0 0	
Mrs. Stevenson Smith, Edinburgh .. .. 1 0 0	
A Friend, Dundee .. 1 0 0	
Mr. James T. Garland, Kilwinning .. .. 0 5 0	
13 5 0	
To Interest—	
On amount Invested £1 17 4	
On Bank Account 0 19 6	
2 16 10	
Income . £176 3 0½	£348 0 11
	Expenditure .. £290 0 1
	£348 0 11

April 30, 1880.	To Balance from Previous Year .. .. .	£28 7 6½	Brought forward .. .. .	£303 18 0
April 30, 1880.	To Collections from Congregations—		To Interest—	
	Aberdeen .. .. .	£10 5 8	On Amount Invested .. .. .	£8 0 4
	Arbroath .. .. .	1 14 0	On Bank Account .. .. .	1 5 0
	Auchinleck .. .. .	5 0 0		
	Ayr .. .. .	20 2 7½	To Balance to next Year's Account .. .. .	16 11 8
	Birney .. .. .	25 0 0		
	Carlnke .. .. .	17 12 0	Income .. £286 10 9½	£329 10 0
	Carnoustie .. .. .	0 16 8		
	Coupar-Angus .. .. .	5 15 0		
	Darvel .. .. .	3 10 0		
	Dromore .. .. .	5 0 0		
	Dundee .. .. .	3 0 0		
	Edinburgh .. .. .	37 17 3		
	Do., Main Street .. .. .	38 1 5		
	Do., Laurieston .. .. .	0 12 0		
	Do., Bridgeton .. .. .	1 2 7		
	Kilwinning .. .. .	3 2 2		
	Kirkcaldy .. .. .	1 0 0		
	Kirkintilloch .. .. .	5 0 0		
	Kirriemuir .. .. .	0 18 0		
	Midlem .. .. .	5 0 0		
	Olrig .. .. .	5 0 0		
	Palaley .. .. .	4 18 0		
	Perth .. .. .	7 18 8		
	Pollokshaws .. .. .	4 2 0		
	Shotishburn .. .. .	5 0 0		
	Stranraer .. .. .	5 0 0		
	Thurso .. .. .	5 0 0		
		£227 8 5½		
To Contributions—	Friends in Edinburgh for Allocation among			
	Ald. Receiving Ministers attending Meeting	£15 0 0		
	of Synod in 1880 .. .. .			
	Edinburgh—Young Men's Sabbath Morning	2 0 0		
	Association .. .. .			
		£17 0 0		
To Donations—	Friends, Cadzuke, per Rev. Thomas Hobart	£10 0 0		
	James H. Galloway, Esq., Lochee .. .. .	1 0 0		
	A. Friend, Dundee .. .. .	1 0 0		
	James Lindsay, Esq., Edinburgh .. .. .	20 0 0		
	Friends, Pollokshaws .. .. .	0 12 0		
	Mrs. Shirra Gibb, Edin., p. Rev. John Sturrock	0 10 0		
		38 2 0		
		£303 13 0		

NOTE.—Amount due Minister of Toberdney Congregation, £32.

Cash on hand

By Special Grant to Ministers attending Synod, 1880—				
Rev. Charles S. Findlay, Thurso .. .. .	£2 0 0			
Rev. Robert Stewart, Olrig .. .. .	2 0 0			
Rev. Edward White, Dromore .. .. .	1 10 0			
Rev. David Mathew, Toberdney .. .. .	1 10 0			
Rev. Ebenezer Ritchie, Aberdeen .. .. .	1 10 0			
Rev. George Anderson, Coupar-Angus .. .. .	1 10 0			
Rev. Professor Spence, Auchinleck .. .. .	1 10 0			
Rev. Thomas Mathew, Kilwinning .. .. .	1 10 0			
Rev. W. W. Spiers, Darvel .. .. .	1 0 0			
Rev. John Ritchie, Shotishburn .. .. .	1 0 0			
				£15 0 0
By Ald. Receiving Congregations—				
	Supplement to Stipend.	For Manse.	Total Allowance.	
Aberdeen .. .. .	£24 0 0	—	£24 0 0	
Auchinleck .. .. .	50 0 0	—	50 0 0	
Birney .. .. .	38 0 0	—	38 0 0	
Coupar-Angus .. .. .	50 0 0	£10 0 0	60 0 0	
Dromore .. .. .	40 0 0	—	40 0 0	
Midlem (6 weeks) .. .. .	2 10 0	—	2 10 0	
Olrig .. .. .	44 0 0	10 0 0	54 0 0	
Shotishburn .. .. .	14 0 0	—	14 0 0	
Thurso .. .. .	34 0 0	—	34 0 0	

FOREIGN MISSION FUND.

April 30, 1890.			
<b>To Collections from Congregations:—</b>		<b>To Contributions—Continued</b>	
		Brought forward, £4 12 1 £271 9 4½	
Aberdeen ..	£5 18 3	Glasgow—	
Arbroath ..	2 4 0	Mains Street—	
Auchinleck ..	0 6 6	Mission Sabbath School	1 6 1½
Ayr ..	31 10 10	Sabbath Morning	
Birsay ..	3 0 0	Fellowship As-	
Carlisle ..	28 18 3	sociation ..	0 7
Carnoustie ..	1 16 6	Miss Coghill's In-	
Coupar-Angus ..	1 5 0	fant Class ..	0 3 5
Darvel ..	2 10 3	Laurieston—	
Dromore ..	0 15 0	Rev. A. J. Yuill's	
Dundee ..	6 7 2	Bible Class ..	0 11 0
Edinburgh ..	35 6 3	Kirkintilloch—	
Glasgow—		Sabbath School ..	2 4 6
Mains Street ..	40 5 4	Collections at Prayer	
Laurieston ..	1 2 6	Meeting ..	2 14 8
Bridgeton ..	0 19 4	Kirriemuir—	
Kilwinning ..	2 11 3	Mission Sab. School	0 12 0
Kirkcaldy ..	1 8 6	Midlem—	
Kirkintilloch ..	3 0 0	Sabbath School ..	0 13 6
Kirriemuir ..	0 17 8	Perth	
Midlem ..	1 18 11	Sabbath School ..	1 5 3
Olrig ..	0 19 0	Young Men's Morn-	
Paisley ..	7 10 0	ing Meeting ..	0 14 9
Perth ..	7 6 1	Pollokshaws—	
Pollokshaws ..	5 10 8	Sabbath School ..	2 18 0
Shottsburn ..	2 19 4	Minister's 'Middle	
Stranraer ..	10 9 9	Bible Class ..	0 6 2½
Thurso ..	2 0 0	Thornliebank Vil-	
	£208 7 4	lage Sab. School	2 0 0
<b>To Contributions per</b>		Shottsburn—	
<b>Family Boxes, per</b>		Rev. John Ritchie's	
<b>Rev. A. Stirling—</b>		Bible Class ..	0 17 3
Arbroath ..	£1 17 8		21 6 3
Auchinleck ..	1 8 0	<b>To Collections at Mis-</b>	
Dundee ..	1 5 6	<b>sionary Meetings—</b>	
Kilwinning ..	3 18 3½	Arbroath (at Ordi-	
Kirkcaldy ..	2 15 7	nation) ..	£1 6 3
Kirkintilloch ..	4 16 8	Kilwinning ..	2 8 2
Mains Street, Glasgow,	4 11 7	Pollokshaws ..	1 1 0
Midlem ..	5 3 7		4 15 5
Perth ..	3 8 3½	<b>To Special Donations</b>	
Pollokshaws ..	7 1 0½	<b>for support of Village</b>	
Thurso ..	0 12 5	<b>Teacher—</b>	
Kirkintilloch 1888-89	1 0 0	John Scott, Esq., Carlisle,	
	87 19 0½	p. Rev. T. Hobart	£5 0 0
<b>To Collections from</b>		John Dick, Esq., Edin-	
<b>Congregations of the</b>		burgh ..	5 0 0
<b>Irish Synod—</b>			10 0 0
Boardmills ..	£5 5 0	<b>To Zenana Work—</b>	
Clare ..	1 10 0	Glasgow, Mains Street, per Miss	
Cootehill ..	1 7 6	Smith ..	1 10 6
Coronary ..	5 1 0	<b>To Donations—</b>	
Garmany's Grove ..	3 17 0	Friends, Carlisle, per	
Tullyvallen ..	0 5 10	Rev. Thos. Hobart	£10 0 0
Tyrone's Ditches ..	7 16 8	John Dick, Esq., Edin-	
	25 3 0	burgh ..	10 0 0
<b>To Contributions—</b>		A Friend, per Rev. C.	
<b>Arbroath—</b>		S. Findlay ..	10 0 0
Rev. A. Stirling's		A Friend, Queensland,	
Bible Class ..	£1 17 6	per Mr. Jack	5 0 0
Sabbath School ..	1 4 7	Friends, West of Scot-	
Intermediate Class ..	0 7 0	land ..	5 0 0
Dundee—		A. G. Anderson, Esq.,	
Rev. P. M'Vicar's		Ayr ..	5 0 0
Bible Class ..	0 13 0	Robert Reid, Esq.,	
Edinburgh—		Edinburgh ..	5 0 0
Young Men's Sabbath		"E." Dundee, per Mr.	
Morning Associa-		Jack ..	3 0 0
tion ..	0 10 0	A Friend, Glasgow ..	2 0 0
Carry forward, £4 12 1	£271 9 4½	Carry forward, £55 0 0	£309 1 0½





## MINISTERS' WIDOWS' AND ORPHANS' FUND.

April 30, 1889.	April 30, 1890.
To Balance from previous year .. £363 14 2½	By Balance to next Year's Account .. .. . £422 5 4½
To Tyrone's Ditches Congregational Collection .. .. 1 5 0	
To Annual Subscriptions—	
Rev. Prof. Aitken .. £1 0 0	
.. George Anderson,	
Coupar-Angus 1 0 0	
.. George Anderson,	
Kirkcaldy .. 1 0 0	
.. Chas. S. Findlay 1 0 0	
.. W. B. Gardiner 1 0 0	
.. Thomas Hobart 1 0 0	
.. George Lavery 1 0 0	
.. David Mathew 1 0 0	
.. Thomas Mathew 1 0 0	
.. Andrew Miller 1 0 0	
.. John Moody .. 1 0 0	
.. Robert Morton 1 0 0	
.. John M'Kay, .. 1 0 0	
.. Peter M'Vicar 1 0 0	
.. James Patrick 1 0 0	
.. Ebenezer Ritchie,	
Aberdeen 1 0 0	
.. Ebenezer Ritchie,	
Paisley .. 1 0 0	
.. John Ritchie .. 1 0 0	
.. John Robertson 1 0 0	
.. Professor Spence 1 0 0	
.. Wm. W. Spiers 1 0 0	
.. Alexander Stirling 1 0 0	
.. John Sturrock 1 0 0	
.. Edward White 1 0 0	
.. Alex. J. Yuill .. 1 0 0	
	25 0 0
To Interest on Amount Invested .. .. £23 10 8	
To Interest on Bank Account .. .. 8 15 6	
	32 6 2
	£422 5 4½
Income .. £58 11 2	
	No Expenditure.
	£422 5 4½

## THE SEONI MISSION SCHOOL FUND.

April 30th, 1890.	Brought forward, £73 11 5
To Collecting Cards, per Rev. A. Stirling—	Shottsburn .. .. 5 10 6
Aberdeen .. .. £2 17 5	Stranraer .. .. 12 3 6
Arbroath .. .. 3 3 10	Thurso .. .. 6 7 7
Birsay .. .. 10 0 0	
Carlisle .. .. 7 9 8	£97 13 0
Carnoustie .. .. 1 0 0	To Contributions:—
Coupar-Angus .. 1 7 0	Edinburgh—Rev. John Sturrock's Bible Classes .. .. £1 1 0
Darval .. .. 1 5 0	Pollokshaws—Minister's Junior Bible Class .. 0 6 0
Dromore .. .. 4 2 10	
Dundee .. .. 0 16 0	1 7 0
Edinburgh .. .. 13 3 6	To Realized in India:—
Glasgow—Mains St. .. 2 17 6	Government Grant £120 6 0
Kilwinning .. .. 4 4 8	School Fees .. .. 16 5 0
Kirkcaldy .. .. 1 13 6	Subscriptions .. .. 27 12 0
Kirkintilloch .. .. 8 5	Scholarship .. .. 6 0 0
Kirkmucur .. .. 2 2 10	Sundries .. .. 1 7 0
Middlem .. .. 1 13 0	171 10 0
Perth .. .. 2 1 0	To Balance to next Year's Account 267 2 6½
Pollokshaws .. .. 5 8 2	
Carry forward £73 11 5	£537 12 6½
	Income £270 10 0 .

THE SEONI MISSION SCHOOL FUND—Continued.

April 30, 1889. By Balance of Account .. .. £242 5 11 April 30, 1890. By Salaries of Teachers .. .. 239 12 6 By Scholarship .. .. 26 0 0 Scriptures .. .. 0 18 0 Stationery .. .. 2 14 8½ Books for Teachers .. .. 4 0 10½ Books for poor boys .. .. 4 1 9 Entrance Examination Fees—two poor boys 2 0 0 Repairs on Building .. 20 15 4½ Repairs on Furniture, 4 7 10½ Sundries .. .. 1 19 9½ 46 13 4½ Carry forward, £528 16 9½	Brought forward, £528 16 9½ By General Expenditure— Printing Collecting Cards .. .. 20 17 6 Printing List of Col- lectors .. .. 0 11 3 Printing 700 Collecting Cards .. .. 1 7 0 2 15 9 By Interest on money operated on belonging to other Funds .. 6 0 0 £587 12 6½ Expenditure .. £296 6 7½
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FOREIGN MISSION ORPHANAGE FUND.

April 30, 1889. To Balance of Account .. .. £322 11 0 April 30, 1890. To Donations for support of Orphans— Mrs. Rattie, Aberdeen £5 0 0 Mrs. Downie, Partick, 5 0 0 Mrs. Jas. Scott, Glas- gow, .. .. 5 0 0 Miss Morland, Stran- rser .. .. 5 0 0 Mrs. Stevenson Smith, Edinburgh .. 5 0 0 Mrs. Finlayson, Arbroath 5 0 0 Trustees of the late Misses Miller, Carluke 5 0 0 Ladies in Ayr Congre- gation .. .. 5 0 0 Thomas Curr, Esq., Kirkintilloch .. 5 0 0 A. Friend, Fifeshire, .. 5 0 0 Robt. Thomson, Esq., Edinburgh, .. 5 0 0 Dr. Wm. F. Blakely, Kirkintilloch .. 5 0 0 60 0 0 To Donation— A. Friend, Queensland, per Mr. Jack .. .. 2 10 0 To Contributions— Carluke—Young Men's Christian Association and Bible Class .. £3 13 1 Perth—Rev. Robert Morton's Bible Class 1 0 0 Mrs. Morton's Bible Class .. .. 0 18 10 Pollokshaws—Rev. W. B. Gardiner's Senior Bible Class .. .. 0 10 0 5 16 11 To Irish Secession Congregations— Collecting Cards, Mul- labrack and Emyvale £3 0 0 Tyrone's Ditches .. 3 8 4 6 8 4 To Collected by Mrs. Gouinlock, Edinburgh .. .. 4 0 0 To Edinburgh Congregational Collection (Miss Young's Con- tribution) .. .. 1 0 0 To Realized in India— Subscriptions from Patrons of Orphans .. .. 3 3 1 To Interest on Bank Account .. 7 16 2 £413 5 6 Income .. £90 14 6	April 30, 1890. By Orphanage Expenditure— Food for Inmates £51 12 11½ Clothing for Orphans 13 2 0½ Fees and Books, .. 6 1 3½ Bedding .. .. 2 13 9½ Matron's and Ser- vant's Wages .. 45 18 0 Fire and Light .. 5 14 7½ Repairs .. .. 15 1 7½ Sundries .. .. 6 2 0 £146 6 3½ By Woodcuts of Orphans for Magazine .. .. 1 4 0 By Carriage of Parcels to Liver- pool and Arbroath .. .. 0 6 2 By 50 Collecting Cards .. .. 0 5 0 By Balance to next year's Account 265 4 0½
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Expenditure .. £148 1 5½ £413 5 6

## AGED AND INFIRM MINISTERS' FUND.

April 30, 1889.		Brought forward	£37 9 0½	£302 10 4
To Balance from previous year ..	£302 10 4	Pollockhawa ..	3 17 10	
April 30, 1890.		Shottaburn ..	1 5 0	
To Collections from Congregations—		Stranraer ..	3 18 0	
Aberdeen ..	£1 0 0	Thurso ..	1 1 9	47 11 7½
Auchinleck ..	0 7 0	To Interest on Amount Invested ..	£31 1 2	
Birsay ..	1 0 0	Do. on Bank Account	4 5 4	35 6 6
Carlisle ..	2 11 0			£385 8 5½
Carnoustie ..	0 14 4	Income ..	£82 18 1½	
Coupar-Angus ..	1 0 0			
Darvel ..	1 0 0			
Dromore ..	0 15 0			
Dundee ..	1 0 0			
Edinburgh ..	14 18 7			
Glasgow, Mains St.	4 0 4			
Do. Laurieston	0 11 0			
Do. Bridgeton	0 12 11			
Kilwinning ..	1 13 10½			
Kirkcaldy ..	0 10 0			
Kirkintilloch ..	2 0 0			
Midlem ..	6 15 0			
Orlg ..	0 10 0			
Palaley ..	1 10 0			
Perth ..	1 0 0			
Carry forward	£37 9 0½	Expenditure ..	£35 0 0	£385 8 5½
	£302 10 4			

## STUDENTS' AND BURSARY FUND.

April 30, 1889.		April 30, 1890.	
To Balance from previous year ..	£72 6 5½	By Mr. James Patrick, M.A., B.Sc., Carnoustie, "Dick" Bursary .. .. .	£8 0 0
April 30, 1890.		By Mr. James G. Anderson, Kirkcaldy (2nd Bursary) ..	7 0 0
To Interest—On		By Outlay at Bursary Competition and Travelling Charges ..	1 7 0
Amount Invested	£7 16 0	By Balance to next Year's Acc.	64 5 11½
Do. on Bank Account	0 10 6		
	8 6 6		
	£80 12 11½		£80 12 11½
Income ..	£8 6 6	Expenditure ..	£16 7 0

STATE OF THE FUNDS AT THE CLOSE OF FINANCIAL YEAR,  
30th APRIL, 1890.

1. Synod's Business and Hall Fund—		Brought forward, £2076 7 7½	
Invested	£210 0 0	8. Students' and Bursary Fund—	
2. Home Mission Fund—		Invested ..	£200 0 0
Invested ..	£50 0 0	Cash on hand	64 5 11½
Cash on hand	58 0 10		264 5 11½
	108 0 10	9. Ministers' Widows' and Orphans' Fund—	
3. Mutual Assistance Fund—		Invested ..	£270 0 0
Invested ..	£206 1 11	Cash on hand	422 5 4½
Cash on hand	297 18 4		1092 5 4½
	504 0 3		£3432 18 11½
4. Aged and Infirm Ministers' Fund—		Investments ..	£2240 0 0
Invested ..	£853 18 1	Balance in Clydesdale Bank ..	845 11 7
Cash on hand	360 8 5½	Cash in advance to Seon:	
	1204 6 6½	Mission ..	89 7 8
5, 6, 7. Foreign Mission, Orphanage, and Seon School Funds—		Synod's Business and Hall Fund, Debit Balance— ..	257 10 11½
Invested	50 0 0	Foreign Mission, Orphanage, and Seon School Funds, Debit Balance— .. .. .	500 8 9
Carry forward, £2076 7 7½			£3432 18 11½

INVESTMENTS.

Under Debenture Bonds of Clyde Navigation Trustees and City Improvement Trust.  
Interest at 3½ or 3¼ per cent.

1. Synod's Business and Hall Fund—			
Donation of Miss Dick .. .. .	£30 0 0		
Legacy of Miss Dick .. .. .	120 0 0		
Sale of Colmoneil Property .. .. .	00 0 0		
		£210 0 0	
2. Home Mission Fund—			
Donation of Miss Dick .. .. .	£30 0 0		
Legacy of Miss Dick .. .. .	20 0 0		
		50 0 0	
3. Mutual Assistance Fund—			
Legacy of Mr. John Gourlay .. .. .	£156 1 11		
Donation of Miss Dick .. .. .	30 0 0		
Legacy of Miss Dick .. .. .	20 0 0		
		206 1 11	
4. Aged and Infirm Ministers' Fund—			
Surplus .. .. .	£686 18 1		
Donation of Miss Dick .. .. .	30 0 0		
Legacy of Miss Dick .. .. .	20 0 0		
Legacy of Miss Eliz. Ross .. .. .	97 0 0		
Legacy of Mr. T. L. Craigie .. .. .	20 0 0		
		853 18 1	
5. Foreign Mission Fund—			
Donation of Miss Dick .. .. .	£30 0 0		
Legacy of Miss Dick .. .. .	20 0 0		
		50 0 0	
6. Students' and Bursary Fund—			
Donation of Miss Dick .. .. .	£100 0 0		
Donation of John Dick, Esq. .. .. .	100 0 0		
		200 0 0	
Ministers Widows' and Orphans' Fund—			
Surplus .. .. .	£470 0 0		
Donation of Miss Dick .. .. .	100 0 0		
Donation of John Dick, Esq. .. .. .	100 0 0		
		670 0 0	
		£2240 0 0	
Invested in Mission House Property, India ..		£800.	

COMPARATIVE ABSTRACT OF RECEIPTS,  
FOR YEARS 1888-89 AND 1889-90.

	1888-89.	1889-90.	Increase.	Decrease.
Synod's Business and Hall Fund ..	£128 7 8½	£130 10 8	£2 2 11½	—
Home Mission Fund .. .. .	196 12 4	176 3 0½	—	£20 9 3½
Mutual Assistance Fund .. .. .	302 5 10½	286 10 9½	—	15 15 1
Ministers' Widows' & Orphans' Fund	58 2 0	58 11 2	5 9 2	—
†Students' and Bursary Fund .. .. .	54 7 11½	8 6 6	—	46 1 5½
Foreign Mission Fund .. .. .	519 9 4	617 14 4½	98 5 0½	—
Foreign Mission Orphanage Fund	99 9 5	90 14 6	—	8 14 11
Second Mission School Fund .. .. .	238 1 0	270 10 0	32 9 0	—
*Aged and Infirm Ministers' Fund	39 5 0	82 18 1½	43 13 1½	—
	£1631 0 7½	£1721 19 2	£181 19 3½	£91 0 9
			91 0 9	
			Net Increase,	£90 18 6½

AUDITORS' CERTIFICATE.—We have examined the various Accounts in the Books of the Synod Treasurer, for the year ending 30th April, 1890, with their relative vouchers, and find them correct, the Receipts and Balances being as stated in the foregoing Abstracts.

(Signed) LAURENCE HENDERSON,  
S. W. M'CRACKEN,  
JAMES PATON.

SHAWLANDS, GLASGOW, 8th May, 1890.



## REPORT OF FINANCE COMMITTEE.

*May, 1890.*

THE Committee charged with the management of the financial affairs of the Synod have pleasure in reporting that the receipts from all sources for the different Schemes of the Synod have amounted to £1,721 19s. 2d., as against £1,631 0s. 7½d. in the year preceding, showing an increase of £90 18s. 6½d. Such an advance must prove very gratifying to the members of Synod, and is fitted to call forth renewed expressions of thankfulness to the great Head of the Church for disposing the people to respond to the numerous calls made upon their Christian liberality in such a hearty and generous manner. At the same time it is only right to point out that the increased revenue has been derived mainly from donations of a special kind remitted to the Treasurer in answer to a special appeal made on behalf of some of the Funds, and it cannot but be regretted that the receipts from Congregational Collections and Contributions have fallen short of those received during the previous year. This is not as it ought to be; for a healthy state of Church finances can only be attained when the people generally contribute of their substance with large-hearted and full-handed generosity, and when they all remember the strong claims which the Lord of the Vineyard has upon them and all that they possess. "The silver is mine, and the gold is mine, saith the Lord of Hosts."

The only Legacy received during the year is that remitted by the agents on Miss Murray's estate. The trustees of the deceased lady found, after paying all the legacies named in her last will and testament, that a considerable sum of money was at their disposal, and they resolved to divide it among all the legatees in sums proportionate to the amount that had been bequeathed to them. Accordingly, the sum of £84 7s. 6d. fell to the Synod for Missionary purposes. Agreeably to the desire of Professor Aitken, who had the right to apportion this amount as he considered most advisable, the legacy has been equally divided between the Home and Foreign Mission Funds.

In the month of November last, it was intimated to the Synod Clerk by Messrs. Hart & Abercrombie, writers, Paisley, that the late Mr. Robert Robertson, sometime Inspector of Poor of the Abbey Parish of Paisley, and a member of our congregation there, had bequeathed "one-fourth share of the free residue of his estate to the United Original Secession Church for behoof of their Foreign Missions." It is believed that this legacy will amount to about £400, but it has not yet been received. Still, the prospect of soon obtaining this handsome legacy cannot fail to dispel any fears that may arise regarding the removal of the heavy balance standing against the Foreign Mission Fund, and will greatly help to get over the difficulty presently facing us in connection with the work of the Synod in the foreign field.

Your Committee regret much their inability to invest meanwhile any additional sum standing at the credit of the Ministers' Widows' and Orphans' Fund, or the Aged and Infirm Ministers' Fund; but whenever they are in a position to withdraw from the working account of the Synod any sums due to these Funds, they will make such an investment as will yield the highest obtainable interest combined with safety.

The Income for the past year has been derived from the following sources:—

I. Church-door Collections, Congregational Subscriptions, and Children's Collecting Cards and Family Mission Boxes, .. .. .	£830 17 5
II. Contributions from Associations and Special Contributions, . . . . .	81 3 3
III. Donations, . . . . .	194 0 6

2 x

IV. Legacies, ... ..	£84 7 6
V. Interest, ... ..	105 6 2
VI. Realised in India, ... ..	366 11 10
VII. Secession Synod of Ireland, ... ..	32 16 4
VIII. Widows' Fund—Members' Premiums, ... ..	25 0 0
IX. Proceeds of Sales—Testimonies and Rules of Procedure, ... ..	1 16 2
<b>Making the Total Income, ... ..</b>	<b>£1,721 19 2</b>

The Expenditure for the past year in connection with the different Funds has been as undernoted :—

I. The Synod's Business and Hall Fund, ... ..	£153 9 4
II. The Home Mission Fund, ... ..	290 0 1
III. The Mutual Assistance Fund, .. ..	15 0 0
IV. The Foreign Mission Fund, .. ..	664 1 10 <sup>1</sup> / <sub>2</sub>
V. The Foreign Mission Orphanage Fund, ... ..	148 1 5 <sup>1</sup> / <sub>2</sub>
VI. The Seoni Mission School Fund, ... ..	295 6 7 <sup>1</sup> / <sub>2</sub>
VII. The Aged and Infirm Ministers' Fund, ... ..	35 0 0
VIII. The Students' and Bursary Fund, ... ..	16 7 0
<b>Making the Year's Expenditure, ... ..</b>	<b>£1,617 6 5</b>

To this amount falls to be added the dividend payable at the meeting of Synod from the Mutual Assistance Fund, and which, properly speaking, forms part of the expenditure for the current year.

Reverting to the different Funds, your Committee will, according to custom, give details regarding the sources from which the revenue has been received, and the manner in which the amount placed at their disposal has been expended. And they would notice

**I. THE SYNOD'S BUSINESS AND HALL FUND.**—The year's receipts, amounting to £176 3s. 0<sup>1</sup>/<sub>2</sub>d., have been derived chiefly from Church-door Collections, which have reached £91 16s. 1d., against £94 10s. 0d. in the previous year. The Donations have amounted to £12 10s. 0d. The Collection at the opening of last Synod and Sales of Testimonies, &c., yielded £2 8s. 3d.; while the sum of £7 11s. 3d. has been gained from Interest on money invested. A special Contribution of Fifteen Guineas was received from the Reformed Presbyterian Synod, as an acknowledgment of their indebtedness to our Professors for the Theological Training of their Students.

The expenditure for the year has been about £25 in excess of the income, and may be thus classified—Theological Hall, £64 13s. 6d. Official Expenses, £34 16s. 0d. Printing Account, £24 0s. 8d. Travelling Charges of Deputies to Irish Synod and Ministers attending Committees, £7 17s. 9d. Supply to Editor's Pulpit, £8 1s. 0d. Interest repaid to Minister of Edinburgh Congregation, £3 13s. 0d. Incidental Charges, £4 16s. 3d. Interest payable to other funds, £7 11s. 2d. The debit balance standing against this fund now amounts to £257 10s. 11<sup>1</sup>/<sub>2</sub>d., and your Committee submit that an extra effort should be made by an additional Church-door Collection, or otherwise, to have this balance greatly reduced, if not removed, during the currency of the ensuing year.

**II. THE HOME MISSION FUND.**—The receipts for the year have amounted to £176 3s. 0<sup>1</sup>/<sub>2</sub>d., or £20 9s. 3<sup>1</sup>/<sub>2</sub>d. less than during the year preceding. This amount has been obtained as follows :—Church-door Collections, £112 19s. 4<sup>1</sup>/<sub>2</sub>d.; Legacy, £42 3s. 9d.; Contributions from Associations and Classes, £4 18s. 1d.; Donations, £13 5s. 0d.; Interest, £2 16s. 10d. These figures show a diminished revenue on nearly all the ordinary sources of income, and the attention of our people should be specially called to this when the next Church-door Collection is being made.

The year's expenditure has reached £290 0s. 1d., and has been allocated thus :—Grants to Ministers and Missionaries, £278 6s. 8d.; Grants for Tracts,



£5; Rent of Mission Room, Kirriemuir, £3 15s. 0d.; Travelling Charges of Convener of Home Mission Committee for two years, and Outlay for Postages and Printing during that period, £2 18s. 5d. The Balance on hand now amounts to only £58 0s. 10d., as against £171 17s. 10½d. at the same date in the year preceding, and there is now no available capital in the investment account from which this sum can be supplemented.

III. THE MUTUAL ASSISTANCE FUND.—The receipts for the past year have reached the sum of £286 10s. 9½d., as against £302 5s. 10½d. for the year preceding. The amount derived from Collections has fallen off by fully £42, and partly accounted for by the fact that two Collections were made by some Congregations in the previous year; while the donations show an increase of about £16. The following are the sources from which the revenue has come:—Congregational Collections, £227 3s. 5½d.; Special Contributions, £17; Donations, £32 2s.; Interest, £9 5s. 4d.

The amount at the credit of this Fund at the close of the year is £297 18s. 4d. According to the request of the donors—a few friends connected with Edinburgh Congregation—the sum of £15 was allocated among such of the aid-receiving Ministers as attended the last meeting of Synod, and designed to supplement the amount distributed by the Synod out of this Fund for stipend and house-rent.

IV. THE FOREIGN MISSION FUND.—The year's receipts have amounted to the sum of £617 14s. 4½d. as against the sum of £519 9s. 4d., or an increase of fully £98. The sources from whence this amount has been obtained are the following:—Church-door Collections, £208 7s. 4d.; Contributions per Family Mission Boxes, £37 19s. 0½d.; Collections from seven Congregations connected with the Irish Synod, £25 3s. 0d.; Contributions from Associations, £21 6s. 3d.; Collections at Missionary Meetings, £4 15s. 5d.; Special Donations for support of Village Teacher, £10.; Contribution for Zenana Work, £1 10s. 0d.; Donations, £72 13s. 6d.; Legacy, £42 3s. 9d.; Realised in India, £61 0s. 2½d.; Exchange on Remittances to India, £130 18s. 6½d.; Interest on amount invested, £1 17s. 4.

It is gratifying to your Committee to observe that all the ordinary sources from which support comes to this Fund, show an increase—the Collections being increased by £10, the Donations by upwards of £25; while the amount realised for Exchange on money transmitted to India is more than double what it was in the previous year.

The expenditure for the year has been £664 1s. 10½d., as against £769 11s. 5d. for the preceding year, being a decrease of £105 9s. 7d. The ordinary expenditure amounts to £486 14s. 7½d., and may be thus described:—Salaries of Agents, £217; Zenana Agent and outlay in maintaining the Girls' School, £39 18s. 11½d. General expenditure in India, £177 7s. 4½d. Official Expenses at home, including Travelling Charges of Ministers and Deputies attending Committee and Missionary Meetings, £15 16s. 9d.; Printing Account, £1 13s. 3d.; Life Assurance Premiums of Messrs. Finlayson and Blakely, £18 17s. 4d.; Interest payable to other Funds, £16 1s. 0d.

The extraordinary expenditure for the year has amounted to £177 7s. 3d., and is thus made up:—Passage Money and Travelling Charges for Rev. David Finlayson, £46 14s. 7d.; Outfit for Mr. Finlayson, £20; Allowance to Rev. George Anderson, £100; Life Assurance Premium for Mr. Anderson and expenses incurred in connection with Assignment of Policy, £9 8s. 6d.; Copying Press for Mr. Blakely, 14s. 2d.; Gift of John Scott, Esq., Carluke, to Village Teacher, 10s.

The balance standing against this Fund at the close of the year amounts to the large sum of £498 10s. 2½d.; but should no unforeseen emergency arise, the Committee hope to see this wiped out in the course of another year.

V. THE ORPHANAGE FUND.—The receipts for the year amount to £90 14s. 6d. as against £99 9s. 5d. in the preceding year, and comprise the following sums: Subscriptions for Support of Orphans, £60; Donation from a Friend in Queensland, £2 10s.; Contributions from Associations and others, £10 16s. 11d.; Collected by young people in connection with two Congregations of the Irish Synod, £6 8s. 4d.; Subscriptions in India from Patrons of Orphans, £3 3s. 1d.; Interest on Bank Account, £7 16s. 2d.

The expenditure for the year has amounted to £148 ls. 5½d., or about £24 in excess of the preceding year, and may be thus classified:—Food and Clothing for Children, £64 ls. 11½d.; Wages of Matron and Servants, £45 18s.; Repairs on Property, £15 ls. 7½d.; Incidental charges in connection with the Orphanage, £20 11s. 8½d.; Outlay at home, £1 15s. 2d.

VI. THE SEONI MISSION SCHOOL FUND.—The year's receipts amount to £270 10s. 0d., as against £238 ls. 0d. in the year preceding, and have been thus derived:—Children's Collecting Cards, £97 13s. 0d.; Contributions from Bible Classes, £1 7s. 0d.; Government Grant, £120 6s. 0d.; Realised in India, £51 4s. 0d.

The year's expenditure has been £295 6s. 7½d., or about £85 above the outlay during the former year, and may be thus stated:—Salaries of Teachers, £230 12s. 6d.; Repairs on Building and Furniture, £25 3s. 3½d.; Scholarship, £6; Incidental Charges, £15 15s. 1½d.; Interest on money drawn from other Funds, £6.

The debit balance with which this Fund is burdened amounts to £267 2s. 6½d., and its speedy removal would tend greatly to the successful on-carrying of the educational work in India.

VII. THE AGED AND INFIRM MINISTERS' FUND.—The receipts for the year have been £82 18s. 1½d., and have come from two sources, *First*, Congregational Collections, £47 11s. 7½d.; and *Second*, Interest, £35 6s. 6d.

The expenditure for the year has been exactly the same as last year, £35, being a grant to an afflicted minister and his family.

VIII. THE MINISTERS' WIDOWS' AND ORPHANS' FUND.—The year's receipts amount to £58 11s. 2d., or £5 9s. 2d. in excess of the income for the previous year. The sources of income are:—Annual Subscription of Members, £25; Interest, £32 6s. 2d.; Collection from the Congregation at Tyrone's Ditches £1 5s. 0d.

There has been no outlay in connection with this Fund.

IX. THE STUDENTS' AND BURSARY FUND.—The year's revenue has been only £8 6s. 6d., and comes entirely from Interest.

The expenditure for the year has been £16 7s. 0d., and consists of Bursaries, £15, and Outlay in connection with Bursary Competition, £1 7s. 0d.

The Comparative Statement of Congregational Contributions for the past and preceding years, herewith submitted, indicates a net decrease of £28 11s. 6½d., and in view of a better state of trade throughout the country this is matter of deep regret. It is believed, however, that there will be satisfactory reasons for this falling off, and that by another year the Congregations showing a diminished scale of contributions will appear again among the increasing contributors to our Funds. It is pleasant to observe that two of the Congregations which were recently favoured with pastors have made a gratifying increase in the amount of their contributions, and it is hoped that this is but an earnest of what they will be able to accomplish in time to come. Only one Congregation has, for some unexplained cause, failed to remit any collections, but this may be a mere oversight on the part of the Treasurer or Managers which may yet be rectified.

Your Committee have to report, in conclusion, that the amount presently standing at the credit of the Synod is £2,674 19s. 3d. as against £2,917 16s. 6d. at the close of the financial year ending 30th April, 1890. This amount comprises:

1. Investments in Clyde Trust and City Improvement Trust, ... ..	£2,240	0	0
2. Balance in Clydesdale Bank, ... ..	345	11	7
3. Cash in Advance to Seoni Mission, ... ..	89	7	8
	<hr/>		
	£2,674	19	3

Respectfully submitted in name of Finance Committee.

WILLIAM B. GARDINER, *Convener*.

Glasgow, 7th May, 1890.

## REPORT OF MAGAZINE COMMITTEE.

Your Committee have much pleasure in reporting, that for the year ending 31st December, 1889, the Magazine has very nearly maintained its usual circulation; and from the Treasurer's clear and comprehensive statement it will be seen that it has done more than meet all its own expenses.

Number of Copies printed during the year 1889	6400
Number disposed of . . . . .	6213
	187
Leaving on hand the small stock of . . . . .	187
Income from all sources during the year	£188 18 2
Expenditure . . . . .	156 14 4
	£32 3 10

Not only, however, has the balance in favour of the Magazine been gradually increasing, but the amounts due by subscribers at the end of each year has been rapidly decreasing.

Amount due by subscribers at 31st Dec. 1887	£85 7 0½
Do. do. 1888	57 5 9
Do. do. 1889	36 9 4

For the favourable position financially of our periodical we are indebted, under God, alike to the wise and efficient superintendence of our Editor, the able, appropriate and attractive articles of our willing Contributors, the indefatigable exertions of our general Treasurer, local distributors, and other friends. It is because *all* our officials work so cheerfully and harmoniously together, that such good financial results are produced.

By these favourable results your Committee are encouraged, with your sanction, to aim—

1st. At being able to give the Contributors a small sum, in recognition of their services. By Christ Himself it was said that the labourer is worthy of his hire. The fact that the Editor and his staff of Contributors give their articles free, speaks much for them, but it does not relieve us of the obligation under which the Divine Law brings us, to do our utmost to give them some remuneration for the work they perform. Though the sum may be small, it would be something to aim at, and show that the Divine Rule had not altogether been forgotten by us.

2nd. To do the Synod's printing free. For advertisements and the July Number, the Synod has to pay a considerable sum to the Magazine Treasurer. Were we able, as we most cheerfully would, if we could, to do the Synod's printing free, we would free the Synod Fund of a considerable burden, the Synod Treasurer of a considerable amount of anxiety, and enable the Court to plan with greater

freedom for the extension of the cause for the maintenance of which we are associated.

For the attainment of these most desirable ends, a considerable increase in our circulation is necessarily required. Were not only ministers and elders, but members to try to secure on an average four additional subscribers in each Congregation, our object would be in a good measure gained.

Now, when we remember that our Magazine is doing its utmost to maintain our good old Covenanted cause, our good old Scriptural mode of worship, and Scriptural Theology--the Theology the knowledge of which lies at the foundation of the righteousness by which a nation is exalted and the people blessed; we must feel that we have a powerful motive to seek to have our circulation increased, in order that in this way we may, in some measure, counteract the God-dishonouring, soul-ruining errors that so much abound at the present day. How needful, then, to make an effort, a strong effort, and an effort altogether in the faith, that through the Divine blessing we will succeed. The hand of the diligent maketh rich. Unto him that hath shall be given.

By order of Committee,

THOMAS HOBART, *Convener.*

GLASGOW, May, 1890.

# ORIGINAL SESSION MAGAZINE.

## TREASURER'S STATEMENT FOR THE YEAR 1889.

Dr.

GENERAL ABSTRACT.	
To Amount owing by Subscribers, at 31st December, 1888 ..	£57 5 9
" Value of Copies Issued, viz:—	
6108 Nos. at 6d. ..	£162 11 6
20 Back Nos. at 6d. ..	0 10 0
	163 1 6

CASH ACCOUNT.	
To Balance on hand, at 31st December, 1888 ..	£38 14 10
" Amount from Sales as above ..	£161 11 9
" " " 3rd Treasurer for—	
Printing on Cover ..	5 0 0
100 copies Church Reports ..	14 11 0
Proportion of cost of July No. ..	3 11 2
Printing "List of Donholders" ..	1 2 6
In Sept. No. ..	1 2 6
" " of Postages recovered ..	186 16 5
" " Bank Interest ..	1 16 5
" " Donations ..	0 14 6
" " Payments received in Advance ..	0 10 10
	2 19 9½
	£210 7 3

SPECIAL ABSTRACT.	
To Balance at Credits of "Magazine" at 31st December, 1889 ..	£107 8 0
	£290 12 9½

STATEMENT OF STOCK.	
To Number of Copies Printed—	
January ..	1100
Mar., May, July, Sept., and Nov.—1000 each ..	5300
	£107 8 0

GENERAL ABSTRACT.	
By Amount of Payments in Advance at 31st Dec., 1889 ..	£3 12 3½
" " Received for Copies sold ..	161 11 9
" " of Commission to Bookellers ..	£2 11 3½
" " Congregational and other Expenses ..	3 19 1
" Value of Returned Copies ..	2 3 6
	8 13 10½
" Amount owing by Congregations and others at 31st December 1889	36 9 4
	£210 7 3

CASH ACCOUNT.					
By Printers' Accounts, 1889—					
Jan'y. 64 pp.	Mar. 64 pp.	May 100 pp.	July 68 pp.	Sept. 64 pp.	Nov. 64 pp.
£ s. d. £ s. d. £ s. d. £ s. d. £ s. d. £ s. d.					
18 16 8	18 10 0	4 19 16	8 18 9	9 9	25 0 0
" Printing 100 Copies "Church Reports," 64 pp. and Cover ..					
" Editor's Salary ..					
" Treasurer's Outlay for—					
Stationery ..	..	..	..	..	..
Printing Circular ..	..	..	..	..	..
Postages ..	..	..	..	..	..
Cash in Bank at 31st December, 1889 ..	..	..	..	..	..
" " on Hand ..	..	..	..	..	..
					73 18 5½
					£290 12 9½

SPECIAL ABSTRACT.	
By Amount owing by Subscribers as above ..	£73 18 5½
" Amount at Credits in Bank and on Hand ..	2 19 9½
Less Payments received in Advance ..	70 18 8
	£107 8 0

STATEMENT OF STOCK.	
By Number of Copies Issued as above ..	6108
Less Returns ..	73
	0030
" Grants Copies, per Editor, Librarians, &c. ..	183
" Stock on Hand ..	187
	0400

freedom for the extension of the cause for the maintenance of which we are associated.

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By order of Committee,

THOMAS HOBART, *Convener*.

GLASGOW, May, 1890.



## REPORT OF HALL COMMITTEE.

*May, 1890.*

THE Hall was opened on the Tuesday after the first Sabbath of June, and closed on the 30th July last. According to the instructions of Synod, the Committee met with the Professors and students, both at the beginning and at the close of the session. Two students were in attendance—Mr. James Young of the fourth year, and Mr. James Patrick of the third year. The Rev. Professor Aitken opened the session with an able and interesting account of the Life and Work of Dr. M'Crie—the author of the lives of Knox and Melville. The Convener closed the Session with a Lecture on “The Signs of the Times,” for which he received the thanks of the Students and Committee.

The following are the Professors' reports :—

### HEBREW CLASS—REPORT OF PROFESSOR AITKEN.

As the two students who were in attendance at this session of the Hall could read Hebrew, they were taught together. Having thus but one class, my duties were greatly simplified, and I had much pleasure in discharging them, so far as strength permitted. After some introductory lectures we read and critically examined the prophecy of Micah. The students were exercised daily on the various grammatical and syntactical forms, while I read a short exposition of the passage under consideration. After finishing Micah, we read in the same manner three chapters in Isaiah, from the fortieth to the forty-second inclusive. I cannot speak too highly of the diligence with which the students did their work, and it is most gratifying to think that they have attained to such proficiency in the language. I did not think it necessary to have more than one formal examination, and in it each conducted himself with the highest merit.

Each student gave a discourse which was cordially sustained. It is to be hoped that the weekly exercise of preparing a skeleton sermon, with the criticism passed upon it, has been of advantage in the way of practical training.

WM. F. AITKEN.

### REPORT OF PROFESSOR SPENCE.

In the class of Systematic Theology the subjects of study during the past session were those comprised under the two heads of Natural Theology and Apologetics, or the Evidences of Christianity.

Under the former of these heads—that of Natural Theology—were discussed :  
(1) The Arguments from Nature for the Existence and Attributes of God.  
(2) The Arguments from Nature for the Immortality of the Soul and a Future Life for Man. Lectures were also delivered on the principal Anti-Theistic Systems, such as, Atheism, Agnosticism, Materialism, Pantheism, and Positivism. Under the second head, that of Apologetics or the Evidences of Christianity, were treated such subjects as : The Possibility, Probability, and Necessity of a Supernatural Revelation, the Proper Province of Reason and Faith, the Argument from Analogy, the Genuineness, Authenticity, and Integrity of the Scripture Books, the Possibility, Credibility, and Evidential Value of Miracles, the Argument from Prophecy. Our discussion of this subject was closed with a brief account of the leading Internal and Experimental Evidences for the True and Divine Origin of Christianity. The students were orally examined on the Chapters in Hodge's Outlines on Inspiration and The Rule of Faith.

In the class of Biblical Criticism and New Testament Exegesis, we read and examined critically, grammatically, and exegetically, the first three chapters of 1st. Peter. We also took up and treated, as fully as the time at our command would permit, the important subject of New Testament Introduction. In the



course of the session we went over the greater part of Dr. Marcus Doda's excellent little manual on this subject, the students being orally examined at regular intervals on the different sections of that work.

I have to speak in the highest terms of the diligence in study and the intelligent interest in the work of the Hall, manifested by both the students in attendance. Both delivered discourses, which were cordially sustained; both also acquitted themselves with great credit alike in the oral and written examinations.

JAMES SPENCE.

The following are the reports of Presbyteries which have had students under their inspection during the year:—

REPORT OF THE PERTH AND ABERDEEN PRESBYTERY, ANENT THE TRAINING OF STUDENTS, 1889-90.

DURING the past year there have been two students under the inspection of the Presbytery, viz:—

I. Mr. James Young, Perth, Student of Theology of the 4th year. He having given in all his trials for license, and all these trials having been sustained in August last, was licensed as a Probationer for the office of the Holy Ministry, in connection with the United Original Secession Church.

II. Mr. James Patrick, M.A. B.Sc., Student of Theology of the 3rd year. He has given in as portion of his subjects of Inter-sessional study examination papers on Hebrew; Isaiah, Chaps. I.-V. inclusive; and M'Crie's Life of Andrew Melville, which were cordially sustained. He has also been examined in Hebrew, Isaiah, Chap. LIII, and given in an "Exercise and Additions" on John XXI. 15-17 inclusive, which were sustained with approbation, as parts of trials for license.

By Order of the Presbytery.

ALEXANDER STIRLING, PRESBYTERY CLERK.

REPORT OF GLASGOW PRESBYTERY ANENT SUPERVISION OF STUDENTS DURING 1889-90.

UPON the 25th June, Mr. James Gibson Anderson, Student in Arts, laid on the table very satisfactory certificates from the Professors of the Latin, Greek, and Mathematical Classes, which he had attended in Glasgow University last winter. He was cordially received, and it was agreed to prescribe to him for examination Euclid, first six books, and Algebra; Luke's Gospel, Greek New Testament, 1st to 10th chaps.; Spalding's History of English Literature; and Livy, 22nd book, first fifteen sections. At a later date, and before any of these subjects were overtaken, Mr. Anderson was, by request, transferred to the Edinburgh Presbytery, within whose bounds he had gone to reside.

Submitted by

JOHN RITCHIE, PRESBYTERY CLERK.

REPORT OF EDINBURGH PRESBYTERY ANENT SUPERVISION OF STUDENTS DURING 1889-90.

SINCE the month of October, Mr. James Gibson Anderson, Student in Arts of the second year, has been under the care of this Presbytery, having been transferred about that date by the Presbytery of Glasgow. Mr. Anderson attended the Edinburgh University during the past session. He has been twice before the Presbytery, and passed satisfactory examinations on all the subjects of inter-sessional work for students of his standing, with the exception of English Literature, and he has been cordially encouraged to prosecute his studies.

By Order of Presbytery.

JOHN STURROCK, PRESBYTERY CLERK.

BURSARIES.—Two Bursaries, the Dick, £8, and one Synod Bursary, £7, were competed for last year. The History of the Kingdom of God, as given in the Bible from the death of Saul until the captivity to Babylon, was the subject on which the students were examined.

On the 15th October last two students took their seats in Mains Street Church Session-House, and had the following questions dictated to them :—

QUESTIONS ON THE KINGDOM OF GOD.

I. (1) Give a short account of the state of the Kingdom of God at the beginning of David's reign, of the position it occupied at its close, and of the wars, domestic and foreign, as well as the other measures by which this position was attained. (2) Sketch briefly the character of David : indicate the Messianic position which he occupied ; and mention any illustration which the history of his reign affords of the principles of the continued obligation of National Covenants.

II. Describe the extent of Solomon's Empire, and indicate the relations of this monarch with (1) Egypt, (2) Tyre, (3) Arabia, (4) Syria, (5) Edom. What would you infer from the various statements of the sacred narrative as to the internal condition of the nation of Israel in his reign? Describe briefly the temple which he built, indicating in what respects it resembled, and in what respects it differed, from the tabernacle. Mention the prophets who flourished and the high priests who held office in the reigns of David and Solomon.

III. Give some account of the circumstances which led to the disruption of the kingdom at the death of Solomon. In what did the sin of Jeroboam, the son of Nebat, really consist, and in what respects did it differ from that of Ahab and his house?

IV. (1) Enumerate in chronological order and briefly characterise the kings of Judah from the death of Solomon to the Babylonish captivity. Which of them would you specially characterise as *reforming* kings? (2) Enumerate chronologically and according to dynasties the kings of Israel from the death of Solomon to the capture of Samaria by Sargon, and state briefly the reasons which are given for the destruction of the kingdom of the ten tribes. (3) Give, so far as they are mentioned in Scripture, the kings of Syria (Damascus), Egypt, Ethiopia, Assyria, and Babylon, contemporary with those of Israel and Judah. (4) Mention in the order of time the prophets who appeared both in Israel and Judah during the period of the divided monarchy (or, from Solomon to the captivity). How many of them are recorded to have suffered a violent death?

V. Give the leading incidents in the lives of Elijah and Elisha. What would you say constituted the special mission and life-work of these two prophets, and in what respects did their ministry differ from that of the prophets who succeeded them? Mention the principal allusions to them in the New Testament.

VI. Give a sketch of the principal events in the history both of Israel and Judah during what may be called the Assyrian period (that is, the period beginning with the reign of Ahaz), and explain the special significance of this period in the history of the Kingdom of God.

VII. Construct from the Books of Kings and Chronicles, together with Jeremiah, a short history of the last days of the Jewish monarchy, that is, from Josiah to the captivity. Mention the several instances of National Covenanting which occur in the history of the kingdom of Judah.

The papers given in, in answer to these questions, are creditable to their authors, and show that they had thoroughly mastered the subject. The first (Dick) bursary, £8, was gained by Mr. James Patrick, Carnoustie, the second, £7, by Mr. James Anderson, Kirkcaldy. Dr. Bannerman on Inspiration is the book on which the students are to be examined at the competition in October next.

By order of Committee,

THOMAS HOBART, *Convener*.

## REPORT OF THE COMMITTEE ON TEMPERANCE.

MAY, 1890.

HISTORICAL criticism, with its exact and painstaking research, is destroying many of the traditions of the past to which we are disposed to cling with fondness and which we are grieved to lose. Here and there it is taking away the glamour and the romance from this old world of ours and from the days that are dead, just as, if we are to believe the poets, science is dispelling much of the charm which used to hang about nature. They tell us, for example—those remorseless investigators—that Galileo in his imprisonment, after the recantation had been wrung from him, did not utter that splendid confession of his faith with which succeeding generations have credited him, "Yet it moves." We are sorry to part with so fine a story; we cannot but wish that it had been left to us; it was a pleasant and inspiring picture to hang up on the walls of our imagination and to look at every now and then.

Must we cancel the inspiring words elsewhere and in other connections? We have been accustomed to say of the world socially and morally and religiously, whatever the pessimists might declare to the contrary, "Yet it moves." We have believed that, though the ground we tread is dark and cold, and though the clouds are gloomy behind and above, we are "stepping westward" still, like Wordsworth and his companion that evening on the shores of Loch Katrine, towards a region bright, "with such a sky to lead us on." We have refused to abandon our treasure of good hope. But there is much that goes to falsify our beliefs and expectations. There seems no forward progress; rather there seems to be a falling back. In the matter of Abstinence from strong drink, the country is certainly worse to-day than it was at this time last year. That is a terrible story which Mr. Goschen's Budget tells of a revenue advancing by leaps and bounds through the sin and misery of the people. The Exchequer is wealthier by £1,800,000; who will venture to compute by how much the nation is poorer and weaker and worse? There are riches which are corrupted—gold and silver which are cankered. There is money on which the stains of blood are lying, and which is the price of the souls of men; it would be better that we never handled it at all. But, though there is so much to sadden, we will not accept the verdict of despair; we will hold fast our hopes. Perhaps—who knows?—we are at that darkest moment of the night which heralds in the dawn. Perhaps it is a time for appropriating the brave words of Oliver Cromwell at Dunbar, when he and his eleven thousand stood with their backs to the German Ocean and their faces to twenty-three thousand Scots ranged on the hill against them: "We are sensible of one disadvantage; but not a few of us stand in this trust that, be-

cause of their numbers, because of their confidence, because of our weakness, because of our strait, we are in the Mount, and in the Mount the Lord will be seen."

Only we must ourselves be in thorough earnest. We must not only confess and deplore the evil that abounds: we must devote ourselves to the task of counteracting and uprooting it. Jesus wept over the city; and then He set His face stedfastly to die. First there were the hot and pitiful tears, and, immediately after, there was the mighty work of redemption. By all means let us weep; without compassion and love no real good will ever be done. But after the tears, let there be labour; let there be self-denial; let there be sacrifice. It is high time that we awake out of sleep.

It is along these lines that the Committee would travel in their Report. They would insist very strongly on the duty which lies upon all Christian men and women, and yet more imperatively upon all office-bearers in Christ's Church, to give themselves with tenfold more devotion than they are doing to the work of healing the open sore of our country and of delivering those who are sick unto death.

## I.

There are duties incumbent on us as individuals.

At the very outset this may be laid down: We ought to be personal Abstainers. If we are ministers or elders or Sabbath school teachers, if the great burden and the great honour of caring for other souls have been committed to us, there should not be a shadow of doubt in our minds as to the attitude we are to take up towards the drink traffic and the drinking customs of society. It ought to be the attitude of consistent and unyielding opposition. We should never tamper ourselves with that which may perhaps do us little hurt, but which is likely to mean ruin and death for some at least of those whom we are seeking to guide into the family of God and to keep in close and daily fellowship with God. The Committee cannot refrain from expressing their profound regret that all the office-bearers of our Church have not yet seen their way to accept what appears an elementary truth and a first principle of Christian conduct in our time. It is matter for thankfulness that, with very few exceptions, our ministers are Abstainers. But why should there be any exceptions, save on the ground of health and of medical prescription? Ministers know better than most men what skeletons there are in many homes, and what sad and shameful secrets there are concealed in the history of many lives. They see instance after instance of the subtle and certain degradation wrought on our young people by this one enemy of Jesus Christ. They have only too frequent opportunities of learning its craftiness and its cruelty. They ought to make it clear and evident, "plain for all folk to see," that they have ranked themselves against it. What fellowship should light have with darkness, or righteousness with unrighteousness, or Christ with Belial?

But there is more required of the individual. He ought to be

working actively and earnestly for the lifting up of the fallen, and for the succour of the tempted, and for the instruction and confirmation of those who abstain. Among Total Abstiners, just as among Christians, there are two classes. There are some whose great aim seems to be to cultivate a subjective purity and virtue, and there are others who seek to ratify and supplement the renewed and saintly character with a productive life. But we may be quite sure that, with such a dark world around us, our Master does not mean us to sit still in ease and restfulness. He wishes us to go forth as apostles of mercy and angels of blessing, striving to the uttermost of our power to be benefactors both to the bodies and the souls of men. Sometimes ministers excuse themselves for their refusal to take an energetic part in Temperance work by the plea that it is their task to preach the Gospel—not to be missionaries of social reform. But often we meet with hearts and lives so abject and sunken that the Gospel cannot have free course. Drink is in the way. This stone must be rolled first from the door of the sepulchre; the man or the woman must be got to abstain; and then God may raise the dead who are sleeping behind the stone. And in other cases, when we have good reason to believe that the Gospel has been received in the love of it, and that a poor and perishing soul has tasted the exceeding grace of our Lord Jesus Christ, it is our next work to press home the duty of abstinence. Drunkenness has been the besetting sin in the past. If the redeemed man is to be true to his Redeemer; if he is not to forfeit the sweet and transcendent gladness of that happy day which fixed his choice on Christ, his Saviour and his God; if he is to go from strength to strength, he will be all the better of the defence and safety and help which are furnished by a solemn promise and pledge to refrain from strong drink. And, after all, the objection springs from a narrow and contracted view of the Gospel. The Gospel of Christ is very wide in its range and scope. It takes in east and west, heaven and earth, things secular as well as things sacred, our bodies no less than our souls, the life that now is and that which is to come. It teaches us to deny ungodliness and worldly lusts, and to live soberly and righteously and godly. They who expound it have to tell, not only of One who bore the curse of God's law in our stead and opened the gates of heaven to all believers, but of One who is mighty to save from the power of present sin, worldliness or selfishness or uncleanness or drunkenness or whatever it be. Let us be sure that it has its applications, this many-sided Gospel, to the special evils of our day and our land; and let us not hesitate to search these out and to enforce them with all the diligence and zeal of which we are capable.

One other thing is required of us as individuals: that we pray more in secret, as well as in public, for the rescue of men and women from the power of drink and for the downfall of the traffic itself. It is in many instances a physical disease with which we are confronted; it is a social reformation which we are anxious to see brought about. But prayer can deal with bodily maladies and with the festering miseries of the State, just as it is powerful to bring the rain and the

sunshine, the seedtime and the harvest, in the world of nature. Whilst we give due attention to other agencies and efforts, we ought to put prayer in the forefront ; it is impossible to calculate what we might accomplish on our knees for the liberating of our country from the chains that hold it bound. If all who feel keenly what shame and sorrow drink causes, and who sigh and cry for the abominations that are done in the land, were to unbosom their hearts to God about it often and importunately, who can predict what changes we might see ere long ? The wilderness would become a fruitful field ; the desert would rejoice and blossom as the rose. Christ's miracles are not ended yet ; greater works than He did Himself are to be done in the days of His followers and by their instrumentality ; the book of the Holy Ghost is still being written. Mr. M'All of the Paris mission tells how a French free-thinker got from him the Old Testament to read and then the New. When he returned the New Testament, he said that he liked the book exceedingly, and he asked if he might have the loan of the third volume. Let us bless God that there is a third volume, a Newer Testament. It records what Jesus has been doing during the eighteen centuries since the canon of Scripture was closed ; it is far yet from being finished and complete. The arm of the Lord is not shortened ; the ear of the Lord is not heavy. But—here is the law of the Kingdom—but “for all this will I be enquired of by the house of Israel, to do it for them.”

There, then, is our work as individuals.

## II.

There are duties incumbent on us as citizens of the State.

We must keep clearly before us the havoc which drink is working in the country. The tragic tale has been often told ; but we need to listen to it again and again, and to ponder its fearful import, until the fire burns within us, and we are weary with forbearing and we cannot stay. The direct annual expenditure on intoxicating drinks amounts in round numbers to £125,000,000. To this tremendous sum there must be added the cost of the evils which result from the drinking habits of the people—evils of many kinds. There is the loss of workmen's time and labour, and the check which is given in this way to industry. There is loss through the deterioration of the workmen themselves in capacity and skill, the best craftsmen often losing their situations or unfitting themselves physically for continuing at their posts. There is the loss through the deaths which are caused prematurely by drink, at least 50,000 deaths every year. There is the loss which arises from the destruction of life and property both by sea and land. There is the increased load of taxation traceable to the fruits of the traffic. There is the expenditure required for political and educational and religious agencies rendered necessary by the sin and misery springing from strong drink. To calculate the exact amount of these huge financial burdens is obviously quite impossible ; any estimate can be little more than guess-work. But statisticians who have devoted much attention to the

question are agreed that the indirect expenses resulting from the use of intoxicating liquors are fully equal to the actual money which is spent in their purchase. If their account of the matter be correct, it is evident that year after year the nation is giving £250,000,000 for what contributes more than anything else to its own weakness and abasement. And the loss in material wealth is the least serious item in the account. We must add the loss of brain power. Who will say how much the intellectual treasures of the country have been lessened because men of genius have given way to drunkenness? And we must add the loss of home happiness. That is a significant incident which is related of one of the most remarkable minor poets of this generation, James Thomson, the author of the "City of Dreadful Night." We are told that he was naturally very loving with children, and children invariably returned his affection. But he yielded to intemperance. And "once, when he came back to his rooms in Huntley Street, in the fulness of the change wrought by his excesses, the children went to the door to admit him, but closed it again and ran to their father, telling him that Mr. Thomson's wicked brother was at the door; and for some time they could not recognise 'their Mr. Thomson' in the figure of the dipsomaniac claiming his name." There are thousands and thousands for whom drink has done the same fatal service. It has made them wicked and brutal at home towards those whom, if they had not fallen before it, they would have cherished with watchful tenderness. And we must add the loss of Christian influence and Christian effort. How many of the bondslaves of alcohol might have been the bondslaves of Jesus Christ, lifting high the banner of His Cross, spending and being spent in His service, counting it their chiefest joy to win new subjects for His sceptre. He might have done so much with them, and instead they are taking up arms against Him. These are the things which must burn themselves in upon our minds and hearts.

But, as citizens, we ought to rejoice too in whatever is being done for the advancement of abstinence around us. Despite the saddening disclosures of the Budget, there have been hopeful indications and movements throughout the past year. Statesmen, like Lord Randolph Churchill, have been coming forward with remedial measures; and other statesmen have been compelled to acknowledge the undoubted growth of Temperance sentiment in the country—reference to the subject of licensing reform has occupied a more prominent place in their speeches than it used to have. Quite lately the Irish Sabbath Closing Act received the sanction of the House of Commons; and the Commission appointed to enquire into the working of Sabbath Closing in Wales has reported altogether in favour of the continuance of that good measure. In Scotland there have not been wanting tokens of encouragement, promises of the better day that is coming soon. The magistrates of Edinburgh did a right thing when they recommended the publicans and licensed grocers in the city to close their shops on last New Year's day. The recommendation was generally acted on, and the result was a great diminution of drunkenness and disorder. And the magistrates of Glasgow have, more recently still,

been displaying a commendable vigour in putting down places where drink is sold illegally and without a license. In ways like these the country has been learning the benefit of even a small amount of prohibition, and so it is being made ready to ask the full measure and the larger boon. Such signs of the times should always awaken thankfulness in us.

Yet very much remains to be done. And, as citizens, it is our duty to see that it is done. We must educate, as far as we can and by every method that is open to us, not only those round about us in society, but our legislators also—the men who make our laws and guide the helm of affairs. They need to be told plainly and earnestly that as yet Temperance workers are far from satisfied either with their performances or with their promises. It is lamentable to discover that some of them, of whom better things were expected, are partners in brewery companies, and are not ashamed to add to their gains by participating in an unholy traffic. It is equally lamentable to discover that Government persists, in spite of the lesson taught it two years ago, in clinging to the belief that publicans who lose their licenses are entitled to compensation. The present proposal is not so large, indeed, or so obnoxious as that on which the country placed its veto with such emphasis and decision. But it is based, just as the deleted clauses of the Local Government Bill were, on the assumption that drinksellers have a legal and equitable claim to remuneration if their places of business are closed. The claim in law has been discussed by the Courts, and has been decided against the publican. The claim in equity cannot be admitted by those who hold that the trade is vicious. "We put down immoral houses, and we never dream of continuing to their owners their ill-gotten gains. If they understood all, they would think that their very exclusion from such business was in itself compensation. We do not mind what they think, however; we close the places and leave the owners to shift for themselves." In the judgment of many Abstainers the liquor traffic, too, is essentially sinful; and, if their views are right, compensation is not to be thought of for a single moment. It may be that politicians do not sympathise as yet with these views. There is not one of our first-rate statesmen who has heartily embraced the convictions which Total Abstainers hold regarding the trade in intoxicating drinks. But we cannot help that; we are not going to yield our position because our greatest and wisest legislators are laggards in this race. If we allow an equitable claim to compensation, it has been truly said, the whole ground of the prohibition movement is abandoned. The traffic becomes something not to be extinguished and done away with as soon as possible, but to be mended and provided for and perpetuated. Such an admission would be absolutely fatal to principles which we count very precious and dear; and we cannot make it. On the contrary, we must take every opportunity of telling those in authority that they are wrong.

And that is our work as citizens.



## III.

Finally, there are duties incumbent on us as members and office-bearers of the Church of Christ.

The honour of religion demands that we should do everything we can for the removal of what is the greatest hindrance to religion in our country. The Committee are pleased to know that the ministers of our Church, as has been hinted already, are themselves, in almost every instance, Abstainers. As the result of enquiry, they are able to report that in nine cases out of ten that is true. To the first question contained in a circular letter issued by the Convener, "What are your personal convictions with reference to Total Abstinence?" most satisfactory answers have been returned. One or two of these may be quoted. "It is the safest course for oneself—indeed the only safe course. It is the only safe example for others to follow. It is necessary to our influencing for good those who are in danger of intemperance, or addicted to it. It is a duty of Christian expediency in the present circumstances of society." Again: "I have been a strict Abstainer for a number of years, and intend to be so till the end of my life. And it is my conviction that the sale of intoxicating liquors should be prohibited by the law of the land, just as arsenic is." And once more: "I am a pledged Total Abstainer, and am decidedly of opinion that this is a duty presently incumbent on every professing Christian."

Besides this potent and indispensable agency of personal example, other methods of enforcing abstinence ought to be employed by the Church, and are employed within our Church. Attention is directed to the subject from the pulpit; and members are urged both to watch themselves against the sin, and to go to the succour of those who have fallen, or are in danger of falling under its power. Here and there an annual sermon is preached; in the majority of cases the topic is referred to whenever a suitable opportunity presents itself. And counsel and sympathy and help, it is good to learn, are given privately to those who need them. The Committee are sure that in this, as in the far higher matter of salvation from death and sin, there is nothing like personal contact with individual men and women; a word spoken in season, how good it is, how fruitful many a time! A few congregations have other means in operation too; a Temperance library is mentioned, for example, in one instance. All these endeavours ought not only to be maintained by us, but to be multiplied and increased.

One of the Committee's questions was as follows: "Is there any Abstinence or Temperance Society in connection with your congregation?" It is matter for regret that a few ministers have not returned answers to the queries, so that exact statistics cannot be given on this point. But, so far as has been ascertained, there are in our Church ten such Societies, some for the old, some for the young, and some embracing both old and young in their membership. The Committee cannot but think it desirable that a Society of this kind should be formed in every congregation; even although it do

not meet very often, its existence will do good. There are sometimes features in the constitution and the conduct of associations outside the Church of which we cannot approve; it is well to have an organisation where this danger will be avoided. Moreover, nearly every minister must know some of his people who require the support and strength afforded by an Abstinence pledge, but who cannot be prevailed upon to connect themselves with an external Society. There will not be the same difficulty, however, in inducing them to unite themselves with their own fellow church-members; often they will be glad to do so. Thus these Societies will help the spiritual life and purity of congregations.

The Committee made enquiry further as to the feelings of ministers with reference to an Original Secession Church Abstinence Society. They are exceedingly pleased to report that a large majority are entirely in favour of such a Society. Out of nineteen answers returned, fifteen advocate its formation. Of the remaining four, two may be said to be decidedly opposed, while the other two occupy a position of benevolent neutrality. But the Committee lay stress on the fact that the most of our ministers are prepared to welcome the formation of a Church Society. "It strikes me," one of them writes, who may be taken as representative of the rest, "that there is nothing like practical work. As a Synod we have been watching very closely the Temperance movement for years; but surely we ought not to remain spectators; we must fight. An Original Secession Church Abstinence Society would fit admirably with our Covenanted principles." The Committee request the Synod at its present meeting, therefore, to sanction the organisation of this Society; because it will encourage and strengthen the movement for congregational associations; because it will give the advantages of union and visibility and common counsel to these associations, which at present are isolated from each other; and because it will be able to devise more effective action than has yet been taken by our Church for the promotion of Abstinence. They do not propose to go further just now. If their request is granted, they will try during the current year to frame a constitution and rules for the Society, which they will submit to the meeting of Synod to be held next May. They feel sure that, if we take this forward step *Christo duce et auspice Christo*, He will not fail to lead us in a plain path.

The world is sick unto death; it is the Church's work, in the Master's name, to heal the world's sickness. Christ is daily saddened and dishonoured; it is the Church's work to remove that which causes Him grief and shame. The cause of God is to be triumphant yet; it is the Church's work to see that she be not put to the blush in that crowning day.

Respectfully submitted in name of the Committee by

ALEXANDER SMELLIE, *Convener*.

## MORAL EARNESTNESS AND BELIEF.

A FRIVOLOUS age is ever an age of scepticism ; an earnest age is ever an age of faith. All history, I believe, supports this. Take one example from English history—the Puritan period and the Restoration period. The Restoration period was destitute of moral earnestness ; like its unkingly king, Charles II., it lived in vanity and died jesting. No serious effort was made in that age in the legislature for the benefit of the country. Low sports and a wretched drama marked it. Its frivolity issued in the decay of faith. It gave birth to philosophers like Hobbs, and to poets like Butler. On the other hand, the age of the Puritans was characterised by moral earnestness, a terrible earnestness against superstition in religion, wrongs in government, and vices in life ; an earnestness which, in its intensity, degenerated in some into gloominess. Connected, however, with that moral earnestness was spiritual faith. Men then believed with all their heart. That age of faith because of earnestness produced poets like Milton, divines like Howe, and patriots like Hampden, Pym, and Cromwell. As with the age, so with the individual. The flippant and frivolous do not need faith. At most, a little shallow scepticism suffices with them. They attempt nothing that taxes their higher nature. They can speculate, but they cannot believe. Some tell us that the lack of faith springs frequently or always from strength of intellect. No. It springs from the lack of moral earnestness. The morally earnest must believe, or his earnestness perishes. He must believe in the right, in its authority, in its ultimate triumph, or he could not be earnest to secure the right for himself and for others. The strong desire for the good must constrain him to pray for its attainment, which involves faith in the personality of the Father, in His accessibility and responsibility. His sense of failure and sin will move the earnest man to ask, "Is there forgiveness with God? If so, how?" He will therefore be open to receive God's message of forgiveness of sin through Jesus Christ. His yearning for the perfect will suggest to him there must be a world beyond this mound of failures where the good will be satisfied by God, and where the Divine aspiration which God hath breathed into the soul shall meet its complete fulfilment. The morally earnest may reject this theological theory or even that theology, but it must believe. It cannot exist without faith. Faith, therefore, ever is where the morally earnest is. But the flippant, irreverent spirit can do without faith ; nay, it could not be, save on a basis of unbelief.—DR. A. GOODRICH.

## REPORT OF HOME MISSION AND CONGREGATIONAL WORK COMMITTEE, 1890.

A SURVEY of Home Mission work, past and present, shows the field is one of hopefulness. True, congregations do not spring up rapidly in connection with such work, save in isolated cases, like John Paton's missionary labour in the east end of Glasgow. Nor do members rapidly come into the Church through this instrumentality. Still, evidence exists of the fact, that the Spirit of God from time to time is moving not a few among the masses of careless ones outside the visible Church to think about divine things, and to come to the Saviour.

In a book recently published by the Rev. James Wells, of Glasgow, entitled, "Rescuers and Rescued," illustrations of this fact occur. Individuals are awakened to serious thought about their souls, at one time through coming into contact with the means of grace; at another time through affliction; while there are occasions when it is impossible to trace the beginning of soul anxiety to any particular thing. Mr. Wells remarks: "I am sure I am not exaggerating or conjecturing regarding thousands of our non-church-going. Sometimes appeals come to them as from the air they breathe. Apart from agencies, influences we cannot trace, bring them to God. The purer and stronger the life of the Church grows, the more will those subtle and potent influences play upon those outside, and the greater will be the number of those who, so far as we can explain the fact, have been brought to Christ *atmospherically*, as by the wind blowing where it listeth, through some secret virtue of the Holy Spirit." The case described in his book, under the heading of "A Perfect Heathen," is an illustration of this latter statement. This man knocked one day at the vestry door of Mr. Wells at the close of a service—"a poorly-dressed, wasted man, with rheumy blood-shot eyes, and a thin, wedge-like face. . . . He had completely ruined his constitution with drink." When asked, "What made you first think of giving up your old life?" he answered, "It was naething but my sins."

Another impressive thing about this work is, the simplicity of the means used by God to bring a sinner to the Saviour. Dr. Elder Cumming, in a booklet called "Old Margaret, Or A Saint at Last," tells the story of this woman's conversion at the age of 60 years, and points out that the first link in the chain of events leading to this result was a simple invitation at her own door to attend a Gospel meeting. The lady who gave that invitation, he adds, was Mrs. M'Cosh, wife of a well-known professor of philosophy. Similar testimony, confirmatory of this wonder-working power of God, might be advanced from work among ourselves. Your Committee have again to report on seven stations aided by the Synod. The first is:

AYR.—During the past year the congregation in Ayr received £20

to supplement their missionary's salary, so as to enable him to devote all his time to missionary work. Mr. Andrew Taylor, in forwarding the report, mentions: "This is the Thirty-sixth Annual Report of Mission Work in connection with this congregation. From the 1st April till 31st July, Mr. Cowieson, the missionary, spent 189 hours in the work. From the 1st August, when Mr. Cowieson began to devote his whole time to the interests of the mission, till 31st March, 868 hours were devoted to this Christian service, making in all 1,057 hours during the year. The Sabbath evening meeting has had an average of fully 60 throughout the year, which is the highest average yet reached. The Friday evening meeting has had an average of 14. A fortnightly meeting was held in Mr. Matthew Ritchie's, and a Sabbath afternoon meeting in Reid's Square. In addition to these, Mr. Cowieson, along with other two missionaries of Wallacetown, conducted a series of open-air services on Tuesday evenings, during the summer months, in various parts of Wallacetown, with encouraging attendances. Tract distribution has also been prosecuted regularly by 8 distributors." The remainder and larger part of the report is devoted to the narration of some interesting cases of hopeful conversion met with. Mr. Cowieson is manifestly labouring with spirit, tact and success.

**CARNOUSTIE.**—Mr. Patrick reports that the various departments of congregational work have been continuously carried on. The work done of a specially missionary character has been fourfold—the teaching of a Sabbath school, which has a roll of over 50 scholars, taught by 8 teachers; the monthly kitchen prayer-meeting at Westhaven, with an average attendance of 18; the distribution of Gospel Trumpets and other tracts; and the visitation of the careless, infirm, and aged. In these ways opportunities have been improved in order to win sinners to the Saviour, and to be helpful to the people of God. Really useful work is evidently going on through these instrumentalities, in which Mr. Patrick has been spending a large portion of his time. His visits appear to be greatly valued by many. Three names were added to the roll during the year. Mention is made of the loss through death of Mr. Andrew Anderson, senior elder in the congregation.

**BRIDGETON, GLASGOW.**—Mr. M'Kay reports that the attendance on public worship on Sabbath morning has been 60; on Sabbath afternoon, 120. The membership is 111, with 34 adherents above 14 years of age. Several losses have been sustained through removals to other parts. Four persons profess to have undergone a saving change. The Sabbath school has been attended by 220 scholars, taught by 21 teachers. So far as appearance goes, the success of the school is everything that could be wished. The minister's Bible class has been attended by 8 persons. The Home Circle is described as having been a great success, the attendance being as high as 50, and the average 30. Prominence has been given throughout the year to the principles and contendings of the Covenanters. A mission meeting conducted by the Sabbath school teachers has been held on the Sabbath

evening. Half-an-hour is spent in the open air, and the meeting is afterwards held in the church hall. The audience has numbered at times over 50. A combined mission and prayer-meeting is also held on Thursday evening, with an average attendance of 20. The Band of Hope has been highly successful. The membership at present is 140. A senior branch of the Band of Hope was instituted during the year for those over 14 years of age, and promises to be prosperous. Mr. M'Kay adds that much time has been spent in collecting money to purchase the feu on which the church is built. The sum gathered now amounts to £218. The report concludes with an outlook of promise for the congregation.

**LAURIESTON, GLASGOW.**—Mr. Yuill reports that from 12 to 15 hours a week have been spent in visiting the mission district. Special attention has been given to the young in seeking to elicit their knowledge and in pressing upon them the importance of youthful piety. Three classes have been taught during the year—two weekly and one monthly. The first has had a roll of 17, and an attendance of 14; the second has been attended by seven young lads regularly throughout the year; the third has been held at Hangingshaw, with an attendance of 14. In the Sabbath school there are 60 scholars and 7 teachers. The want of a superintendent has been much felt, those willing to take part residing at too great a distance. We reciprocate the hope that some one with heart and tact may soon be raised up to do this work for the Master's sake. Three meetings have been held during the year—two weekly and one monthly. One is the congregational prayer-meeting; another is a mission meeting in South Coburg Street, attended sometimes by as many as 19 persons; and a third is the monthly meeting at Hangingshaw. Some in connection with these meetings have expressed concern about their spiritual and eternal interests, and these have always been guided and helped with the light and teaching of God's Word. The attendance on Sabbath services has been about 50 in the forenoon, and 100 in the afternoon. The number added to the roll during the year has been 15. The membership now stands at 100. Seven persons distribute tracts from week to week.

**KILMARNOCK.**—Mr. Laird reports continued progress in the various branches of his work. The attendance on Sabbath forenoon has been 64, last year it was 58; in the evening it has been 79, last year it was 71. The Monday evening prayer-meeting has had an average attendance of 20, last year it was 16. The Tuesday evening meeting in Park Street, carried on by Mr. Laird and Mr. Hunter, was conducted for a time during the winter, but, owing to Mr. Hunter's continued illness and Mr. Laird's numerous other duties, it was given up. The kitchen meeting at Morton Place, has been held as formerly, with the exception of a few weeks, owing to the illness of Mr. Laird. This meeting continues interesting and encouraging, and has been the means of additions to the membership of the congregation. The Sabbath school has had another year of prosperity. The attendance has been 70 scholars, and these were taught by 8 teachers, seven of

whom are members of the Church. At the request of several members, a Sabbath morning fellowship meeting has been started. Twelve persons have been meeting together in this way, specially to supplicate God's blessing on all the agencies. Much time has been spent by your missionary in visitation. Some 4000 tracts and booklets have been distributed. During the year 21 names were added to the roll, making in all 59 additions since Mr. Laird began his labours in Kilmarnock. The membership is now 65. The congregational collections have risen three shillings a-week above the previous year. Three persons have given evidence of real conversion to God. Grateful acknowledgment is made of the continued kindness of Mrs. Dunlop of Annauhill, and Colonel Tait, in placing sums of money at your missionary's disposal to help distressed persons. Mr. Laird is manifestly labouring with diligence and success.

**KIRKCALDY.**—Mr. Anderson, who began work on the 1st October, in connection with this congregation, has sent in an interesting report, covering a period of six months. Apart from the usual church services on Sabbath, Mr. Anderson has preached 5 times in the evening. The average attendance at the various services has been, forenoon, 35, afternoon, 37, evening, 55. The highest attendance in the forenoon was 44, in the afternoon 45, and in the evening 70. A number of persons have been attending the church as the result of mission work. For those who could not attend the church, 9 meetings were held on Sabbath evenings, with an average attendance of 24; and 12 meetings on Friday evenings, with an average attendance of 19. Among those who have been attending these meetings are some who had not entered a place of worship for years. One difficulty experienced in connection with the mission work is, there is no part of the town which they can regard as peculiarly their own district. Two classes have been taught on Monday evenings—a junior, with an average attendance of 20—and a senior, with an average attendance of 10. The number in these classes has had to be restricted as the young people have been very troublesome, and the needed help has not been available. On four occasions your missionary has addressed, by request, the Pathhead Mother's meeting. On an average, about 60 hours have been spent each month in meetings, classes and visitations. Nine additions have been made to the roll of the congregation during the time Mr. Anderson has been labouring in the field, and the conviction is expressed that this is an important sphere of usefulness. It is certainly most desirable if the Synod can see its way, to aid sustained missionary labour in connection with this congregation.

**KIRRIEMUIR.**—Mr. Finlayson's report covers a period of a few months—from the 10th of May till the 25th of August. He conducted the regular services in the congregation, when between 60 and 70 persons attended. Two young persons joined the fellowship of the congregation. A weekly prayer-meeting was maintained with an attendance of about 20 persons. The mission meeting at the Feus was held regularly every Sabbath evening, and the attendance is reported to have been good. The Sabbath school was also regularly

held, and was very successful. Several evangelistic services were also conducted in other places.

#### OTHER CONGREGATIONS.

**DUNDEE.**—Two meetings have been held weekly, of an evangelistic character, one on Sabbath evenings and the other on Thursday evenings, in a very necessitous district close to the Church—a Sabbath school has been conducted exclusively for young people from the district—and a young women's Bible class taught by a young lady of the congregation. About 200 tracts have been distributed weekly by seven distributors. Apart from the good this agency has done to those who have engaged in the work, there is reason to believe it has been spiritually helpful to some in the district, brightening their otherwise dark and cheerless lives. A number have been got to attend the House of God occasionally; and though few as yet have been received into church fellowship from the district, there is the hope of gaining some from time to time.

**KILWINNING.**—Mr. Matthew reports he has commenced a kitchen meeting in a lane not far from the church. It is held every Tuesday evening, and has an average attendance of over twelve. Tract distribution is also engaged in as opportunity offers.

**POLLOKSHAW.**—Mr. Gardiner reports that two district meetings of an evangelistic character are conducted by himself and members of his session in rotation, on alternate weeks in winter. These are designed for non-church-goers, a number of whom attend.

**STRANRAER.**—Mr. Smellie has forwarded an interesting report of evangelistic work which he organised and started during the past winter. The meetings, which were commenced on the 1st Sabbath of December, have been held in the Old Town Hall. Each Sabbath evening the Hall has been filled, and sometimes crowded. It is stated; "A considerable number of those who attend are church-going people, but each evening there has been a large number of those who do not attend any church." Mr. Smellie speaks in warm terms of the interest and devotion of his workers—some 20 in number, and chiefly ladies—who give themselves to visitation and tract distribution once a week. The work has proved profitable and enjoyable to those who have engaged in it, while a happy reflex influence has been felt in congregational life.

In addition, several of the ministers report that they visit the non-church-going. Tract distribution has been carried on in 21 congregations: the previous year the number reported was 14. Two of these—Edinburgh and Perth congregations—distributed periodicals in connection with their Sabbath schools, which are main mission schools; the other congregations referred to have bands of distributors. The number for the year has been 67: the previous year it was 61.



## STATE OF THE FUND.

The balance from previous year is	...	...	£171 17 10½
The income for the year just closed is	...	...	176 3 0½
This makes the total amount available for the year			£348 0 11

The expenditure for the year has been £290 0s. 1d. : leaving a balance to be carried forward to next year of £58 0s. 10d. If the present expenditure is to be continued, a special effort will require to be made without delay to obtain increased contributions. It is most desirable that the mission work in all our stations should be upheld : and the Committee commend the state of the fund to the earnest attention of the Synod and the Church.

## CONGREGATIONAL WORK.

Reports have been received from all our congregations except Toberdony.

The number of *Bible Classes* taught during the year has been 38, an increase of two over the previous year : while the number of scholars enrolled has been 705, as compared with 802 for the previous year. The decrease is mainly due to the absence of statistics from two congregations, and the occurrence of vacancies during the year.

The number of *Sabbath Schools* conducted has been 26 : of teachers, 282 ; of scholars enrolled, 2,100. The previous year the numbers were : schools 23, teachers 261, scholars 2,053. Thus continued prosperity marks this department of Christian labour. It is our earnest prayer the fruit may be unto holiness, and the end everlasting life.

Respectfully submitted in name of Committee by

PETER M'VICAR, *Convener.*

## FOREIGN MISSION REPORT.

*May, 1890.*

YOUR Committee have pleasure in presenting a report of the Foreign Mission work carried on under their superintendence during the past year. In so doing they would be wanting in their duty did they not at the outset express their deep sense of gratitude to the Lord for enabling them to continue occupying that part of the great mission field which, in the good providence of God, has been committed to our care. Seoni, with its mixed population, and surrounded by so many populous villages, presents an inviting field of labour to our Church, and it will always be an honourable mark of distinction in her history that, when her strength was but small and her home demands numerous, she was able to take possession of that district in the very centre of India, and station her Agents there to spread the light of the glorious Gospel and win souls to Christ. Although the progress made year after year may seem comparatively small, yet the good accomplished cannot be told by the mere number of professed converts, or the hours spent in teaching, and preaching, and visiting. The good seed sown in faith by earnest workers will not be lost; but will yield fruit after many days. We may confidently anticipate a blessed reaping time, and should never cease to pray that, through the combined efforts of our Missionaries, many of the heathen in that dark region may be led to renounce their connection with idolatry, and become the worshippers of the true God and the followers of our Lord and Saviour Jesus Christ.

The year just closed has been marked by the accession to our Mission staff of an ordained Missionary. In a previous report, reference was made to Mr. David Finlayson, Arbroath, having been accepted as an agent for the foreign field. The Committee awaited the instructions of the Synod regarding the date of his ordination and subsequent departure for India. The Synod having confirmed the acceptance of Mr. Finlayson as a Missionary, empowered the Foreign Mission Committee to make the necessary arrangements with a view to Mr. Finlayson being sent out as an ordained Missionary. Accordingly, the Committee, at a meeting held in Glasgow on the 30th July last, "agreed to instruct the Perth and Aberdeen Presbytery to ordain Mr. Finlayson as a Missionary for India on whatever day may be considered most suitable, and in view of him leaving for India about the beginning of November." The Presbytery fixed the ordination of the young Missionary to take place in the Rev. Mr. Stirling's church at Arbroath, on the evening of Tuesday, 29th October last. There a large congregation assembled to witness the solemn and interesting proceedings. The Moderator of Synod opened the proceedings; one of our recent Missionaries preached the sermon;

the Pastor of the congregation, under whose ministry Mr. Finlayson had been brought up, offered up the ordination prayer ; the Convener of our Committee addressed the young Missionary ; one of the senior members of Committee addressed the people, and one of the younger members of Presbytery closed the impressive services. All who enjoyed the privilege of being present will long remember the occasion, and will be ready to say that it was good to be there. Two farewell meetings with Mr. Finlayson were subsequently held in Arbroath, and it must have been specially gratifying to him to have received from those among whom he spent his early days several tokens of their respect and esteem, and pledges of the interest they felt in the great work to which he has consecrated himself. In the middle of November the new Missionary left his native land for the scene of his future labours in the East, and under the favour of a kind Providence he reached the shores of India in safety. No time was lost in proceeding from Bombay to Nagpur, in both of which places he was hospitably entertained by Missionaries connected with the Free Church of Scotland, who have always proved very friendly to our Missionaries ; and then he proceeded on his way to the town of Seoni, where, it need scarcely be said, he met with a hearty welcome. An account of his reception and his introduction to those connected with our Mission has already appeared in the pages of the *Magazine*. Five months have already passed since Mr. Finlayson's arrival at Seoni, and during that period he has been engaged acquiring the language of the people and taking part in conducting the English service in the Church, besides teaching the higher branches in the Boys' School. Once he has mastered the vernacular and can speak with some measure of fluency to the natives in their own tongue, he will be free to go wherever he finds an open door to carry on the all-important work of preaching the Gospel, and we hope that many days of usefulness await him in the district to which he has been sent. While he and his fellow-labourers prosecute their honourable though laborious work, may the Church at home never cease to remember them, and by continual prayer to God on their behalf enlist Divine help on their side ; and so shall their labours among the ignorant multitude, as well as among the learned opponents of the Gospel, prove successful. "Ye that make mention of the Lord, keep not silence, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth."

Your Committee gladly insert the first report received from Mr. Blakely. It is brief but pointed, and gives a condensed account of the year's labours. Mr. Blakely has been labouring throughout the past year under many disadvantages and amid many difficulties ; but notwithstanding this he has been enabled to keep all the agencies going, and to finish the year with credit to himself and great benefit to the people. Much of Mr. Blakely's time has been spent in superintending the repairing and reconstruction of the property of the Mission which had fallen into a state of considerable dilapidation. The Committee instructed him to have the property thoroughly overhauled and put in good condition, and these instructions have been

carried out at considerable expense. This, however, was felt to be unavoidable, and now that the buildings belonging to the Synod, both in the compound and in the town, have been carefully repaired and rendered habitable and safe, it is believed that the outlay for necessary repairs will be much reduced in the coming year. The following is the report submitted by Mr. Blakely for the year 1889-90:

#### EVANGELISTIC WORK.

Every Monday evening we visit a large bazaar in a village which may be really called a part of Seoni. The elder Orphanage boys come with us and are a great help, their singing usually attracting a crowd of between three and four hundred. On the outskirts of the crowd there are always a few women, though, poor things, their ignorance possibly keeps them from understanding much. Our audience is a shifting one, the same faces being only occasionally seen in the crowd. When Mr. Finlayson and myself are able to speak freely to the people, we hope to make this meeting more interesting. The Catechist does not seem to understand the importance of variety in such meetings. He has carried on his work during the year in Seoni itself, and in the villages near it, regularly and faithfully. The fairs at the source of the Warigunya and at Chhapara were also visited. He has been a good deal hindered in his work by the frailties of his tonga which has been constantly breaking down.

#### ZENANA WORK.

Having no Bible woman, it has not been possible to do very much. My wife has gone as often as possible with the Matron of the Orphanage to the houses in the town, and has always been warmly welcomed by the women. As many as thirty have gathered sometimes to listen. The Matron seems to be thoroughly qualified for this work, and if I could only find a substitute for her in her Orphanage work, I would make her the Bible woman. In addition to this, my wife has gone, once a week, to the house of a Mohanmedan gentleman, to teach his two little girls sewing and knitting. This has been done on condition that she would be allowed to sing hymns and read the Bible to them. The invitation came from the father, and the mother's reception of my wife and Miss Martin, who often accompanies her, was at first rather cold; but now both mother and children look on the two ladies as dear friends, and tell them all their little troubles. We hope that other houses may soon be opened to them. The meeting for women on Sabbath afternoon, in the bungalow, is still carried on.

#### EDUCATIONAL WORK.

The number of teachers in the Boys' School is ten, the same as last year, but the school has considerably diminished. There are 212 on the roll at present. There are, I think, three causes in bringing this about, (1) The bad results of last year's Middle and Entrance Examinations; (2), Attempts on the part of the Government School to draw away scholars, and (3), Our headmaster, who is not altogether satisfactory. The school has not been inspected yet, but will be this week. Five boys went up for the Entrance Examination. Another who should have gone took ill. Eight boys entered for the Middle School Examination. We hope to improve the school very much in the coming year.

(2.) The Girls' School has had anything but a prosperous year. There was no head mistress, and the attendance grew less and less. At last we decided that if we wished to keep the school on at all we must appoint a heathen head mistress until we could get a Christian mistress. We did so, and as far as attendance, discipline and work goes, the result has been good; but it must be remembered that no Christian influence whatever, unless that of my wife, is being brought to bear on these children.

(3.) The School at Bandole has done very well during the past year. The villagers refused to carry out their promise to assist in building a school; but on my telling them that the school would be closed unless they did so, they

agreed to help. The accommodation they offer is too little, and it is uncertain whether any arrangement will be come to.

#### ORPHANAGE.

The year has been marked by the reception of three new children, two girls and a boy. While there are many difficulties here, it is yet the brightest part of our work. We have had no serious illness of any kind during the year. All visitors to the Orphanage remark on the happy appearance of our children. One of our greatest difficulties is what to do with our elder boys. We have almost made up our minds to send one of them, Andrew Thomson, to Cawnpore to work in the cotton mills. He would be taken care of by one of the Missions there, and we would only have to pay a small sum for a few months until he could earn enough to keep himself.—Submitted by

ROBERT BLAKELY.

Seoni, 18th March, 1890.

From the correspondence of our Missionaries, your Committee have gathered a few interesting facts bearing on the work in India which they consider it only right to mention in this Report. It should be remembered that in carrying on such work as our Agents are engaged in, many things occur from day to day which cannot be stated in a formal report submitted once a year, and hence we may be permitted to supplement what Mr. Blakely has said with a few gleanings from his letters, and also from those sent by Mrs. Blakely and Mr. Finlayson.

#### I. THE MISSION CHURCH AT SEONI.

The neat little church which was erected near the public highway in the year 1878 has been occupied as usual during the past year. Religious services, both in English and in the vernacular, have been regularly conducted—John Moses, the Catechist, rendering important aid in the meetings specially designed for the natives. Now that we have another ordained Missionary in the field, all the ordinances of the Church can be dispensed as occasion requires. The present arrangements for conducting the English service are, that Mr. Finlayson and Mr. Blakely take this diet of worship alternately on Sabbath morning; while John Moses continues in the meantime to address the people at the vernacular service. The ordinance of Baptism has been dispensed both on the first Sabbath of January and February, while the sacrament of the Lord's Supper was observed on the second Sabbath of February, when sixteen persons sat down at the Lord's Table. It is pleasing to know that the first child baptised by Mr. Finlayson was the daughter of Henry Firth, who was for some years an inmate of our Orphanage, and was married recently to one of the Orphanage girls. And it is very cheering to learn that among those who commemorated the Lord's death there were three who had been trained for a longer or shorter period in our schools, and had their residence in the Orphanage. We trust that this is but an earnest of what shall yet be witnessed, and that the young people, whom God in His providence has placed under our care, will ere long make a public profession of their faith in Christ, and openly acknowledge Him as their Lord and Master.

## II. VILLAGE AND BAZAAR WORK.

Mr. Blakely's statement regarding his weekly visits to a Bazaar in the vicinity of the town, which crowds of country people are in the habit of frequenting, is very interesting. Although the open-air services at such great gatherings have been carried on under many disadvantages, yet under the blessing of God some words simply and earnestly spoken may take root in the hearts of those who frequent such a place to buy or sell or get gain, and lead them to reflect on what is far more essential to be known and understood than the passing events of the day, or the business affairs of this life. When once our two Missionaries have fairly mastered the language, and can go out to the fairs and public gatherings of the people, to preach the glad tidings of salvation, we may anticipate results of a most gratifying kind. Meanwhile, John Moses is doing good and faithful service in visiting some of the villages, as well as in his weekly visits to the people of the town, and we would encourage him to go on in this laudable work in the faith of being able to impart real benefit to not a few. By another year we hope to be able to report on numerous places having been visited and the Word of Life having been proclaimed to many who as yet know not the Lord. For this, after all, is the grand employment of a Missionary, and every other sort of useful work must be viewed as subordinate to publishing the Gospel of peace. May the day not be far distant when the statement made regarding the labours of Paul and Barnabas in and around Antioch in Pisidia will be verified concerning Seoni and its neighbourhood: "And the word of the Lord was published throughout all the region . . . and the disciples were filled with joy, and with the Holy Ghost."

## III. ZENANA WORK.

For satisfactory reasons that were fully explained to your Committee, the person formerly employed as a visitor to the homes of the women in Seoni was dismissed, and up till this time no one has been obtained to take her place. It is believed that arrangements will soon be made for securing a thoroughly competent woman to go out and speak to the mothers and daughters in the Zenanas, and make them familiar with the great doctrines of grace. Such work is most necessitous, and when carried on in a right spirit and from proper motives will be crowned with an enriching blessing. Meantime, Mrs. Blakely has rendered signal service to the Mission in undertaking this duty, and has gone to the houses in town, accompanied either by another lady who is deeply interested in this work, or by the Matron of the Orphanage. Then the Sabbath afternoon meeting for females alone, and which continues to be held in the bungalow, has been regularly conducted under the superintendence of Mrs. Blakely. We certainly owe her the most grateful thanks for the deep interest she has taken in this branch of our work, and we trust that she will be rewarded by Him who notices with approbation every service of this kind rendered for the honour of His Name and the good of perishing souls.

The little that has been required to carry on Zenana work during the past year, has only taken about a fourth of the amount that was previously collected for this specific work, and hence, without any special effort having been made since our last report, there will be sufficient on hand to meet the salary of another paid worker. Not knowing, however, that this would be the case, arrangements were made for having the usual amount requisite for this purpose raised among the ladies of Mains Street Congregation, Glasgow, when in the inscrutable providence of God, the kind-hearted friend who so willingly undertook the work was laid on a bed of affliction, and then summoned away into the eternal world. Year after year we have had most sorrowfully to lament the loss our Mission has sustained by the removal of those whose services were always placed at our disposal when any special duty had to be discharged, and we feel assured that all the members of Synod will concur with us in saying that in the death of Mrs. Aitken our church has sustained a heavy loss. She was a true "mother in Israel," whose heart was full of tender sympathy and whose hands were always full of useful work—work done so readily and so pleasantly and so ungrudgingly for the glory of God and the good of others. "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

#### IV. EDUCATIONAL WORK.

The work of a purely educational kind, and which forms such an important adjunct of a Mission Station, has been prosecuted with more or less success during another year. At the date when Mr. Blakely drew up his annual statement, it is evident that our schools were not in the prosperous condition that is desiderated; but it is hoped that by effecting necessary changes in the teaching-staff and obtaining Christian teachers of superior ability to impart instruction, our schools will enter again into a period of prosperity and decided usefulness. We will briefly notice—

1. *The Boys' School.*—During the past year the teaching-staff in this school numbered ten—that being the number for the former year. The pupils are not so numerous as formerly, and various reasons are assigned by Mr. Blakely for the falling off. It is regrettable that there should be any supposed inefficiency on the part of the headmaster, for it is easy to understand what a hurtful effect a rumour of this kind in the district would have on the attendance. The new arrangements proposed in conducting the school will, we trust, have the effect of securing a better attendance and make the educational training of the boys more thorough and every way satisfactory. Mr. Finlayson devotes two hours daily to the teaching of the higher subjects, including Euclid, Algebra, and Physical Science. The negotiations that were carried on more than a year ago for the transfer of the public school to our care were fallen through, and have not been re-opened. Indeed, it would be unwise in the present state of our school fund to attempt anything more than is being done.

Our great aim and desire is not merely to see that the boys obtain a good secular education, but a religious training; and it is evident that the present number enrolled is quite enough to tax the energies of our Missionaries who have personally to superintend this important branch of instruction from day to day. It will be seen from the financial statement that the Government Grant received for the past year is a little in advance of the previous year's grant, and that the amount paid for teachers' salaries is £41 higher than formerly. While the fees received are rather less during the past year, the subscriptions obtained in Seoni on behalf of this school show a hundred per cent more than in the year preceding.

2. *The Girls' School.*—The report sent home regarding this school is somewhat disappointing. It was anticipated a year ago that good results would spring from the secular and religious education of the girls enrolled in the school; but untoward circumstances have arisen to prevent our sanguine expectations being realised. The person then in charge of it had to be dismissed for inefficiency. There is no doubt that Mr. Blakely has done his best to secure proper teachers to carry on the training of the girls, yet the difficulty of obtaining teachers of the right stamp has been very great. The present arrangements made are only tentative, and our hope is that a Christian woman will speedily be secured to take the management of this school. It would be very disastrous if the object we had in view in starting such a school was to be defeated, and more especially after having the Government school for girls made over to us. The day, however, may soon come when our educational work among the girls will be prosecuted with efficiency and prosperity, and when not only the Bible lessons will be regularly given, but a fine, healthy, moral tone will pervade the daily education of the girls. This school is still carried on without encroaching on the Foreign Mission Fund, as the grants and subscriptions received in India meet all that has been expended in its maintenance throughout the year.

3. *The Bandole School.*—It is very satisfactory to know that the educational work at the village of Bandole, under the care of Nathu Dás, has proved so successful during the past year. It is hoped that the villagers will appreciate the boon conferred upon them by the appointment of this excellent teacher, in the way of implementing their promise to assist, as far as they could reasonably be expected to do, in providing an adequate school-house and otherwise co-operating with us in securing a good education for their children. The efforts being made to arouse them to discharge their duty in this respect, may soon be crowned with success. Early in the year it became necessary to appoint an assistant to Nathu Das, and this has led to an increased expenditure. Still this money has been laid out to advantage and will yet yield considerable gain to our Mission. In the absence of definite information regarding evangelistic work performed by the teacher after school hours or on the Lord's day, we are unable to report on this point; but it is believed that he has been often engaged visiting the villagers and conversing with them on subjects of supreme importance. The two generous friends in Scotland who previously



contributed for this special agency, have repeated their contributions, and to them we are indebted for enabling us to commence and continue educational work in the village. In many other places could similar work be entered on had we the means at our disposal.

#### V. THE SEONI ORPHANAGE.

Mr Blakely speaks in cheering terms about the Orphanage, and tells of the happy condition of the children and young people. It is pleasant to know that they have all been in fairly good health throughout the year, and that those of them who are able to attend school were making satisfactory progress with their education. Three additional children have been added to their number—two girls and a Gond boy about 11 years of age, named "Dudu." The two girls, and one who was in the house before, have been adopted by kind friends at home, and on being baptized received the names of Margaret Wallace Downie, Helen Blakely, and Margaret Campbell Finlayson. We heartily thank Mrs. Downie of Partick, Mrs. Finlayson of Arbroath, and Dr. William T. Blakely of Kirkintilloch, for the interest they have taken in these orphan children, and for consenting to become their patrons. Our Fifeshire friend, who still remains unknown, has most generously renewed the donation of five pounds for the benefit of the Orphanage, and as we have no other means of thanking this benefactor, we gladly do so in this way. Mr. Blakely raises a very important subject in his report, bearing on the future employment of the elder boys. It is evident that when they have acquired a sufficient education, we must see that some provision is made for them being engaged in some suitable calling. This important matter has already engaged the attention both of the Committee and our Missionaries. Care will be taken to have these lads so employed as to be still under Christian influence, and when found qualified they will be asked to assist in the junior department of the Seoni School. Among other changes in connection with our Orphanage during the past year, it may be noted that James Smellie was married in the month of May last, to the daughter of a retired native officer in Nagpur. Philip Gordon's application for the medical service proved unsuccessful, but he may be able to pass the examination at another time. Meanwhile, he has been accepted as a head-constable in the police force at Seoni. Henry Firth ceased acting as a teacher some time ago, and has also joined the police force in the town.

Mr. Blakely was for some months subjected to great trouble and anxiety owing to an attempt made by one of the patrons in India to remove a girl who had been received into the Orphanage in June, 1888, on the ground that she had been admitted as a "boarder," and was continued there at the pleasure of her patron. The case came before the Civil Court, and after repeated delays was finally disposed of on the 11th February last by Mr. Nedham, the Deputy Commissioner in the Court at Seoni. The plea of the applicant was repelled on the ground of a written statement drawn up by Mr. Anderson in presence of the Committee, that the girl was received into the

Orphanage in the ordinary way, and that no stipulation was made either verbally or in writing reserving any claim which the patron might have to the girl. As this case is of some importance we quote the concluding portion of the formal decision :—

“It must be remembered that the Institution is, as the name implies, an “Orphanage,” not a “Boarding School.” It is undoubtedly the ordinary practice for children received therein to be considered permanently under the care and guardianship of the Superintendent. I consider that anyone placing a child there with any other intention ought to reserve his rights by express stipulation with the Superintendent, not necessarily in any legal and formal manner, but at least by some verbal agreement, which, Mr. Anderson writes, was not done in the present instance. Whatever, therefore, may have been the applicant’s intention in the matter I think he waived his right to guardianship by making over the child unconditionally to such an Institution, and as the Society wish to retain charge of her, I do not feel justified, in the face of Mr. Anderson’s written declaration, in ordering her removal. The application is therefore dismissed with costs. Mr. Blakely has not incurred any appreciable expense in defending the suit, so it is not necessary to make any order about his costs.”

During the continuance of this troublesome case, Mr. Blakely has had to suffer no little opposition and obloquy on the part of several persons about Seoni from whom better things might have been expected; but the Committee have all along assured him of their cordial sympathy and moral support, and now they offer their congratulations on its settlement in his favour. We trust that it will be long before a similar ordeal has to be passed through.

A number of kind friends took occasion when Mr. Finlayson went out to send various articles of clothing, books and toys for the inmates of the Orphanage. Mrs. Blakely has indicated in a letter that appeared in the *Magazine* how greatly delighted the children were with the gifts from Scotland. To the friends who remembered the orphans in this way, the Committee would tender their warmest thanks. Another gift recently sent out to India consists of a number of New Testaments and books of a religious kind, which have been purchased with a small sum of money left by a little boy connected with Ayr congregation, who died a few months ago. When forwarding the savings of his son, the father thus writes: “This is money which belonged to my late son, and I thought this was the best thing I could do with it. I ask you to send out the books, in the hope, and with the prayer, that some of the lads there may learn to know and love the Saviour whom he knew and loved.” We trust that when each one in the Orphanage receives a copy of the New Testament, and understands from what source it has come, a greater value will be put on the gift and a desire felt to obtain a saving knowledge of Jesus Christ, whom to know is life eternal.

## VI. HOME EFFORTS.

According to custom, your Committee appointed two of their number to visit certain congregations during the past winter, and bring under their notice the claims of our Mission on their sympathy

and cordial assistance. The deputies have visited Carluke, Kilwinning and Pollokshaws, and they were ably assisted by a number of their brethren who accompanied them to these places. The Convener also spoke at Aberdeen on the subject of Missions, and was followed by the pastor of the congregation there in a forcible address. These meetings cannot fail to quicken the interest of our people in the work of evangelising the world, and will doubtless lead to more frequent prayer being offered unto God on behalf of the Mission at Seoni. May the Lord accompany the words spoken with His enriching blessing!

We have availed ourselves of the privilege extended to us by the Editor of the *Magazine* of communicating to the members of the Church all the information we could give from time to time concerning the progress of our Mission. We doubt not that the brief notices we have been able to give of our work in the foreign field, together with the interesting letters from the workers, have tended to keep before the Church the different branches of missionary service carried on in a part of Central India. Fuller reports concerning the operations of our Missionaries may be expected during the coming year.

#### VII. FINANCES.

It is with deep feelings of gratitude to God that we have to report an increased income to the three funds from which our workers in the foreign field derive support. The amount received last year, from all sources, for Missionary operations abroad was £978 18s. 10½d., being about £122 in excess of the contributions during the year preceding. Certainly this furnishes us with a fresh call to thank God and take courage. We tender our heartiest thanks to all who have assisted, by giving or collecting, to bring about this result. While we always rejoice to see the church-door collections increasing for such a laudable object, we specially rejoice when Members of Associations, Sabbath Schools, and Bible-classes remember us with an offering; and we are equally pleased to find that the humble Mission Box in the family is not neglected. To the voluntary Donors who send a contribution, great or small; and to our brethren of the Secession Synod in Ireland, we give cordial thanks for their valuable assistance. The young people throughout the Church who have collected for our Boys' School deserve a word of hearty commendation for their personal and successful services; and all the friends who have remembered our orphans are warmly thanked for their generous gifts. May all who have assisted us know of a truth that "there is that scattereth, and yet increaseth: and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself."

The Income for the year and the ordinary Expenditure may be thus presented:—

Income.		Expenditure.	
Foreign Mission Fund,	£817 14 4½	Salaries & General Outlay,	£486 14 7½
Seoni School Fund,	270 10 0	Teachers' Salaries, &c.,	295 6 7½
Orphanage Fund,	90 14 6	Cost of Maintenance,	148 1 5½
	<hr/>		<hr/>
	£978 18 10½		£930 2 9

To the amount thus expended in connection with the three funds, we have to add the sum of £177 7s. 3d. as extraordinary and exceptional expenditure. A glance at the Treasurer's financial statement will show for what object this money has been required. But for this extra outlay the income for the year would have been sufficient to meet all the demands made on the funds.

Such is the report we have to submit to the Supreme Court of our Church of another year's labours in a far-off country, and among a people of a widely different class from those by whom we are surrounded at home. If we cannot point to any great things accomplished, or to many converts being brought within the fold of the Good Shepherd, we can, at least, tell of earnest and persevering efforts being put forth to reach the lost and ruined; and of devoted men looking up for the Holy Spirit to come and guide the weary wanderers into the way of peace. Through help obtained from the Lord our Missionaries have kept at the post of duty, and have done what they could in scattering the precious seed. That seed will not be lost, but will spring up, we know not how, and yield fruit to the praise of God's marvellous grace. May the Church at home never forget the few workers and their great work in a corner of Central India!

From the pen of an eloquent writer there was recently issued from the press a small, but stimulating book, entitled, "The Crisis of Missions," and who can peruse the volume without receiving a fresh impulse in missionary zeal? That same writer has recently been going through our country pleading with the living voice, as few else have ever pled with men, to throw themselves heart and soul into this work of Missions, and by prayer and effort seek to bring back a rebellious world to the feet of Christ. We close with a quotation from the writings of Dr. Arthur Pierson on "The elements in the crisis." "What is a crisis?" he asks. "It is a combination of grand opportunity and great responsibility; the hour when the hope of glorious success and the risk of awful failure confront each other: the turning-point of history and destiny. We do not say the crisis of missions is coming,—it has come, and is even now upon us. Never since Christ committed a world's evangelisation to His servants, have such open doors of opportunity, such providential removal of barriers, and subsidence of obstacles, such general preparation for the universal and immediate dissemination of the Gospel, and such triumphs of grace in the work of Missions, supplied such inspiration to angelic zeal and seraphic devotion: but it may well be doubted whether there has ever been greater risk of losing the opportunity. We are in peril of practical apathy, if not apostacy, with respect to this stewardship of the Gospel, this obligation to a lost world. . . We seem to see the

angel standing with one foot upon the sea and the other upon the land, with the open book in his hand, and to hear him swear that "there shall be *delay no longer*;" while to God's Church comes His majestic message, "Thou must prophecy again before many peoples and nations, and tongues, and kings. . ." Every conceivable motive, therefore, urges us to undertake the last great crusade against the powers of darkness. The command of our ascended Lord, the voice of an enlightened conscience, the impulse of the new nature, the leading of the providential pillar, the working of transforming grace, the grandeur of the opportunity and the peril of delay—all these converge like rays in one burning focus, urging us onward and forward to the outposts of civilisation and the limits of human habitation with the Word of Life. Let the trumpet signal be heard all along the lines! God has already sounded His signal, and, like that peal at Sinai, it is long and loud. The last precept and promise of our Lord, which have inspired all true service and sacrifice, echo with new force and emphasis, louder and clearer, in the face of new openings and new victories. Blessed is he who, like Paul, is immediately obedient unto the heavenly vision."

Respectfully submitted in name of Committee by

WILLIAM B. GARDINER, *Convener.*

## REPORT ON PUBLIC QUESTIONS

1889-90.

ONE of the most striking figures found in the Apocalypse is that of the sea as representing human society. Not the solid and stable land, but the restless, troubled and changeful sea fitly describes men in their social, political, and ecclesiastical state. There are times, no doubt, when the sea seems calm and peaceful, and like a vast mirror reflects from its shining surface the glory of the over-arching heavens. But even then there is unrest—the tides continue to ebb and flow and strong under-currents pursue unceasingly their trackless course. And seasons of calm are soon followed by times of storm, when the wind blows tempestuously, the waves tower aloft, and the whole body of waters is in terrible commotion from shore to shore. Such seems to us to be a true picture of modern society. In every department of life there prevails a spirit of restlessness and unsettlement, and the issues of present-day movements are shrouded in mystery.

Socially we have a number of difficult problems, which continually press themselves upon public attention, and demand speedy and wise solutions. They are such as the proper housing of the poor, the leavening of all classes with Temperance principles, efforts for the safe-guarding of personal Purity, and for awakening the public con-

science to the alarming evils of Betting and Gambling. The last of these is said to have grown to portentous proportions within the last few years, to be affecting injuriously the lower classes of society as well as the higher, and to be sweeping onward to their ruin many of the young of both sexes, while from the encouragement of lotteries at Bazaars, the hands of the Church herself are not clean in this matter. The year over which our Report extends, however, has been specially signalised by the number and magnitude of the trade disputes that have arisen, and the efforts that have been made by Conference, or otherwise, to lessen the strain on the relations between capital and labour.

Politically the question of Home Rule for Ireland continues to divide politicians into opposing camps, while the agitation on both sides is conducted with unusual energy, and characterised by no little bitterness. In many cases party-spirit has grown so keen as to colour men's conceptions of truth and duty, and to determine the attitude they assume towards every question that emerges. Such matters as the Disestablishment of the Church of Scotland, the Bill for legalising marriage with a Deceased Wife's Sister, and the proposal to compensate publicans for the loss of their licenses, have all been productive of stormy discussions in the political arena.

Ecclesiastically the subject of revising the Westminster Confession of Faith has been agitating the Presbyterian Churches both in this country and in America, and judging from present indications those favourable to revision are likely to carry their point all round. But the matter that has given greatest concern to those most deeply interested in the spiritual well-being of our fellow-countrymen in all the Scottish Churches, is the publication of certain views by two Professors of Theology connected with the Free Church, and the amount of sympathy with these views shown by a large number of the ministers and members of that Church. Alongside of this it is very evident that the spirit of worldliness has invaded all sections of the Church—that spiritual religion is not so common nor so marked either in the pulpit or the pew as we would greatly desire to see it—and that church authorities, instead of depending on the attractive power of the Cross of Christ and the gracious operations of the Holy Spirit, are fain to draw men to the house of God by music and architecture and eloquence, and the discussion of themes but remotely connected with divine and eternal things.

The state of matters thus briefly sketched cannot be regarded as satisfactory either to the Christian or the patriot. But though the outlook is somewhat gloomy, we have no cause to be discouraged. The true believer cannot be a pessimist. Christ is King, and Christianity must win the day. Never were the opportunities for spreading the knowledge of Christ so abundant as they now are. And the door of access to the Mohammedan and heathen world has within this last year been providentially widening through the fresh and wonderful discoveries made in the African continent by Henry M. Stanley and his coadjutors. And wherever a new door has opened in India or China, or the Dark Continent, brave men and noble-hearted women, fired with love to Christ and fearless of danger, have come forward

and volunteered to enter it. Philanthropy, too, finds expression in manifold forms that were never dreamt of by our forefathers, and glories in tracing its origin to the Cross of Calvary. And at no former period of the world's history, perhaps, have there been so many faithful witnesses for Christ among the various tribes and nationalities that people the globe. When, therefore, we are tempted like the aged Eli to tremble for the ark of God at the sight of the gathering hosts of Rationalism and Scepticism, and "Science falsely so called"—the black legions of Ritualism and Romanism—and the serried ranks of Mammon and stolid Indifference—all bearing down upon the Church and threatening to annihilate her, let us remember that it is written: "No weapon that is formed against Zion shall prosper" and "the gates of hell shall not prevail against her." Come what will, our Great Captain is ready to meet it. He has provided against every emergency. Let us be more anxious to be on His side than to have Him on our side; and we may rest assured that we are on the winning side. "If God be for us, who can be against us?"

Among the various public questions that claim consideration at this time none exceeds in interest, and few in importance, that which is connected with the name of Dr. Marcus Dods, the recently appointed Professor of Exegetical Theology in the New College, Edinburgh. The agitation with reference to his views had originated in connection with his appointment to the chair that had been so worthily filled by Professor Smeaton; but it was greatly increased by a sermon preached by him in the autumn of last year in St. Giles' Church, Edinburgh, and which was afterwards published under the title of

#### "WHAT IS A CHRISTIAN?"

The text placed at the head of the sermon is John i. 12: "As many as received Him, to them gave He power to become the sons of God, *even to them that believe on His name,*" and the object of the preacher is to show what is meant by this *faith in the name* of Christ through which sinners become the "sons of God," or true Christians. To induce inquirers, and such as are in doubt as to certain Bible truths, to assume the responsibility of Christian profession, he brushes aside everything he considers extraneous, and boldly declares that "All the belief that is required to make a man a Christian is belief that Christ can unite him to God," or, as he expresses it in another part of the discourse, "He is a Christian if he believes that Christ has the will and the power to make him truly a child of God, and if he acts upon this belief."

Proceeding with this definition of saving faith, he finds it possible to dispense with the acceptance of such cardinal doctrines as the Divinity of Christ and His vicarious Atonement, the Mystery of the Trinity, the Resurrection of our Lord, and the Infallibility of Holy Scripture, and assures his hearers that they may be true Christians though they believe that Jesus was a mere man, and now lies in His grave in the "lone Syrian town."

Obviously, we have nothing to do here with Dr. Dods' private

opinions on these fundamental points. What concerns us is his public teaching. And looking at the matter without prejudice, and with every desire to be candid and charitable, and admitting that he has stated some important truths clearly and forcibly in the sermon, we cannot come to any other conclusion than that the position taken by the preacher is utterly unscriptural, and the tendency of his teaching extremely dangerous.

For, first of all, what authority has any preacher for asking of his hearers less faith than God demands of all those to whom He has sent His Word? If He, in His infinite wisdom, has seen meet to reveal a truth, our one duty with regard to that truth is to receive it, try to understand it as best we can, and use it for those spiritual or practical purposes for which it is designed. We are bound to submit the intellect as well as the will to God. With regard to our fellow-men, we have the right of private judgment, but, with regard to God, we have no such right. To disbelieve any doctrine of Divine revelation, or to speak of the acceptance of it as unnecessary, is to cast a slight on God, and to call in question both His wisdom and His goodness. Besides, it lays oneself open to the threatening implied in the sacred words more than once repeated: "What thing soever I command you, observe to do it; thou shalt not add thereto, nor diminish from it."

We may freely admit that many persons are true Christians who, from the unfavourable circumstances in which they are situated, know but little, or have dim and vague and even erroneous conceptions of important Scripture truths. And we may admit with equal readiness that the grace of God in a human heart may consist with many faults of character, and even with a defective moral code. But what would be thought of the wisdom of the man who gravely set himself the task of showing with how little morality a man might be saved? And is the course more wise or safe which is pursued in this sermon when the preacher attempts to show with how few beliefs or false beliefs a man may be a true Christian? In the one case it is the preacher's business to set before men the perfect standard of duty found in the Ten Commandments, and to enjoin upon all his hearers obedience to these commandments in their most minute details. And in the other case it is equally his business to "declare the whole counsel of God"—to set before men the faith once for all delivered to the saints, and to demand of them a hearty acceptance of all revealed truth, doing his best to make every doctrine clear and intelligible, and leaving the Holy Spirit to deal with further difficulties of belief. After the preacher has done his utmost, there will still be serious defects in faith and duty, much remaining that needs to be covered with the mantle of charity. But it is altogether beside his office to lower the Divine standard in either respect.

Among the doctrines Dr. Dods specifies as unnecessary to be believed in order to saving faith is that of vicarious Atonement by the death of Christ. He describes what he calls "the orthodox theory of the Atonement," and mentions some objections that may be offered to it. He then describes another theory which has long been identified



with the Broad Church school of theologians, and which represents the death of Jesus as nothing more than a manifestation or expression of the measureless love of God to man. Against this theory he has not a word to say, and he immediately affirms, "In point of fact, both theories of the Atonement produce good Christians," thus leaving his hearers to infer that truth and the denial of truth are equally acceptable to God and profitable to men, or at least that a partial and one-sided view of truth is quite as good as a full and Scriptural statement of it. In vindication of this position, he maintains that "The Gospel, properly speaking, is a proclamation of forgiveness and restoration to God, *not of the means by which this has been accomplished.*" To this definition of the Gospel, it is sufficient to reply that Reconciliation by the blood of Christ forms an integral part of the Divine message addressed to sinful men; and not to proclaim it, and to insist on its being believed, is to tamper seriously with that message, and to go far towards rendering it ineffective. If Christ has not procured a real redemption for His people, the sacrificial system of the Old Testament Church, which formed the central element of Israelitish worship, is to a large extent meaningless, and the sanguinary rites connected with it are justified on no grounds of reason; much of the language of prophets and apostles is unintelligible and positively misleading; and that Book which claims to shed a pure and clear light upon the thoughts and ways of God merely "darkens counsel by words without knowledge." More than that, the evidence is abundant that it was customary with the apostles of our Lord after His death and resurrection not only to proclaim the fact of forgiveness, but "the means by which it had been accomplished." Writing to the Corinthians, Paul recounts to them the GOSPEL which he had preached unto them, which they had received, and by which they had been saved, and this is how he speaks of it: "For I delivered unto you first of all that which I also received, *how that Christ died for our sins according to the Scriptures.*" And if this was the chief theme of his preaching at Corinth, we may rest assured that it occupied a primary place in every other locality.

Another and equally fundamental doctrine of the Christian system which Dr. Dods holds to be unnecessary to the faith of a true—though not of a mature—Christian, is the Divine Personality of our Lord Jesus. A person enjoying the clear light of God's completed revelation and with the testimony of the past eighteen centuries to authenticate the divine origin of the Christian religion, may believe that Christ was nothing more than a mere man, although He Himself repeatedly claims to be equal with God. That person may deny that He ever rose from the dead, in spite of the abundant and overwhelming evidence of the fact. He may thus refuse to accept the great mystery of the Trinity, and so be offering whatever worship he presents, to another God than the Father of our Lord and Saviour Jesus Christ. He may do all this and yet possess saving faith, and so be fully entitled to the name of Christian. This view needs only to be stated to show how contrary it is to the teaching of Christ and His Apostles. In the chapter in which Dr. Dods' text occurs, the Deity of Jesus is stated in clear and unmistakable terms. And

"believing on His name" which is declared to be necessary to becoming a "son of God," certainly includes believing all about Him that had been made known. His "name" is just Himself revealed. And if it is revealed regarding Him, as it undoubtedly is in this very passage, that "The Word was God," and that "All things were made by Him, and without Him was not anything made that was made;" *not* to believe Him Divine is not to believe on His name, and so to write yourself down as *not* a Christian.

Against such teaching, which proclaims saving faith to be consistent with belief in a *minimum* of truth, and with the retention of a large amount of error, and which emasculates the gospel message of everything really distinctive and Divine, we feel called on to raise a decided protest. We regard it as an attempt to do away with "the offence of the Cross"—to remove from Christianity all that is difficult to the human intellect, or disagreeable to the carnal taste, and to conciliate men who are too proud to submit their reason to the revelation of God, and too self-righteous to accept of the righteousness of Christ. Its tendency is to persuade men that they are Christians when they are still in their sins. And thus it approaches perilously near, if it does not fall within the scope of the Apostle's solemn denunciation: "Though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed."

Again, this method of dealing with men is unwarranted by the example of our Lord Who is the great Pattern to every gospel preacher. We have the records of His dealings with enquirers and others who doubted or denied the great truths He had come to announce. And few will question that the difficulties of belief in such doctrines as our Lord's Divinity and Atonement, were greater in His days than in ours. But did He conceal these doctrines or tone them down to the extent of explaining them away so as to make them palatable to his ignorant or prejudiced hearers? Nothing of the sort. These were the doctrines He placed in the forefront of His message. In the record of His conversation with Nicodemus, after affirming with peculiar emphasis, the mysterious and humbling doctrine of Regeneration, He declares His own Deity in the words: "No man hath ascended up to heaven but He that came down from heaven, *even the Son of Man which is in heaven.*" And immediately thereafter He uses language that points straight to the Atonement. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in Him should not perish but have eternal life." Again in His conversation with the unbelieving Jews, of which we have the record in the tenth chapter of John's Gospel, He announces very clearly the doctrine of the Atonement, "I am the good Shepherd, the good Shepherd giveth His life for the sheep;" and in terms, if possible, more clear and unmistakable, He affirms the fact of His own Divinity, "I and my Father are One." They were unprepared to receive these truths. They did not relish them when announced. They charged Him with blasphemy for claiming equality with God, as they rightly under-

stood His words to mean; and so bitter was their opposition to the doctrine that they took up stones to cast at Him. But He did not reile. He did not hint that they had misunderstood His meaning, He justified the words, and vindicated His claim to be received as the Son of God and the Saviour of men. No doubt He could have won many more to His side if He had adopted a different course, but of what value would their accession to His cause have been? Nay, He might have escaped the cruel and shameful death of the cross altogether; for the Sanhedrim condemned Him for claiming to be Divine. But what then would have become of us and of our salvation? Surely then those doctrines that our Lord so clearly taught, and in which He demanded implicit faith on the part of His hearers, must not be minimised and treated as non-essential by the Christian preacher, if he is to make full proof of his ministry.

And further, this mode of dealing with truth, while it must fail in winning doubters to the side of true religion, is fitted to encourage those that hold false or defective views of truth, to continue in their errors. Concessions made to the enemies of Scriptural doctrine pander to their pride and do not lessen their enmity, while it leads them to renew and increase their demands. And if they are persuaded that they may be true Christians and reach Heaven at last, it is not likely they will trouble themselves about correcting their errors and coming to think on these matters according to the thoughts of God. What is easiest and most agreeable is naturally preferred to a course that causes trouble in investigation, and leads to the abandonment of long-cherished beliefs. The natural tendency of such teaching as this sermon contains has clearly revealed itself in such ways as these: (1) The great satisfaction its publication has given to sceptics and Rationalists and the impression it has produced among them of having confirmed their attitude towards the Bible, the Church, and the doctrines of grace, (2) The chorus of approbation it has evoked from the editors of secular and rationalistic newspapers all over the land, and (3) The zeal shown by Unitarians, who tear the crown of Deity from the head of our exalted Lord, in circulating copies of the sermon gratuitously, and the eager satisfaction with which they have accepted the preacher's recognition of them as true Christians, and the approach they think he has made to their doctrinal position. A species of teaching that gratifies the enemies of evangelical religion and grieves its friends is surely calculated to excite grave suspicion.

#### "THE KINGDOM OF GOD."

Another work published in the course of the past year which has attracted a large amount of attention and elicited much criticism in the Church courts, as well as in the press and on the platform, is "The Kingdom of God," by Prof. Bruce of the Free Church College, Glasgow. By the expression, "The Kingdom of God," Prof. Bruce means "The Teaching of Christ," and his aim is to give a succinct account of that teaching as it is recorded in the first three Gospels,

or the Synoptists. He casts a doubt upon the Johannine authorship of the fourth Gospel and depreciates its report of our Lord's sayings as differing very greatly from the original. And even in regard to the other three he says, "But the question may be raised in reference to the Synoptists whether they can be regarded as giving a perfectly trustworthy report of the sayings of Jesus?"

In apportioning the value of the respective records of the evangelists, Prof. Bruce holds that a more realistic view of Jesus is given in Matthew, and his reports of the Saviour's words are to be accepted as comparatively original; while Luke, writing with the design of exhibiting Christ in the fulness of His grace as the Friend of sinners, publicans, Samaritans and Gentiles, takes considerable liberties with his authorities. For the purpose of edification this evangelist inserts or suppresses certain facts and speeches of our Lord, deliberately misplaces some of the incidents in His history, and puts into His mouth language He never employed. For example, Dr. Bruce, says, p. 50: "Luke has taken the scene in the Synagogue of Nazareth out of its true historical place and set it in the forefront of his Gospel to signify that the mission of Jesus concerned men's souls and that it concerned all men." He further conceives it possible that Luke may have "invented" narratives as settings for some of the sayings of Jesus. And as an instance of an "invented" narrative he gives the recorded mission of the seventy. With regard to certain of our Lord's sayings Luke occasionally adds his own interpretation of His Master's words and represents that as spoken by Him. Jesus said, "I came not to call the righteous but sinners," and Luke added "unto repentance." And here is the reason Dr. Bruce gives for the addition, "This may have been an explanatory gloss that had crept into the text used by the evangelist, but it may quite as well have been a change made by him to render the meaning clear and possibly to guard against the misconception that Christ invited sinners to the kingdom of Heaven without repentance." The "woes" appended to the "blessings" found in Luke's report of the substance of the Sermon on the Mount are accounted for in this way. They are the evangelist's "inferences" from the words spoken by Jesus and not sayings actually uttered by Him. In like manner this evangelist occasionally tones down the language of Jesus when it seems to him too severe or appears to have a tendency to detract from the honour due to the apostles. And all through his gospel he displays a "bias," for which, however, Dr. Bruce tells us, "he is not to be blamed, as the picture he drew of Christ may have been wisely drawn for the immediate needs of the section of the Church for which he wrote."

These extracts, which might be multiplied, are sufficient to show the attitude assumed by Dr. Bruce towards the evangelic records and his conception of the historical accuracy of this fundamental portion of the Word of God. And surely they betray a recklessness, irreverence and utter want of faith in the plenary inspiration of Scripture that one could hardly have expected from a Theological Professor in an orthodox Presbyterian Church. It is readily admitted there is a

number of minor differences between Luke's report of our Lord's sayings and that of Matthew. That is evident to the reader of the English version, and is still more apparent to the scholar and exegete. But did it not occur to Dr. Bruce to suggest this simple and all-sufficing explanation which has satisfied many students of Scripture quite as able and erudite as he? Our Lord was an itinerant preacher and addressed different audiences from day to day; while, therefore, He would naturally repeat the same great truths which all were equally requiring to know, He would vary the form in which He presented them, setting them in one way at one time and in another at another. And so the report of Luke, though differing from that of Matthew, might be equally accurate with his. Surely that is a more satisfactory way of accounting for the differences than ascribing to Luke an editorial discretion which amounts to nothing less than deliberate falsification for a purpose, and which would not be tolerated in the writer of an ordinary biography.

Nor is it Luke alone that differs from Matthew. There are diversities in matter and style in all the four Gospels. Each evangelist has his own characteristics and pursues his special design. But all wrote as they were moved by the Holy Ghost and all are equally reliable. Facts that prove the human authorship of the sacred books do not disprove their Divine authorship. Rather do they reveal the wisdom and goodness of God in securing convincing evidence that they were written at the time, and place, and in the circumstances, claimed for them, and that their writers were possessed of accurate and independent knowledge of everything they record. Above all, this diversity of representation furnishes us with a clearer revelation of the character and teaching of the Lord Jesus Christ. Just as several pictures of the same person or landscape taken from different points of view bring out their various features more fully and give a better idea of the object represented—the one supplementing the other—so the fourfold history of Jesus furnished by the evangelists helps us better to understand His many-sidedness, and gives us a fuller and truer conception of His wonderful Personality. And many a time the task has been undertaken and successfully accomplished of showing how beautifully consistent the one evangelist is with the other, and proving that it is harmony and not discord that distinguishes the separate records.

This work of Prof. Bruce, whatever may be its author's intention, is fitted to shake all faith in the trustworthiness of Holy Scripture. If its conclusions are accepted, the Bible is not an "Impregnable Rock" but a shifting sandbank. We cannot be perfectly sure about anything we find in it. And where there is a want of certainty faith becomes impossible. It degrades the Word of God to the level of common history, and even assigns to the latter the palm of superiority, for the faithful historian may be depended on for his facts, but the writers of the Bible are often unreliable. It is an attempt to apply to the New Testament those canons of destructive criticism with which we are already familiar as applied to the Old Testament, and which has resulted in Germany, the country of their birth, in the

prevalence of speculative Rationalism, among the educated, and wide-spread indifference to all religion among the masses.

It has long been known that the Nonconformist bodies in England are deeply tainted with the Rationalistic spirit—that deadly fungus that appears to grow out of the decay of vital piety everywhere. Since the Robertson Smith case it has become increasingly evident that many in Scotland are in sympathy with the destructive critical views which, if allowed free course, would rob us of an Infallible Bible. And within the last few months a sort of manifesto has been issued by the younger members of the High Church party in the Church of England in the form of a book called “Lux Mundi.” This work is in strong sympathy with rationalistic higher criticism, and accepts its destructive assaults on the Pentateuch and other portions of Scripture with high approval.

Now, all this reveals a marked trend of thought among certain sections of religious society, and cannot fail to have a disquieting and unsettling effect on many earnest minds. We unfeignedly deplore the serious injury that is being done to the souls of men through the encouragement that is given to doubt and scepticism as well as to the callous indifference which is ever so ready to excuse its inattention to spiritual things by the divided opinions in regard to Scripture found among its professed friends.

At the same time we have every reason to possess our souls in patience, assured that the Word of God will pass unscathed through this fiery ordeal as it has done through others in days gone past. It is a tried Word, and will come forth as gold. While it has its bold and reckless assailants it has also its able and reverent defenders. And among these it is cheering to notice not only some of the first scholars of America, but also one of the most gifted statesmen of our country, and the most eloquent preacher of the Church of England, Canon Liddon, who recently preached and published a powerful sermon in defence of the historical accuracy and true inspiration of the Old Testament. As for those that are incapable of following the course of attack or of defence, it is well if they refuse to be troubled on the subject. They may rest safely on such statements as these: “The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times;” “All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth and the flower thereof falleth away, but the word of the Lord endureth for ever.” As the eminent statesman referred to, Mr. Gladstone, has recently said: “Though assailed by camp, by battery, and by mine, the Scriptures are, nevertheless, a house builded on a rock, and that rock is impregnable; the weapon of offence which shall impair their efficiency for practical purposes has not yet been forged; the Sacred Canon, which it took perhaps two thousand years from the accumulations of Moses down to the acceptance of the Apocalypse, to construct, is like to wear out the storms and the sunshine, and all the wayward aberrations of humanity, not merely for a term as long but until time shall be no more.”

Another question that has come prominently to the front in the course of the by-gone year is,

#### THE RELATIONS OF CAPITAL AND LABOUR.

Through the blessing of God this country has enjoyed of late a large measure of outward prosperity. The seasons have been favourable, and the labours of the agricultural class have been rewarded with liberal harvests. Trade in almost every department has greatly revived, and employment may now be had by all that are willing to work. During the long-continued depression that preceded the present trade-revival, wages had been considerably reduced in most of our national industries, and it was felt by the workmen that they were not sharing in the benefits of the improvement to the extent they had a right to expect. This feeling found its first and loudest expression in the strike of the labourers employed at the London docks, which extended over several weeks, and was taken part in by thousands of men, to some extent paralysing the shipping trade of the country and attracting the interested attention of the entire community. From that time till the present all parts of the land, and almost every department of industry, have been agitated by strikes and rumours of strikes, in which workmen demand larger wages, or shorter hours, or both, from unwilling employers. Now it seems to us that this is an unnatural, because forceful, way of settling trade disputes among Christian men, and that when it is had recourse to, one or both parties must be to blame from failing to act on Christian principles. And if there are occasions when strikes are justified through the selfishness and greed of unprincipled masters they must, like war, be regarded as necessary evils, and to be avoided whenever possible. When extending over a lengthened period they cause much suffering to many who are innocently involved in them; they rarely confer much material benefit on those taking part in them. They produce antagonism between two classes that ought to be on the most friendly terms. And they are said to injure the trade of the country, and frequently to drive it away to other lands.

It is, however, matter of gratification to your Committee that the frequency and extent of these strikes have called the serious attention of all classes of the community to the evils that generate them, and that views have been expressed at Congress and Conference, in Parliament and in the Press, in this and in other lands, which lead us to indulge the hope that the day is not far distant when labour-disputes will be settled in less violent ways and the principle of arbitration will be generally adopted.

At the same time we feel persuaded that it is the Christian religion, which holds the key of the situation; and if the law of love embodied in the ten commandments, expounded and applied in the Sermon on the Mount, and illustrated in the Cross of Calvary, were allowed to dominate industrial and commercial life all these labour problems would solve themselves, or rather would never present themselves as problems at all.

What all of us have need to guard against in these days is the spirit of worldliness which has laid fast hold of all classes, and like the withering breath of the simoon, is blighting the spiritual life of every section of the Church. Many are in feverish haste to be rich and seem reckless of the methods by which they may gain their end; while most appear to set an extravagant value on merely material comforts and enjoyments and the means of procuring them. The rich are struggling to increase their wealth that they may rise a little higher in the social scale, and the poor are doing their best to get a larger share of the world's good things; while both appear to forget the divine injunctions—"Set your affections on things above, not on things that are on the earth;" "Love not the world, neither the things that are in the world; if any man love the world, the love of the Father is not in him." Surely it is utterly beneath the dignity of spiritual and immortal beings, who call themselves by the name of Christians, to be continually "cleaving to the dust," and to be making it the chief business of their life to answer such questions as "What shall we eat, or what shall we drink, or wherewithal shall we be clothed?" To do this is to live the life of an animal, or, at the best, of a heathen, whose views are completely bounded by the horizon of earth. Those who have the Bible in their hands should be possessed of another spirit and be animated by nobler aims.

Let servants endeavour to cultivate the spirit of *contentment* with their position, striving to bring their mind to their lot if they cannot bring their lot to their mind. One who was a servant and a worker with his hands said, "I have learned in whatsoever state I am therewith to be content," and he stated a principle, whose truth has been illustrated in numberless instances, "Godliness with contentment is great gain." Let them also show their masters all due *respect* in obedience to the precept that enjoins on inferiors the duty of rendering honour to those that God has placed over them in their varied earthly relationships—"Servants, be subject to your masters with all fear." And then let them be *honest* and *faithful*—never grudging a fair day's work for a fair day's wage—never putting scamped work out of their hands nor wasting either their master's time or his goods. They should identify their master's interests as far as possible with their own, and try to act at all times in accordance with the precept, "Not slothful in business, fervent in spirit, serving the Lord." In giving directions to Titus, Paul says, "Exhort servants to be obedient unto their own masters and to please them well in all things, not answering again. Not purloining, but showing all good fidelity, that they may adorn the doctrine of God our Saviour in all things."

Further, your Committee would earnestly urge upon masters the duty of realising their responsibility towards their servants. They should interest themselves in the welfare of their work-people both material and spiritual. They should never forget that those under them are their own brothers and sisters—that they are men and women, not mere machines—and that they have hearts as well as hands. They should act on the Golden Rule in all their dealings with them. And whatever disputes or difficulties arise, they should



try to put themselves in the position of their servants, and think what they would wish and expect if their respective places were to be changed. They should deal justly, and, when possible, generously, with them; "Masters, give unto your servants that which is just and equal." This precept requires not only that they should pay the full wages at the promised time, but also that they should allow their servants to enjoy a reasonable share of the profits accruing from their labours. No person of the least intelligence or thoughtfulness would maintain that masters should not enjoy a considerable proportion of such profit, as the reward of invested capital, of mental effort and anxiety, of greater or less risk incurred, and of the gradual depreciation of property employed in the trade. But it also seems reasonable that those on whose industry all their profits depend should receive a fair share of what is gained—this proportion rising or falling according as times are prosperous or otherwise. Your Committee are glad to be assured that there are many masters who act on this Scriptural plan. But they have also reason to fear that there are not a few in our own land who bear a striking resemblance to certain masters pictured by James in his most practical epistle. "Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth and been wanton."

This language suggests to us the crying evils of the "sweating" system, which seems to be as common in our day as when Hood wrote his "Song of the Shirt," and Kingsley his "Alton Locke." Through that system poor men and women are compelled to work long hours in unhealthy rooms and for very inadequate remuneration, while "middle-men" and merchants fatten on the proceeds of their toil. Government has once and again appointed a Commission to investigate and report on this system. But all other means of cure are likely to be ineffective until the public conscience awakens to a sense of the "sin of cheapness," and private individuals are willing to give a fair price for manufactured and purchased articles. Let the buyer carry his Christianity to the market as well as the seller, and let masters be moral and religious as well as servants, and many an "open sore" in the body politic will soon be healed.

#### SABBATH OBSERVANCE.

This is a subject of imperishable interest to the individual Christian and to every section of the Church of God. It owes its paramount importance to two considerations. In itself it forms an essential part of practical religion; and it is an indication of the state of religion in the general community. Where piety flourishes the Sabbath is conscientiously observed; where it decays, loose views regarding it always prevail. And no single cause can be mentioned

that so rapidly and surely hastens spiritual declension in families or states as the open profanation of the Lord's Day. The Bible and the Sabbath are the two great bulwarks of religion in the world, and if these are thrown down, the forces of sin and error may be expected to subjugate the people.

In the course of the past year those forms of Sabbath desecration with which we have long been familiar, have continued to prevail as extensively as ever. The Post Office authorities exact from their officials in many places a considerable amount of needless work from Sabbath to Sabbath. Railway trains for passengers and goods rush along the iron pathways in almost all parts of the land. Steamboats ply upon our rivers or along our coast bearing their freight of unruly passengers to disturb the quiet of Sabbath-keeping communities. Tramway-cars augment the bustle in our city streets and rob their over-worked conductors of needful time for rest and worship. Hundreds of shops are open in our large towns, and in many of them more business is transacted on the Sabbath than on any other day of the week. Crowds of young men, and others no longer young, walk or drive a few miles in order to be able to purchase drink under the false pretext of being *bona-fide* travellers according to the Forbes Mackenzie Act. In some localities blast furnaces continue to blaze all through the sacred day, and impose almost incessant toil on hundreds of men and boys. While many, more favourably situated, instead of spending the whole day in the public and private exercises of God's worship, devote it to idle lounging or the active pursuit of worldly pleasure.

A form of Sabbath desecration to which we have hitherto been unaccustomed recently occurred in the West of Scotland in the launching by the Fairfield Shipbuilding Company of a large vessel on the Sabbath, and in the presence of a great crowd of people attracted to the spot by the novelty of the occurrence. Also, up till recently, the Glasgow and South-Western Railway system has been regarded as singularly free from the scandal of passenger traffic on the Lord's Day. But apparently, at the instigation of an English chairman who has brought his lax, southern ideas to the north with him, the directors of this company have put on a Sabbath train between Kilmarnock and Largs, calling at ten different places on its course, and entailing a certain amount of labour on a large number of men all along the route. The train was started almost unannounced, and when it became known public meetings were held to protest against it, and memorials and deputations were sent to the directors to induce them to discontinue the train, but all without effect. And so, entirely unsolicited and in the face of the earnest expostulations of those most deeply interested, this company proceeds to trample on the law of God, sets at defiance the convictions of the religious public, disturbs the Sabbath quiet of the various communities affected, robs their own workmen of part of their God-given rest, offers facilities for Sabbath desecration to those whose moral fibre is not strong enough to resist the temptation, and floods the towns along the coast with Sabbath visitors who prove anything but a blessing. And so it has come to pass

that in this Christian land on every Sabbath of the year the public worship of Mammon goes on side by side with the worship of Jehovah, and that in the open face of day. It is intolerable that money-loving corporations should be allowed to break the law of the land, and prove a curse to the localities they undertook to benefit.

The outlook on this subject, however, is not wholly dark. Your Committee are gratified that the year over which this report extends has seen repeated indications of a growing interest on the Sabbath question among those who have at heart the welfare of the working-class. On the Continent of Europe, as is well-known, the Sabbath has long been secularised and devoted almost entirely to work or worldly pleasure. Men have begun to find out, however, that the Lord of the Sabbath is wiser and kinder than they imagined, and are awakening to the fact that it pays best to rest every seventh day—that it is best for their temporal interests as well as for their spiritual to keep the Fourth Commandment. Accordingly, an influential Congress was held in Paris in connection with Sabbath labour, and at the recent International Labour Conference at Berlin, the enforcement of Sabbath rest was one of the subjects about which the delegates were almost if not quite unanimous. And as the outcome of these deliberations Bills have been introduced into both the French and the German Legislatures, designed to protect working-men from the evils of Sabbath labour. And it is cheering to notice that a similar spirit has been showing intself in our Canadian and Australian colonies. It is interesting also to record that Mr. Gladston sent a letter to the Sabbath Observance Congress held in Paris, in which he said:—"It seems to me unquestionable that the observance of Sunday rest has taken deep root both in the convictions and the habits of the immense majority of my countrymen. If it appears to many of them a necessity of spiritual and Christian life, others not less numerous defend it with equal energy as a social necessity. The working-class is extremely jealous of it, and is opposed not merely to its avowed abolition, but to whatever might indirectly tend to that result. Personally, I have always endeavoured, as far as circumstances have allowed, to exercise this privilege; and now, towards the end of a laborious public career of nearly fifty-seven years, I attribute in great part to that cause the prolongation of my life and the preservation of the faculties I may still possess. As regards the masses the question is still more important; it is the popular question *par excellence*." Such a testimony from such a quarter is truly valuable.

Since, then, there are many in other lands exerting themselves to regain their lost Sabbath, surely we who still retain it in some measure of integrity will do our utmost to resist all encroachments upon its sanctity, and so to hand it down unimpaired to those who shall come after us. Patriotism unites with piety in making this demand upon us; and the most effectual way to accomplish it will be to maintain scriptural views on the subject of Sabbath observance, to teach them fearlessly to others, and to set a consistent example ourselves of unflinching respect for the Sabbath law. Whether at home or away from

home, let that be true of us which was recorded of the first disciples of our Lord, "They rested on the Sabbath day according to the Commandment." In that commandment we read, "Remember the Sabbath day to keep it holy . . . in it thou shalt not do any work, thou, nor thy son nor thy daughter, thy man-servant nor thy maid-servant, thy cattle, nor thy stranger that is within thy gates." Let us analyse this sentence briefly "Thou"; that word emphasises the duty of personal abstinence from work; "Nor thy son nor thy daughter;" this is addressed to parents, and forbids them either to require or to allow their children to work. "Thy man-servant nor thy maid-servant;" this is addressed to masters and mistresses, and requires them to see that their servants observe the Sabbath as well as themselves." "Nor thy cattle;" the owners of beasts of burden must permit them to rest on the Sabbath; "Nor thy stranger that is within thy gates;" magistrates are permitted and enjoined to use the authority with which they are entrusted in the way of protecting the day of God from open desecration by strangers or foreigners. From this it is very evident that we do not fulfil our whole duty to the Sabbath by keeping it holy ourselves, but we are bound to use all the power and influence we possess to secure that others keep it also. This will no doubt secure for us a "Puritan Sabbath," so much decried by the flippant *litterateurs* of the time. But we can hardly conceive of a greater blessing for our country and the world than just this Puritan Sabbath. This is what one says of it who knew it well by experience, and reaped a life-long harvest of blessing from it. Mrs. H. B. Stowe, after describing in her inimitable way the strictness with which the children of the Puritans were required to keep the Sabbath, in reply to the question whether this did not excite a distaste for it and for religion answers by an unqualified "No, it did not;" she adds, "The effect of the system was to ingrain into our character a veneration for the Sabbath which no friction of after-life would ever efface. I have lived to wander in many climates and foreign lands where the Sabbath is an unknown name, or where it is only recognised by noisy mirth, but never has the day returned without bringing with it a breathing of religious awe, and even a yearning for the unbroken stillness and the simple devotion of the Puritan Sabbath." "Verily in keeping God's commandments there is great reward."

O day of rest and gladness,  
 O day of joy and light,  
 O balm of care and sadness  
 Most beautiful, most bright.

Your Committee are so impressed with the importance of the subject, and so anxious that our people should have strong and intelligent convictions on the obligation of the Sabbath law, that they would take the liberty of recommending that all the ministers of the Church should preach a special sermon on the duty and privileges of Sabbath keeping sometime in the early summer; and, further, that they should avail themselves of every opportunity of awakening the public conscience to the greatness of the sin of Sabbath desecration.

## PROGRESS OF ROMANISM.

This is a subject which persistently presses itself upon the notice of the British public, and which ought to receive special attention from every branch of the Evangelical Church, more particularly from those that profess adherence to the National Covenants of our godly forefathers. Whatever may be said as to the increase in numbers of Rome's avowed adherents in the three kingdoms, there can be no doubt that it is growing in social influence and in political power, while the Romanising tendencies of a large party in the Church of England are every year becoming more marked. At the close of last session of Parliament a responsible statesman in his place there gave something like a promise to the Popish members of the House, that he would propose a scheme for the endowment of Roman Catholic University education in Ireland, and the proposal was only withdrawn in consequence of the storm of opposition excited against it throughout the country, and which originated in various and conflicting motives. Again a special envoy in the person of Sir J. L. Simmons has been sent to Rome to represent our Government in negotiations with the Pope regarding the affairs of the Island of Malta—a dependency of the British Crown. And it is announced that one result of this mission will be to invalidate many marriages that have not been celebrated according to the rites of the Romish Church which is established in Malta, and so to make the fruit of such marriages illegitimate—the design of this legislation being to bind the Maltese subjects of Her Majesty with stronger chains than ever to the so-called chair of St. Peter. And more recently still, a measure has been introduced into the House of Commons by two Scottish representatives whose object is to make it legal for Roman Catholics to hold the positions of Lord Chancellor of England and Lord Lieutenant of Ireland, and thus to remove almost the last safe-guards erected by our sagacious ancestors at the Revolution, against the political ascendancy of the declared enemies of the Protestant religion and liberties.

In the Church of England there are various indications that the Ritualistic party is growing in influence and in numbers. And need we be surprised at this when we are informed on good authority that nearly all the colleges in that Church for the training of young men for the ministry are in the hands of teachers who use them as nurseries for Rome? The Church Congress held at Cardiff in the autumn of last year revealed the almost phenomenally rapid advance that this insidious system of sacerdotalism had made when some of its most advanced advocates for the first time had the courage to embody their superstitious views in a Communion service that in almost every detail resembled the Popish sacrifice of the Mass. When ministers of a Protestant Church openly advocate the Confessional, and others propose the revival of Monasticism, as a cure for the evils of the time, and when the ordinary service in many churches is so like that in Roman Catholic chapels, that only experts can discern the difference, surely it is time to raise the cry of alarm in the ears of our apathetic

countrymen and to besiege the Throne of Grace with earnest entreaties for a new and better Reformation than England has ever enjoyed.

It is matter of deep regret that so much indifference prevails among Protestants generally as to the existence and progress in our own land of a system so unscriptural as Popery, and so inimical to all the best interests of men. Were it merely a false religion we should be grieved that so many millions of our fellow-subjects are still entangled in its snares, and that others are falling under the spell of its fatal fascinations. But in that case we should be content to meet it with the single weapon of an open Bible and would feel confident in the long run of a successful issue. But Popery is a policy as well as a religion. It is an *imperium in imperio*, a political organisation in every civil community where it has obtained firm foothold. And if we are wise we shall continue to deal with it as our Reforming ancestors did, who were better acquainted with its real nature than most of us are. This testimony is true: "No one can become her (Rome's) convert without renouncing his moral and mental freedom and placing his civil loyalty at the mercy of another. . . . He is a Catholic first and an Englishman afterwards, and intends in case of any conflict between the Queen and the Pope to follow the Pope and let the Queen shift for herself."

The Romish system is unchanged and glories in being unchangeable. Her spirit has ever been the same from century to century. All her worst features are perpetuated, and if there is any difference she is growing worse. For evil institutions, "like evil men and seducers," have an inevitable tendency to "wax worse and worse." What she was and did in the days of the Reformation she undoubtedly would be, and would do, in our day if she had the power and opportunity. A leading literary journal published in London recently contained the following paragraph in regard to the Papal authorities in Rome to-day:—"They might have disowned the cruel persecutions of a former day as all other governments do, and say it was the barbarous spirit of the age that prompted them. But the Papal court alone refuses to make any progress. When they still defend the rack and the stake as suitable instruments of conversion to Christianity, the public have a natural fear that if they again found themselves in a position to do so, they would resort to the same methods; and it strengthens the natural determination that the Pope shall never again possess any sort of civil power (in Italy)." In the meantime, let us labour and pray for the enlightenment of her dupes, and earnestly plead with Zion's King to speed the time when He shall destroy the system with the breath of His mouth, and with the brightness of His coming. "Even so, come Lord Jesus."

Such are some of the questions that appear to your Committee to be of so much importance as to justify their bringing them under your notice, and the notice of our people generally. And they are fain to cherish the conviction that the opinions they have expressed in regard to these questions are in full accord with the teaching of Scripture, and the principles of the Covenanted Church of Scotland which we claim to represent. May the Spirit of the Lord descend richly upon us and

enable all of us to do our duty with regard to these and other matters in our respective spheres !

Submitted in name of Committee by

THOMAS MATTHEW, *Convener.*

## Ecclesiastical Intelligence.

ON Thursday, 5th June, the Rev. D. Matthew, B.D., late of Toberdoney, was inducted to the pastoral charge of Kirkintilloch Congregation, and was introduced to his charge on the Sabbath following, by the Rev. A. Stirling, Arbroath. A full report is held over until our next number.

### BIBLE QUESTIONS.

THE scholars from America were not able to be forward in time in April, but they made their appearance a little late. Their names must be added to the list of those given in May :—"Mispah" in the junior, and "Try Again" in the middle division. My little friends in the junior division have been exercising their minds over the separation between Lot and Abraham with its consequences, and their answers to the questions put are very creditable. As an example, we give those of "Tried," Midlem.

1. Because their shepherds quarrelled about who should get the best fields for their sheep and cattle.
2. Because he thought the country about Sodom was the best place he saw, and he never thought whether God wanted him to go there or not.
3. He lost Abraham's company and God's blessing.
4. Because the people were very bad and wicked, and God said He would destroy them.
5. Because God said when they came out of Sodom they must all go straight forward, and Lot's wife turned and looked back.

Equally good answers have been received from—*Aberdeen*, "A.D.," "Purity;" *Ayr*, "Gowan," "Blythe," "Soar," "Onward;" *Carlisle*, "Primrose;" *Coupar-Angus*, "Den," "Rosebud;" *Dunelm*, "Lily;" *Edinburgh*, "Love," "Youth;" *Kilwinning*, "Apple-blossom;" *Kirkcaldy*, "Try;" *Midlem*, "Beginner;" *Otrig*, "Isabella," "Clover," "Star;" *Paisley*, "Ada;" *Perth*, "Rose;" *Stranraer*, "William," "Truth," "Blessedness;" *Thurso*, "Freddie," "Daisy," "Dolly," "Lily."

The refusal of the three Hebrew children to worship the great image erected by the King of Babylon, as narrated in Daniel iii., was the lesson in the middle class, and the answers to the questions are very full and interesting. To the first question, "Where is the worship of images forbidden?" the most common answer is, the Second Commandment. In some answers additional passages bearing on the matter are mentioned. Everyone is able to tell what is meant by a cubit, a Jewish measure of from a foot-and-a-half to about two feet. Many buildings in all different parts of the land are named as about the same height as this famous image on the plain at Dura. The spire of Dr. Taylor's church, Thurso, and of Ruthrieston iron church, Aberdeen, and of St. Paul's, Perth, the Girdleness or Bell Rock Lighthouse, the Panmure Monument, Carnoustie, Mr. M'Far-

lane's factory stalk, Coupar-Angus, the steeple of Hamilton Town Hall and the tower of Kilwinning are all mentioned as answering to the description. In answer to the next question : Name another case besides the men who cast the Hebrew children into the furnace and were caught by the flames, in which those who harmed God's people were punished ; the cases of Daniel's accusers, of Cain, of the children who mocked the prophet, of Haman, and of the Herods are all given in different answers. The fourth question was, Where does Jesus promise to be with His people? and in answer a variety of promises is given, but prominent among them Matthew xxviii. 20, and John xiv. 18. The answer given to the last question, What good was done by the refusal of God's servants to worship the golden image? by "Écolière," Thurso, may be put down as a sample of the others, "Nebuchadnezzar, when he saw that Shadrach, Meshach and Abednego escaped unhurt, praised God and made a decree that no one should say anything against Jehovah, and he made Shadrach, Meshach and Abednego great men in Babylon."

Carefully prepared answers have been received from—*Aberdeen*, "Honour," "Mabel;" *Ayr*, "Snowdrop," "Sincerity," "Blucbell;" *Balloch*, "Berta;" *Carnoustie*, "Standfast;" *Coupar-Angus*, "Gowan;" *Dundee*, "Labore et Honore;" *Hamilton*, "Hope;" *Kirkcaldy*, "Sidus;" *Kilwinning*, "Élève;" *Kirkintilloch*, "G.L.;" *Midlem*, "Endeavour;" *Perth*, "Mizpah;" *Stranraer*, "Fear Not," "Obedience," "Truth." One without any motto or name; *Thurso*, "Nellie," "Soyons Laborieux," "Écolière," "Snowdrop," "Persevere."

The senior class has had Christ as our Light as their lesson this month, and has been very ready, correct and full in the answers. Those of "Verité," *Dundee*, may be given as a sample.

1. John, 8th chap. 12th verse. Then spake Jesus again unto them saying, "I am the Light of the world, he that followeth Me shall not walk in darkness, but shall have the Light of Life."

2. John, 12th chap. 46th verse. Because He is the source of knowledge, purity, comfort, and joy.

3. Matthew, 5th chap. 16th verse. Let your light so shine before men, that they may see your good works and glorify your Father which is in Heaven.

4. 1st John, 1st chap. 7th verse. But if we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin.

5. Rev., 21st chap. 23rd verse. The city hath no need of the sun nor of the moon to shine in it, for the Glory of God did lighten it, and the lamb is the light thereof.

Capital answers have been received from:—*Aberdeen*, "Sapere Aude;" *Ayr*, "Spero," "Speedwell," "Mount Zion," "Homines, venentor Deum," "Cyrus;" *Birsay*, "Ever True," "The Morning Cometh," "Hinder me not;" *Carlisle*, "Pansy," "Peace," "Ivy;" *Edinburgh*, "L'élève," "Simplicity;" *Dundee*, "No Cross, no Crown;" *Glasgow, Main Street*, "Knowledge," "Hope," "Try Again;" *Hamilton*, "Old Light;" *Kirkcaldy*, "Floa," "Signifier;" *Midlem*, "Hold on," "Faithfulness;" *Orris*, "Pansy," "Buttercup," "Musk," "Gladiola;" *Shottsburn*, "Try," "Diligence;" *Stranraer*, "Jehovah Nissi," "Guillot," "James;" *Tobermory*, "Abrasa Tabula."

(Bible Questions for August will be found on opposite page of Cover.)



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CHRISTIAN GROWTH.

*A Sermon preached at the opening of the Synod in Mains Street  
Church, Glasgow, May, 1890.*

BY THE REV. P. M'VICAR, DUNDEE.

II. PETER, iii. 18.

“But grow in the grace and knowledge of our Lord and Saviour Jesus Christ.”—REVISED VERSION.

THERE is no phenomenon with which we are more familiar in life than growth. We see it in nature, in the physical organism of creatures, in the moral and spiritual sphere. Yet, how mysterious is the process! We know it is going on night and day, but how little we can do to explain it! Certain conditions are known to us as essential, but that is about the extent of our knowledge. The process none can unravel, not even in the simplest of the many beautiful developments of God's handiwork. Still growth is real. We can trace progress in objects. The difference is easily observed in the size and appearance of things this week, or month, or year, from another; yet the development is imperceptible at any one moment of time. Intervals more or less are needful to discern the increase. Clearly, however, there is an invisible force behind this development, whether we look at it in the human body, in the bursting leaves of trees and plants, in the new harvests God is making to spring out of the earth, or in the moral change in the lives of men. To some all this just means the energy of nature; to us it means the energy of God.

But, amid the mysteriousness and invisibility of growth, there is

an aspect of beauty about it in all the works of God. We see this in the world of nature at this season when God is blessing the springing thereof. We see it in the human form which so much impressed the Psalmist, that he said: "I am fearfully and wonderfully made; marvellous are Thy works, and that my soul knoweth right well." And we see it in the human spirits which are developing likeness to God. The beauty of the Lord our God is upon them. As the sculptor makes the block to take on the form and features of some living human personality, so does the invisible hand of God make the soul to take on the form and features of one made in the likeness of Christ, with these differences, that while the marble is operated on from without, the soul is operated on from within, and while the marble remains cold and lifeless, the soul is an organism instinct with life and quickened by the vital forces God has put within it, making it thereby to expand in beauty, fragrance, and usefulness. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." To possess ourselves more fully and perfectly of this Divine comeliness is the theme of our text. "But grow in the grace and knowledge of our Lord and Saviour Jesus Christ." Let us first note

#### SOME THOUGHTS UNDERLYING THIS EXHORTATION.

One is, *our evident imperfection*. Entrance into the Kingdom of God is usually a far way from maturity. It resembles fruit which has just formed on the tree, and about which there is a perceptible absence of fulness, ripeness, and sweetness. This imperfection marks Christians in various degrees. They appear in different stages of growth. Some with years seem to lose little of their imperfectness; others develop likeness to Christ rapidly and distinctly. But however near to the Lord Jesus the best of Christians come, they have always about them here the evidence of their immaturity. Nearness to Christ in spirit, temper, and character is the ambition of believers, but there is daily present the consciousness of a force within, whose influence operates to hinder their spiritual progress and dwarf their attainments in Divine things. When they would do good evil is present with them; and instead of rising to sit with Christ in heavenly places, their souls often cleave to the dust.

Still, *we are capable of growth*. We may make progress in heavenly attainments. Growth is as truly a law of our spiritual being as it is of our physical constitution; and our capability to take on and reflect the image of the heavenly is as real as to take

on and reflect the image of the earthy. But Christians sometimes lose sight of their capability to rise in likeness to God. Some seem content with securing their salvation ; others seem discouraged by their failures and imperfections. Walking with God appears to them the special privilege of a few, and that they at least must be content to follow afar off. But this is to come dangerously near to limiting the power of the Holy One of Israel. If we are not growing in likeness to Christ, it is not the want of capacity, nor of Divine energy to transform us ; it is owing rather to some hindrance in ourselves and which we might have removed. All the exhortations in God's Word pressing upon us a higher standard of Christian living recognise this capacity for growth in Divine attainments.

Then, *Is not growth the normal condition of the healthy Christian ?* There is something abnormal about the physical organism of the young which is not developing gradually and evenly. Arrested development is the sign of some derangement, some unhealthiness in the body. So in spiritual things. Stagnation is no more the normal condition of Christians in health than backsliding. It is progress.

“ Nearer, my God, to Thee,  
Nearer to Thee.”

Following Christ as the sunflower follows the great orb of day, our souls prosper and are in health. For “ the path of the just is as the shining light, that shineth more and more unto the perfect day.” Forgetting the things which are behind, and reaching forth unto those things which are before, pressing toward the mark for the prize of the high calling of God in Christ Jesus, is the Christian's normal condition in health. This reveals progress ; it indicates growth ; it tells of a soul rising to God in nearness of holy fellowship and in assimilation of character.

Moreover, this is an experience which calls for *individual attention, care, and interest*. True, we cannot make ourselves to grow by any effort of will. “ Which of you,” said our Lord, “ by taking thought can add one cubit unto his stature ? ” Still, we may not be thoughtless and indifferent. The gardener does not make the plants in his garden to grow, yet how much they depend upon his thoughtful attention and careful culture. Though he cannot make them grow, he may promote their development by putting them under conditions essential to growth. Is it not similar in spiritual things ? Life in the soul is as truly susceptible of development through cultivation and care as life in the plant. Neglect the plant and its growth will be hindered : cultivate it and it will come to maturity. So is it with

the life of grace within us. As one has said, there is no piety in the world which may not be measured by the degree of care and attention bestowed upon it, and people have usually as much religion as they are anxious to possess. If we are straitened, then, it is certainly not in God; it is in ourselves. May our souls thirst for God, be satisfied in God, and follow hard after God. Next, let us consider

THE THINGS IN WHICH GROWTH IS TO BE SOUGHT.

One is, *the grace of Christ*. That is, the grace of which Christ is the source and bestower: that gracious favour and vitalising energy which has its beginning in the Son of God, our Saviour and Hope, and which leads to the development of every aspect of the Christian character, every fruit of the Spirit, every part of true religion. Is it our desire to be Christ-like, fragrant with the smell of a field which the Lord hath blessed, to radiate the benign, hallowing, joyous influence of Christ? Then let us seek to possess more fully and perfectly that gracious vitalising power which dwells in Emmanuel, God with us, and flows out to every member of His mystical body. This grace of Christ is the grace which leads us to be satisfied with Christ, enables us to breathe His spirit and reproduce His character, and be loyal in our allegiance and devotion to Him, doing the will of God to the end amid difficulties, trials, and discouragements. It is the grace of which He is the source. We cannot obtain it elsewhere. Though Christians everywhere receive of it, it is ever from Christ Himself. We cannot undertake to supply one another. At no period have we more than our own needs demand. The promise of God is, "as thy days, so shall thy strength be." Necessity, therefore, compels us ever to say to others in need: "But go ye rather to them that sell and buy for yourselves." Christ is equally the bestower of this grace. What we get we do not steal or force from Him, but obtain from His own gracious hand, and as the expression of His own gracious will and ever-loving heart. He gives it, too, as a gift, not as a prize for meritorious service, nor as a loan to be given back again, but as a free and abiding possession for our encouragement, invigoration, and enjoyment. It is His own underived possession, to be bestowed by Him as He pleaseth. No one may demand it: no creature can merit it: no power can take it by force. It is His own, to be given away deliberately, consciously, freely, and abundantly, as He sees meet in His infinite wisdom.

Moreover, it is a blessedness ancient in character, yet ever new. We cannot date its origin. It is as eternal as the nature of Christ itself. Profound thought! it reaches back to eternity. Our finite

minds cannot grasp this. They get lost amid the ages that are past. We can only rest in the revelation of God. Still, it is a blessedness always new. There are some things which never get old. The world has never tired of the sunshine, though it has long enjoyed the presence of the great orb of day. The light and warmth of the sunshine are as fresh and welcome each morning of our life as in any day of our past existence. So is it with the grace of Christ. To the souls that are looking heavenward it comes as fresh, as welcome, and as vitalising as ever. Nor shall this blessedness in Christ ever lessen. The goodness of men may diminish; their strength may decay and die; but this wonderful blessedness in Christ shall always endure. It is a fulness which is immeasurable. The day may come which shall see the sunshine spent, and the ocean dried up; but the time shall never come which shall see the grace of Christ lessened. "It hath pleased the Father that in Him should all fulness dwell"—that is abide, not for an age, but for eternity; and it is to be there not as an object of bare contemplation, but as a source of blessedness, out of which the Church of God shall receive throughout the ages to come grace upon grace.

But, *how shall we grow in this grace?* Is it not by studying to have ourselves under those conditions essential to growth? One is *abiding in Christ* by a firm, unflinching trust as the Great God and our Saviour, the source of all our blessedness. The more perfect the graft which the gardener makes, the more the branch gets into contact with the vitalising forces of the tree, drawing therefrom for its own nourishment: so the stronger our trust in Christ, the firmer a grip our faith takes of Him, the greater will be our increase in the grace of Christ. "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."

Is it not as needful that we *dwell much in the sunshine of God's love?* As truly as plants need the light and warmth of the natural sunshine to make them grow and pour forth their fragrance, do our souls need the brightness and warmth of God's love to make them strong in the grace which is in Christ Jesus, fruitful in good works, and fragrant with the fragrance of Christ. To walk in the cold and the shade of doubt and fear regarding the love of God toward us is not the way to grow in the grace of Christ. We must, like John, learn to be much in the sunshine of Divine favour, saying: "We have known and believed the love that God hath to us."

Moreover, it is as requisite in order to progress in heavenly attain-

ments that we *throw ourselves open to all the influences of the Holy Spirit*. We ask this gift from God by prayer. We seek the communication of His quickening and life-giving power. But we may shut out the gift after all by forgetfulness, earthliness, and careless mingling with the means of grace. We need to look up with expectation for the blessing we seek from heaven, and throw ourselves open, by prayer, meditation on the Divine word, and eschewing the things which grieve the Spirit, to all Divine influences. As the ploughed land drinks in the rain, may we welcome the Spirit of God in His gracious power, thus shall drooping graces be revived, and individual souls, as well as the Church as an organised society, shall become beautiful, fruitful, and fragrant.

The second thing in which we are to seek growth is, *the knowledge of our Lord and Saviour Jesus Christ*. That is the knowledge of which Christ is the object, which leads us to apprehend Him in His Divine majesty, graciousness, and glory, in His mediatorial fulness of merit and blessing. It is the knowledge which assures us He is our redeemer who bought us with His blood ; our friend and brother who aids us with His sympathy and help ; our gracious prince whose service is perfect freedom. It is the knowledge which reveals Christ as a living personality, very real, very near, very gracious, very helpful, and which heightens our admiration of Him, calls forth our affection to Him, and intensifies our loyalty to His person, throne and government. It is the knowledge of Christ, not simply knowledge about Christ. One may know a great deal about another and yet not know himself. The world knows much about the historic Christ ; but it is only the child of God who knows Him as his Lord and Saviour, his unchanging friend, his all and in all. Such knowledge is saving, for "this is life eternal that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." It is sanctifying. Bringing us near to Christ, and exciting our admiration and regard for Him, it kills sin in our hearts. His presence sanctifies every heart in which it dwells. The more we know Him, the lowlier we get in spirit and the purer in character. It is ennobling knowledge. It widens our horizon, for Christ has no narrow mind, and broadens our sympathies with the world of mankind, for Christ has no contracted heart. It takes us out of the narrow grooves we get into through ignorance, selfishness, and sin, and makes us Christ-like in magnanimity of mind and largeness of heart. We add to our "faith, virtue ; and to virtue, knowledge ; and to knowledge, temperance ; and to temperance, patience ; and to patience, godliness ; and to godliness, brotherly kindness ; and to brotherly kindness, charity," or a Catholic large heartedness.

Then think *what room for growth there is in the knowledge of Christ!* We may get very soon to the end of all that is worth knowing in an earthly friend, but we fail to reach any end to the riches and worth of Christ. In Him there are treasures of wisdom and knowledge which will take us all eternity to study. Though we have been learning Christ all our days, how meagre at best is our knowledge. Paul, after twenty years' intimate fellowship with Christ, panted still to know Him. What greatness we have yet to apprehend! What grace to taste! What faithfulness to experience! What helpfulness to receive! What bliss to share! Babies indeed in the Kingdom of God we may be, though we have gripped the facts of Christ's divinity, incarnation, atonement, resurrection, and ascension. There is a knowledge of Christ far beyond that we must reach ere we can warrantably hope to be mature in the Christian life. "O the depth of the riches both of the wisdom and knowledge of God." These are treasured in Christ. Never, till we can measure the infinite, will we be able to exhaust that fulness of worth in our blessed Lord and Saviour.

*But how shall we grow in this knowledge?*—Must we not, for one thing, *study the teachings of the Holy Spirit?* He is the great Revealer of Christ. What wonderful pictures He gives of our Lord in the Divine Word. Many of these are in emblems such as the rose of Sharon, the plant of renown, the pearl of great price, the bright and the morning star; some are in descriptions like what we have in the first chapter of the book of "The Revelation;" and others are in scenes drawn from His earthly life, such as His walking on the sea, His stilling the tempest, His feeding the multitudes, His casting out devils, His raising the dead, and His filling sorrowful hearts and homes with joy and gladness. How much we may learn of Christ by studying the Holy Spirit's presentation of Him. Not a few have tried in their day to give a different picture of our Lord and Saviour; but we will never rise nearer to God through their teaching. May we keep close by the Spirit's revelation of Him which is winsome and glorious.

Further, to grow in the knowledge of Christ, is it not indispensable we be in *sympathy and fellowship with Christ?* To rise in understanding and appreciation regarding the character and teaching of another, it is necessary to be in sympathy with him. If we look at him as cold spectators, without any friendly feeling, we will be certain to make little of him. This is as true in relation to Christ as in relation to any other. How many see nothing in Him that they should desire Him. The explanation of this is the absence of sympathy with the Saviour. And so it follows, the closer our

sympathy is with the Lord Jesus, the more we will rise in the knowledge of Him. But it is equally needful to cultivate fellowship with Christ. We may know much about our Lord as the world does, without this, but to know Him we must get into His fellowship, through the Word and prayer, while the closer our fellowship with Him is, the more we will come to know the secrets of His heart, His worth, and His greatness. Along with all this, *must we not put ourselves into the hands of the Holy Spirit to be guided by him into all truth?* Into this temple of wonders—the knowledge of Christ, we can make no headway with any lasting advantage to ourselves apart from such guidance. But under the Holy Spirit's teaching we will come to know more of Christ than the acutest unaided intellect can tell us out of the mere facts of His history. "He shall glorify me," said our Lord, "for he shall receive of mine, and shall show it unto you." To promote this growth, our Lord too makes us pass through much *trial*. Many a believer has learned to say, "I seem to grow best in trial." They grow as the cedars in Lebanon, whose roots strike deeper and become stronger through the tempests they encounter. But in conclusion let us notice

#### THE GAINS THIS GROWTH WILL BRING US.

One is *steadfastness*. This will appear in friendship to Christ; in walking in the Law of God; in abiding in the doctrine of Christ; in sustained interest in the welfare of Christ's Kingdom on earth. Those among the children of God who from time to time are most liable to deny Christ, to depart from the Divine law, to be staggered by plausible, but unsettling teaching, and to grow cold about the advancement of the Redeemer's Kingdom, are those who have least of the grace and knowledge of our Lord and Saviour about them. That grace and knowledge are what lash us to the abiding Christ, imparting firmness and steadiness when others are drifting. We become strong in the Lord and in the power of His might.

Another gain is *meetness for service*. Though God may use an un sanctified instrument at times in His service, His general rule seems to be to use those most who are most meet for His use. Israel could not stand before the men of Ai because of transgression. God would not honour them in that condition. A similar experience have His people still. But when they rise out of unbelief, transgression, earthliness, self-seeking, and such things as are fitted to mar their Christian usefulness, they live a separated life consecrated to the Master's use, have a savour of Christ about them, and come to find the blessing of God going out with their Christian



teaching and influence in some form or other. It is the same thought essentially which is in the apostle's mind, when writing to Timothy he says, "That the man of God may be perfect, thoroughly furnished unto all good works," that is, fully equipped for Christian service. Such equipment comes through the lines of experience indicated by our text. Other gains are, *greater naturalness in our Christian life*, or freedom from unreality, religious pretentiousness, seeming piety; *greater facility in Christian work*; *greater courage to confess Christ*, to disdain being ashamed of the Cross, and acting as if Christian light should be put under a bushel in the market-places of the world, or in the presence of worldly society. Ostentatiousness in religion will never meet the approval of the Master, but to be natural and true to Him and never ashamed to own our relation to Him in any society, is behaviour which will certainly meet with His commendation and reward. "Whosoever, therefore, shall confess me before men, him will I confess also before My Father, which is in Heaven; but, whosoever shall deny me before men, him will I also deny before My Father, which is in Heaven." The gains thus indicated markedly appear in the life of the Apostle Paul. They have distinctly appeared in many other lives down through the ages of the Church's history. Let the growth thus pressed upon our attention become more general throughout the Christian Church, and it will become an intenser spiritual force, changing the moral wastes of the earth and making them as the garden of the Lord. Very appropriate, then, is the prayer in this connection: "Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out." Just as those heavenly winds waft to our souls Divine influence, will we grow up like unto Christ in all that goes to make an ideal Christian.

"Saviour, I follow on, guided by Thee,  
 Seeing not yet the hand that leadeth me:  
 Hushed be my heart and still; fear I no further ill;  
 Only to meet Thy will my will shall be."

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## OUR POSITION AND ITS DUTIES.

AN ADDRESS DELIVERED AT THE OPENING OF THE SYNOD IN MAINS STREET CHURCH, GLASGOW, MAY, 1890, BY THE REV. T. MATTHEW, KILWINNING.

FATHERS AND BRETHREN,—In accepting the honour you have conferred upon me, and returning you my sincere thanks for it, I have

to bespeak your kind forbearance while I proceed to discharge its first, and, as I fondly trust, what will prove to have been, its most difficult duty. According to use and wont it now devolves upon me to address to you a few suitable words ere you enter upon the pleasant, though withal arduous and anxious duties of another annual meeting; and surely it is matter of thankfulness to God that in the course of the bygone year, and amid the ravages of death, the last enemy has made no breach in the ranks of our ministry. This, following as it does, more than an entire decade of similar immunity from the stroke of the destroyer, is fitted to awaken wonder as well as gratitude, and to lead us to adore the providence of Him, "Who is wonderful in counsel and excellent in working."

Yet from the reports of presbyteries that have just been submitted, it appears that the last has been a rather eventful year in the history of our little church. The changes that have been chronicled are likely to suggest to some minds the idea that it is becoming increasingly difficult for us to maintain our isolated ecclesiastical position, and to lead others, perhaps, to ask, "Is that position worth maintaining?" There are interested spectators from the outside and occasionally a candid friend within, who readily admit that the Original Secession has had a noble history—that for many years it kept the lamp of truth burning in many of the dark places of our land, and that it helped to kindle the flame of vital piety in all the other churches, but they frankly tell us that its continued existence is an anachronism. It has "served its day" and should forthwith "take end" by becoming absorbed in some larger communion. For my part, fathers and brethren, as the chairman of the English Congregational Union remarked the other day when dealing with a similar suggestion, "I fail to see the charms of suicide." And I feel sure if such a thought has ever occurred to any of you, you have met it as a temptation to be resisted and not encouraged—one of those foul birds, of which Luther speaks, which we cannot hinder from flying over our heads, but which we must prevent from building their nests among our hair. No one who has an intelligent grasp of the great principles identified with the Reformed and Covenanted Church of Scotland, and who is at all acquainted with the present state of matters in the various Scottish churches, will for a moment waver in the conviction that there is "ample room and verge enough" for such a denomination as ours, and that we would play the part of traitors to a noble trust if we were to desert the position in which God has placed us in His providence.

I. In our distinctive principles we have important truths to maintain.

If we exclude the Reformed Presbyterian Church, which is so like our own that we can easily excuse outsiders for mistaking the one for the other ; or rather if we include our covenanting brethren as one with ourselves, where shall we be able to find an ecclesiastical connection in which we can render due honour to such a great truth as that of our *Lord's Royal Headship*? This doctrine, as is well known, divides itself into two branches, viz., Christ's headship over the Church implying her independence of the civil power in all spiritual matters, and His headship over nations, including the civil recognition of the true religion and the establishment of the Church whenever circumstances render it possible. Now if we cease to occupy our present position and go in one direction we shall enter a communion not yet entirely free from the taint of Erastianism as well as certain other *isms* still more serious. And if we go in other directions we shall be more or less deeply involved in an unscriptural voluntarism, or so-called "religious equality," which forbids the State to do what God, by the light of nature and the teaching of Scripture, has plainly commanded it to do. "Be wise now, therefore, O ye kings, and be instructed, ye judges of the earth ; serve the Lord with fear, and rejoice with trembling. Kiss the Son lest He be angry, and ye perish from the way when His wrath is kindled but a little." "The nation or kingdom that will not serve thee (the church) shall perish, yea, those nations shall be utterly wasted."

In our present position we can honour our exalted Lord, by maintaining a faithful testimony for this great principle in both its branches. We are neither Erastians nor Voluntaries. We steer clear of Scylla on the one hand and of Charybdis on the other, while to the mast-head of our gallant little ship we have nailed our colours, and inscribed on them the historic words :—

" For Zion's King and Zion's laws,  
And Scotland's covenanted cause."

Again, there is the great Bible principle of *National Religious Covenanting*, which is so intimately connected with our Lord's headship. It may be shown to flow from this as a natural and necessary inference, but it is also capable of an independent course of proof. This principle found practical application in ancient Israel whenever religion revived among the people, and it was itself an eminent means of further revival. The Old Testament prophets who foretold the blessedness of New Testament times, such as Isaiah and Jeremiah,

clearly indicate that Christian nations would enter into covenant with God. And in accordance with these predictions at the time of the Reformation, our own country and several continental states, on repeated occasions pledged themselves by solemn oath and covenant to be true to God and to each other in maintaining all the great doctrines of the evangelical system, and in resisting the encroachments of the Man of sin which then, as now, threatened the very existence of true religion and civil freedom.

Now, fathers and brethren, if truths that are generally ignored from the very fact of their neglect, become the "present truth" which those that would be faithful to their great Master are specially bound to maintain and teach, assuredly the truths to which I have referred have reached that position of eminence. And *where*, I ask again, shall we be able to do our duty towards them, save in our present connection?

But further, if I do not greatly misread the signs of the times, the day is rapidly approaching when there shall be either a great revival of scriptural theology and apostolic practice, or we and those that sympathise with us shall be left very much alone for a time to bear a faithful testimony in behalf of truths still more fundamental than these—such truths as the inspiration and infallibility of Holy Scripture, the substitutionary nature of our Lord's death, and the doctrines of rich, free, sovereign grace. And if God has given, or is about to give us, work like that to do, surely this is no time for us to think of turning our back upon that profession which has been so signally owned of God in the past, and whose existence is a stimulus and encouragement to those that are aiming at being faithful in all the other Presbyterian and Evangelical Churches.

## II. We provide a simple and scriptural form of worship.

Not many years since it was easy enough to find this in any of the larger churches of the land. But every year it is becoming increasingly difficult to do so, at least over a large part of the Scottish Lowlands. And as a consequence, numbers of God's people in different parts of the country are precluded from joining with their fellow-Christians in the commonest acts of divine worship.

It may be that in some cases this arises from no higher reason than unintelligent prejudice, or the possession of strong conservative instincts that create a dislike to the violation of Scottish Presbyterian use and wont. We are often told that such is the case, and granting that it is true to some extent, is the weakness of these people to receive no consideration? Are they to be driven because they refuse to be drawn? Is the taste of everybody to be consulted but

theirs, because theirs happens to be the same as that of their sainted fathers? Who has authorised the office-bearers of the Church to ride rough-shod over even the prejudices, the innocent prejudices, of God's people? And are they not to be allowed to worship God in public without being rendered uncomfortable in the process and having their edification seriously marred by the use of hymns, and organs, and liturgies, and other unauthorised innovations?

Then there are others that have strong and intelligent convictions on the subject of New Testament worship. They have carefully studied the subject in the light of Divine revelation and of early Church history, and they have come to the conclusion that pure worship is quite as important as sound doctrine. They believe that God has forbidden everything He has not appointed—that to offer God what He has not asked is to lay ourselves open to the charge of will-worship, and that the Apostolic Church, with its purity and simplicity, is a model for us in this respect as well as in every other; while they have no sympathy with that Christian experience that cannot express itself in the words and forms that were amply sufficient for our Lord Himself and His immediate followers, as well as for the best and noblest men and women our own country has produced.

And then it may be there are others still who occupy a sort of intermediate position between the two classes I have now described. They have not strong convictions either way. They cannot doubt the Christianity nor the conscientiousness of many who use these new modes of worship, and they see the blessing of the Lord apparently resting on services conducted by them as well as on those conducted by others who differ from them. But as for themselves, they are doubtful as to their scriptural authority, and until these doubts are removed, they feel that what might be lawful for others would be unlawful for them. They are quite sure, for instance, that if they sing a psalm "in spirit and in truth," the Lord will accept of that service and will make it a means of grace because He has asked it. But they are not so sure that He will accept a merely human hymn which may be true or not, and which, at anyrate, is used to displace what all admit to be something better than itself.

Now, people belonging to all these classes may find a home within our borders, where their favourite views are embodied in our common practice, and their conscientious scruples are carefully respected. And I for one rejoice in the fact that we have been able to furnish a "harbour of refuge" for not a few of God's people in various parts of the land who would have been deprived of all Church connection, and of the privileges of public worship, had not our doors been open to admit them.

And therefore, on the very first principles of Christian liberty, it is evident that there is not only room for such a Church as ours, but a clear call to us to continue in the meantime in our present position.

III. We have ample opportunity for engaging in all approved Christian work.

However important it is to maintain all parts of revealed truth and "to keep pure and entire" the ordinances of divine worship, I regard it as still more important to gather sinners to Christ, and to assist in rearing that magnificent temple of redeemed humanity which shall be an eternal habitation of God through the Spirit. Those are but the means, this is the end. Truth is in order to faith and holiness. And if the truth held and taught by us fails to awaken sinners, and to comfort and edify believers, there is reason to fear that there is something seriously amiss with our own character and life. For if we are teaching scriptural doctrines, and observing scriptural forms of worship, the instrument in our hands ought to be more effective than in the hands of those that act differently. And if to this extent we are "honouring" God, we have His promise to assure us that He will "honour us," and use our ministry, however unworthy, for promoting His glory among men.

Now, it is not my present purpose to inquire as to whether our success in spiritual work is greater or less than others, nor as to the causes of a personal kind that may be hindering our success. What I wish to emphasise now is that we are not seriously *hindered by the position that we occupy.*

No doubt the congregations of most of us are comparatively small, and we who are ministers do not enjoy the stimulating influence that comes from large numbers. But large audiences are not essential to spiritual prosperity. Indeed, I am persuaded that the past history of the Church will bear me out in the statement that the largest number of true Christians have usually been found in the smaller congregations. As every one knows, there is a system of high-farming that can make a few acres skilfully cultivated more productive than a multitude but poorly tilled. And such a thing is possible in the spiritual sphere. In reading that remarkable book, "The Autobiography of Thomas Boston," you will find, if I mistake not, that the membership of his congregation never exceeded ninety, and when tempted to leave it and go elsewhere to preach, he would say, "Though it is a small congregation, it is my congregation, and as the power of the Word depends upon the blessing of God, that blessing is most likely to be enjoyed in the place to which He has sent me." And who is there that does not know that his homely pulpit in the

wilds of Ettrick was perhaps the loudest sounding-board in all broad Scotland at the time, if not in all Christendom, and that its reverberations have not yet died away?

In the face of such a shining example and others like it, which of us is bold enough to say that he has done all he can for the spiritual welfare of every individual that God has entrusted to his care? And if we are deeply conscious of past failures, the day is coming when, probably, all of us will have cause to think that our congregations have been large enough. On a certain occasion, the pastor of a little church had resolved on resigning his charge because his meeting-house could not hold more than two hundred people. A wise friend to whom he told his purpose quietly remarked that on the day of judgment he would perhaps find that two hundred were as many as he could give a good account of. Whether this consideration led the discouraged pastor to change his mind, I cannot tell. But surely it is well fitted to reconcile us to the position that Providence has assigned to us, and to rouse us to deeper concern for the eternal well-being of every member of our flock.

Everything depends on our being in the sphere that God has chosen for us, and on our doing our best with His assistance and blessing to fill that sphere from day to day. Of course I do not mean by this that we are to think it our duty to limit our efforts to our respective congregations. My purpose is to indicate that when our opportunities are thus providentially limited, we may be engaged in work quite as fruitful as those that occupy wider spheres.

In most localities, however, there is a large mass of the population lying outside all the churches, and the door of access to these people is quite as open to us as to others. They have a claim upon our sympathy and effort as much as upon those of other Christians. Nay, more, our duty to God requires us to exert ourselves to the utmost to rescue the perishing, "pulling them out of the fire, hating even the garment spotted by the flesh." Our ability and opportunity are the measure of our responsibility, and if men need spiritual help, and we can give it, that help must never be denied.

We may visit them at their homes, deal privately and faithfully with them in regard to their eternal interests, gather them into larger or smaller meetings for prayer and exposition of Scripture, scatter among them religious literature of an attractive and awakening kind, and precede and follow and accompany all we do with fervent, believing, importunate prayer. We may do all this; and until we do it we have no reason to complain of a narrow sphere. And when we have done it, I do not think it likely that we shall complain. The truth is, that while men are crying out for spheres, spheres are cry-

ing out still more loudly for men. In this Scotland of ours, and in this day of ours, "there remains yet very much land to be possessed." The harvest truly is plenteous, and labourers of the right sort are few. Never was it more necessary to enter into the spirit of the Master's words, "Pray ye, therefore, the Lord of the harvest that He will send forth labourers into His harvest."

And while there is much to be done at home, the whole heathen and Mohammedan world lies before us. Already we have taken possession of a part of India in the Master's name; and I fearlessly affirm that in proportion to our numbers we are doing as much, or more, for the perishing heathen than any of the Churches around us. We are not, however, doing all we might nor all we should, nor all we yet expect to do. When we think of the little Waldensian Church, with less than twenty congregations in the valleys of the Alps, sending forty missionaries to the larger towns of Italy, besides one or two to foreign lands; and the heroic Moravian Church, with its thirty thousand members, in Britain and America, claiming seventy thousand converts throughout the heathen world. When, I say, we think of these, we shall be ashamed to boast of our late and languid efforts, and will, I trust, be rather roused to a holy emulation in the grandest enterprise the world has ever seen. If, in our several congregations, we keep steadily before our people the needs and claims of the heathen world, if we foster the missionary spirit among the young, and fan the flame of evangelistic zeal among all classes, none can estimate the influence we shall exercise in helping to speed the predicted time when "The kingdoms of this world shall become the kingdoms of our Lord and of His Christ." "God be merciful unto us, and bless us, and cause His face to shine upon us, that Thy way may be known upon the earth, Thy saving health among all nations."

Fathers and brethren, I have but imperfectly described the position we occupy as a separate branch of the great Presbyterian family, and the duties and responsibilities of that position. But enough has been said to show that the faithful maintenance of our distinctive principles does not preclude us from entering upon every department of approved Christian service. Rather does it enable us to do what many, whom we highly esteem for their Christian character and work, are nevertheless failing to do; and it requires us to throw ourselves heart and soul into every wise and good and holy enterprise, giving a fresh emphasis to the apostolic exhortation, "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

I thank you heartily for your kind attention to the remarks I have



felt called on to make at this time. I ask for your fervent prayers from day to day while I occupy the Moderator's chair, and I trust that all of us shall continue to enjoy the presence of the guiding Spirit in all our deliberations and decisions. Amen.

## READINGS IN FIRST SAMUEL.

BY H. K. WOOD ("A GLASGOW MERCHANT").

## CHAPTERS V.—VII.—IDOLS DETHRONED AND JEHOVAH EXALTED.

THE awful emptiness of home and heart, when one near and dear has been removed into the darkness of death, is, alas! well known to most of us. We can therefore thoroughly understand the poet's craving for "the touch of a vanished hand, and the sound of a voice that is still."

But vastly more distressing to a religious nature is the absence of God in His realized presence. "Oh! that I knew where I might find Him!" cried Job. "Behold! I go forward, but He is not there; and backward, but I cannot perceive Him."

"Lord, why castest Thou off my soul? Why hidest Thou Thy face from me?" was the mournful exclamation of the Psalmist.

And while the disciples were in the tempest-tossed boat on the Lake Galilee, John pictures the depth of their distress in the touching words, "And it was now dark, and *Jesus was not come to them.*"

Friend after friend may depart into the silence of the grave, and joy after joy of earth may vanish; but if God is with us, all is well. Whether as individuals or as a nation, we have no reason for despair while God is manifestly on our side; but if our sinfulness cause Him to withdraw the tokens of His gracious presence, we may well call ourselves "Ichabod—for the glory is departed."

Israel had lost a battle, and the high-priests had been slain; but these disasters were nothing compared with the humiliation of being deprived of the symbol of Jehovah's presence—the Ark crowned with the Mercy-Seat, whence the Divine glory often shone, and the voice of the Heavenly Majesty was heard. In wrath, because of heinous transgressions, had the earthly throne of the God of Israel been allowed to fall into the hands of the enemies of His chosen people. The Tabernacle was left desolate. The Lord turned away His face from His disobedient children, leaving them in darkness; while the Phil-

istines carried off in triumph the trophy they had won, to grace the temple of their idol in Ashdod. They thought thus to honour the image which they worshipped, as if it had helped them to obtain the victory. Soon were they made to know that the God of Israel alone was worthy to be feared.

On the first morning after the Sacred Vessel had been deposited in Dagon's temple, the image was found prostrate on its face before the Ark of the Lord. The priests anew set up the idol whence it had fallen, but on the following morning a greater indignity had occurred to the insensate block. Not only was it lying flat before the Ark again, but its head and hands had been cut off, and were found on the step at the entrance to the apartment. Only *Dagon* was left—that is, the fishy part—for the idol was in the form of the fabled creature the upper part of which is human and the lower a fish. The historian adds that the priests of the idol were ever after careful to avoid treading on the threshold of Dagon's temple. More reverence far did they pay to the work of their own hands, than many self-styled Christians do to the Maker of all.

The loss which Israel had suffered had been no gain so far to the Philistines; but worse calamities still befell them. Severe diseases attacked the people of Ashdod, which they speedily traced to the presence of the Ark of the God of Israel. Steps were immediately taken to have it removed to Gath; but no sooner had it been brought thither than the epidemics which had prevailed at Ashdod broke out with virulence. Soon, therefore, the Sacred Vessel was despatched to Ekron. There, too, its arrival was the signal for a fearful outbreak of deadly and humiliating diseases. The city was in agony; and it would appear, withal, that the whole country was being devastated at the same time with multitudes of mice, which ate up the crops and threatened to produce a famine.

Why then did the Philistines keep the Ark so long? Why were they so slow to learn? It is not affliction by itself, but grace from heaven which softens the heart and teaches it true wisdom. "Though thou shouldst bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him." Surely they had been clearly taught the utter impotence of their idol-god. Surely they ought by such providential judgments to have come to know that the God of Israel alone is Governor among the nations, and Ruler in heaven and earth. What could Dagon do, or what could his worshippers do against Jehovah? It was a poor god that could not protect itself; and those who trusted in such a contemptible thing deserved to suffer for their wilful and perverse blindness.

Only when compelled by increasing distress did the authorities in

Philistia resolve to send home the Ark. They never thought of abjuring idol worship, and of submitting to that God who had shown Himself a God indeed. Calling for their priests and fortune-tellers, they inquired how they should get the Ark conveyed out of their country. The answer was a mixture of wisdom and folly. The afflictions that had fallen on the people too plainly proved that sin had been committed; and as an acknowledgment of transgression, and a propitiation to secure the removal of its consequences, they advised that golden images of the morbid tumours caused by the chief disease which had fallen on the nation, and of the mice which had wrought such havoc in the fields, should be presented to Israel's God! They further directed a new cart to be built, and two milk cows, unbroke to the yoke, to be fastened thereto. The Ark was then to be placed in the waggon, along with a casket containing the jewels of gold. While the calves were to be shut up at Ekron, the kine were to be started without a driver to direct them. If, in spite of the calls of their offspring, the cows went straight away towards the land of Israel, and rested not till they reached it, there would be manifest evidence that the distress which had fallen on them had been sent by Jehovah. If, however, the cows turned back, then their troubles had come on them merely by chance. Israel's God had had no hand in them at all.

These priests of the Philistines appear to have been more ignorant than even the common people. The instinct of the sufferers led them to trace all their recent troubles to the presence of the Ark; but the priests were, with all their learning, still doubtful. Their utterances remind one of the dying infidel's prayer:—"O God, if there be a God, save my soul, if I have a soul." They would test God, as it were, like the Jews who demanded a sign from Christ before they would believe. Soon were they to have unmistakable proof that all power belongeth to Him whom Israel professed to worship.

At home in Judea the Sacred Vessel could be properly removed only when carried by its poles or staves on the shoulders of the Levites, after being carefully covered with its cloth of blue by the priests. Ignorance of this ordinance brought no fresh punishment on the Philistines. The Ark and the jewels having been placed on the cart, the milch kine set off immediately towards the land of Israel, lowing as they went. They heard the cries of their calves which had been forcibly separated from them, and they answered with their voices. If they could, they would have turned homewards, but there was an unseen but all-powerful constraint on them which they could not resist. Followed by the lords of the Philistines, who

were watching the result, the animals stopped not till they reached a great stone in the territory of Israel near the town of Bethshemesh.

It was the time of wheat harvest, about the beginning or middle of May—always a joyful season, but now made doubly joyful because the Ark had been restored. Priests and Levites were summoned. The Ark was lifted on to the great stone, and beside it was placed the coffer containing the golden offerings of Philistia. It seemed, to the gladdened officers of God's house, as if the great stone was specially suited for an altar of sacrifice; and under a holy impulse they presented thereon to the Lord the kine and the new cart as a burnt-offering. Female oxen were not acceptable as burnt-offering according to the Mosaic law. Why then were these accepted now? Because God had consecrated that pair by the work He had permitted them to do. After cart and kine had conveyed the earthly throne of the King of kings, it was not seemly that they should ever again be employed in meaner service.

Other sacrifices presented by the men of Bethshemesh followed; and the day was, at least for a time, one of unmingled happiness. The lords of the Philistines, who had walked behind the cart like servants, beheld from afar all that had occurred, and then returned home. Convinced but not converted were they—convinced that the God of Israel alone had smitten their idol and themselves—but still resolved that they would not submit to the rule of Jehovah.

Before pursuing the narrative, let us here note that every creature is under God's control. The milk cows must leave their offspring if He commands, however clamant nature's instinct may be. It is a blessed and cheering thought for every child of God, that no animal on earth, no creature in the universe, can do otherwise than the Great Creator directs or permits. Though hungry themselves, the ravens must bring bread and flesh twice a day to Elijah, hidden beside the brook Cherith. The lions could not harm Daniel when he was thrown into their den, for a Divine messenger had shut their mouths. John Craig, a noble coadjutor of our own Knox in the work of the Scottish Reformation, was once wandering in Italy, after he had escaped from the hands of Romish priests who would have tortured him to death. Soon his money was spent, and he knew not what to do. In his extremity a great dog appeared. He was in terror lest he should be attacked by the brute; but as it approached nearer, he observed it carried something in its mouth. It proved to be a large purse of money which it laid down at Mr. Craig's feet, and then ran away. He accepted it as sent by the Lord, and was enabled to escape at length to his native land.

A period of great joy is not seldom followed by a season of sin and

sorrow. The poor, foolish heart of man, becoming unduly elated, is the more exposed to fall under temptation. Forgetting to watch and pray, it stumbles rashly into evil courses, and then shame and punishment necessarily follow. So it fell out at Bethshemesh. Under the influence of improper familiarity and sinful curiosity, a number of the inhabitants looked into the Ark of the Lord. No one had a right to see even its outside except the priests; and to open it and gaze within, as the Bethshemites did, betrayed an irreverence and ungodliness calling for instant repression. Large numbers of the guilty were struck dead. Dr. Young states that the original Hebrew says, "seventy men—fifty chief-men;" which, I presume, means that seventy in all fell dead, of whom fifty were persons of some position.

Sinful curiosity is ever succeeded by a suitable penalty. It was so with Eve. It was so with these Bethshemites. The inquisitiveness of the corrupt heart is continually leading men down into the depths of Satan. "Fools rush in where angels fear to tread." They would like to experience this and that forbidden pleasure. They taste, and taste again of a sensual enjoyment, or indulge themselves in the perusal of polluting literature; and ere they are aware, they are bound in chains which they cannot throw off, or plunged into misery which their own folly has invited. Thus saith the Lord, "Stand in awe, and sin not."

Great terror, because of the condign punishment of presumptuous sin, prevailed among the Bethshemites. Awe-stricken, they cried, "Who is able to stand before this holy Lord God? and to whom shall He go up from us?" Glad were they when the men of Kirjath-jearim, at their request, removed the symbol of God's presence, and placed it under the care of Abinadab who dwelt on a hill close beside their town. His son Eleazar was set apart to keep the Ark of the Lord, and there it abode for nearly seventy years. Why it was not taken back to Shiloh where the Tabernacle was, we are not informed. Perhaps there was no direct order from Heaven on the subject, and both priests and people might be afraid to take the responsibility on themselves.

Twenty years passed by from the date when the Ark was brought to Kirjath-jearim; and it is said "the time was long, and all the house of Israel lamented after the Lord." During the whole of this period, the Philistines had been lording it over the Hebrews, exacting tribute, and treating them as a conquered nation. No wonder the time was felt to be long. The hours move on with leaden feet while we are under suffering. When because of painful disease or other severe tribulation, we are constrained to exclaim at night, "Would God it were morning!"—and in the morning, "Would God it were

evening!"—minutes become hours, and hours are burdensome as days—And the oppression under which the Israelites were now groaning might well occasion the cry, "Hast Thou utterly rejected Judah? and hath thy soul loathed Zion?"

The desire for help from Heaven was daily becoming more intense. Samuel, as God's appointed minister, stood forth at length, and proclaimed that if the people would indeed turn from their idols, and seek and serve the Lord with all their heart, He would speedily deliver them. Repentance is not real unless with honest intentions we discard all evil, and strive to obey God's commandments with all the energy of our will. In response to Samuel's appeal, the Israelites abandoned the worship of Baalim and Ashtaroth—idols representative of the sun and moon; and declared their desire to serve Jehovah only. Well it is for any individual or any nation when affliction produces such a result.

The destruction of the idols having been completed, Samuel summoned the people to Mizpeh, a few miles north of Jerusalem, to engage in a season of fasting, humiliation, and prayer. Large numbers assembled, and with contrite hearts confessed their sins. Among other acts of worship, they drew water and poured it out before the Lord. Perhaps they meant it as a symbol of their irrevocable resolution to cleave henceforth to God alone; for water spilt upon the ground cannot be gathered up again.

Tidings of this great assembly were conveyed to their oppressors, and they resolved to nip such a threatening demonstration in the bud. With a formidable body of troops they marched towards Mizpeh, and intelligence of their approach filled the children of Israel with terror. "Cease not," they said to Samuel, "cease not to cry unto the Lord our God for us that He will save us."

Under the guidance of the Spirit, Samuel instantly presented a sucking lamb as a whole burnt-offering unto the Lord. It was a fitting type of Him of whom every sacrifice was an acted prophecy, and who in the fulness of the time offered up Himself on our behalf. While the smoke ascended from the altar, Samuel's prayer was borne aloft on the wings of this pillar of cloud, and entered into the ears of the God of Sabaoth. As the act of adoration and supplication was thus proceeding, the Philistines drew near to smite the Israelites. Hark! what awful sound was that which instantly burst from the sky? It was the first peal of the dread artillery of heaven. On every side of the attacking host lurid clouds gathered ominously. With roaring thunders, and forked lightnings which mowed down their foes, God answered the prayer of Israel. Hundreds were struck dead. In terror the rest fled precipitate. Possessing themselves apparently

of the weapons of those already dead, the now emboldened Hebrews pursued for miles and utterly discomfited their enemies. The overthrow was complete. The Philistines were compelled to restore the whole of the cities and territories which they had formerly seized; and during at least all the days of Samuel, they came not again into the land of Israel.

On the field where the battle was won, a pillar was erected to commemorate the event. The monument was fitly named *Ebenezer*, that is, *The Stone of Help*, because, said Samuel, "Hitherto hath the Lord helped us." As we read in the first verse of the fourth chapter, it was on this very spot, full twenty years before, that the Israelites were utterly defeated. That old story—defeat at first and ultimate victory—has been often repeated in a higher sphere since then. Many a spiritual battle has been lost, in the unending conflict with sin and Satan, because of transgressions permitted and unloathed; but when, calling on the name of the Lord, the fight has been renewed with clean hands and honest hearts, the armies of the aliens have been put to flight. Well may Satan tremble "when he sees the weakest saint upon his knees."

Samuel was recognised as chief judge all the days of his life. Under his pious and efficient government peace prevailed; and the people, outwardly at least, gave heed to the Law of the Lord.

It was, as we have seen, only to Jehovah that Samuel and the people cried in the hour of their distress, and their approach was made with a whole burnt-offering. Let us ever follow their example. No need now, however, to present lambs and bullocks, for the Lamb of God has offered Himself in our behalf. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, . . . let us draw near with a true heart in full assurance of faith."

"Call upon Me in the day of trouble," saith the Lord: "*I will deliver thee, and thou shalt glorify Me*" (Psalm l. 15). Never during all the ages has this promise been unfulfilled, and many a tribute of thanksgiving has therefore been rendered to the Hearer and Answerer of Prayer.

Let me present a simple modern example of coming by God's way, and successfully seeking God's help in time of need:—

A working-man in Yorkshire, who loved and served his Saviour, had been severely hurt by an accident, and was unable for some months to win his family's daily bread. His poor wife did her best to tide over the difficulty, but sore straits came at length. One day she appeared at her husband's bedside in tears. "What is the matter?" said Jonathan; "what is distressing thee?" "Why, the children are crying for something to eat, and I have nothing to give

them," was his wife's reply. "Hast thou faith in God?" asked Jonathan. "Dost thou believe in His providence and in His Word? Has He not said that bread shall be given thee, and thy water shall be sure? Kneel down and pray to God. Tell Him how thy children are circumstanced—that they have no bread, and that thou hast nothing wherewith to buy it. I will also pray. Who can tell what God may do? He heareth prayer."

In the name of Jesus, the suffering pair drew near to the Father. They earnestly pleaded His promises, and cried for deliverance; and then they resolved patiently to wait the answer. Not long had they to remain in suspense. A knock was heard at the door, and on its being opened a stranger handed in a large loaf of bread. The gladdened wife carried to her husband's bedside the treasure which had come in answer to their petitions. "Kneel down," said Jonathan, "before you touch it, and let us together thank God for having heard and so quickly answered our supplications." After prayer, husband and wife and children feasted on the dry bread, with more delight than rich men eat their dainties. Speedily, however, they had additional occasion for gratitude, for a large joint of meat was brought them. When it was shown to the bedridden man, he said, "Yes, wife, God is better than His Word. He promised bread, and He sends flesh in addition. Kneel down, and let us thank Him again."

For mercies received, and especially for answers to prayer, let us never forget to erect an Ebenezer of grateful praise. So shall we glorify Him from whom cometh down every good and perfect gift.

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## HEBREW PROPHECY.

BY THE REV. A. AITKEN, YESTER.

### II.

In our former article on this subject we spoke of the Conditions of Prophecy and of its Nature and Function. We proceed now to take up in this latter connection the very important branch of Messianic Prophecy. We note these features:—

1st. Its Unique Character.—Other nations of whose history we have any knowledge dwell chiefly on the past, their Poets sing of the days lying behind, *there* lies their Golden Age. The Hebrew Prophets, on the other hand, uniformly throw their Golden Age forward; they are stirred more by the hopes of good days to come than by memories,



however precious, of the past. Again, while other nations worshipped the men who had founded their empires, the Jews, on the other hand, centred their hearts and hopes, not so much on Moses the founder of their nation, as on the Messiah to come—all eyes were strained forward through the far-reaching mists and fixed on Him. The nation's glory, it was believed, was to reach its climax in and through Him. And so all Old Testament writings, from Genesis onwards, are simply saturated with Messianic ideas and hopes.

A second feature is its *Progressive Character*. At first those Messianic predictions are vague and indefinite, but by-and-by, as the ages roll on, they become clearer and more definite, till, *read in the light of the Gospel*, you can trace His actual history, written beforehand, in those Prophetic pages. You have His pedigree, birth-place, offices, and other traits, clearly marked. And, as the grand outcome of the work and suffering of the Messiah, what glowing pictures rise before the Prophets' eye!—pictures of a people triumphing over every foe—of a commonwealth of glory of which the Messiah is the central figure.

A third feature is its *Consecutive Character*. These Prophecies are not to be regarded as disjointed, random utterances, but as connected with each other and springing the one out of the other. It is progress by development. There is a chain of unity running through all. At first the prediction means that the Messiah is to be one of our own race, of the seed of the woman. Then He is to be unlike any other man—He is to be a blessing to the whole world. Then, again, He is to be closely identified with one particular tribe—that of Judah. By-and-by the particular family is indicated, and so on.

A fourth feature is their *Historic Character*. History gives them occasion and also their peculiar colour. When the Assyrian dominion is growing powerful, the Messiah is portrayed as the Conqueror who is to come. In the days preceding the exile and during the same when Prophet and people are suffering, the Messiah is thought of as the suffering servant of the Lord—by His sufferings healing the nation. Then, after the exile, when the Jews are busy building the Temple and devoting their thoughts to the worship in connection therewith, He is portrayed as Priest and King-Priest. And finally, when darkness is settling down—the deep darkness of unbelief and idolatry, He is set forth as the Sun of Righteousness, who shall rise above the mountain-tops with healing in His beams, scattering the prevailing darkness.

Thus “*to Christ give all the Prophets witness.*” He is their crowning theme. He is the First and the Last—the Alpha and the Omega. There is something grandly impressive in this gradual way in which

God was preparing the world for His Son's advent. Princes had their heralds. Jesus is no ordinary Prince; He is Prince of Peace; He is heralded therefore in no ordinary way. Messenger after messenger through the ages is sent to announce His coming with growing clearness, till the voice of the last, in terms the most definite, declares, "Behold the Lamb of God which taketh away the sin of the world."

Against all this the objection is urged that we are in this way reading Messianic ideas into the Old Testament, that there is nothing there but indefinite longings and hopes of perplexed patriots, cheering their sad souls and those of the people around them, with fairy tales.

Christian men can, of course, meet this objection with the reply that they are entitled so to read these prophetic utterances, for Christ so read them, and likewise claimed their fulfilment in His person and experience. "I know that the Messiah cometh," says the Samaritan woman, "which is called Christ; when He is come He will tell us all things." With what remarkable definiteness does Jesus reply, "I that speak unto thee am He." Then on the day of the Resurrection twice over He laboured to prove the same thing out of the Prophets and the Psalms, etc. "These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses and of the Prophets and in the Psalms *concerning Me*." And, moreover, Christian men can urge that this way of reading these Prophecies is corroborated by the testimony of history. Throughout the whole Eastern world the Messiah's advent was looked for, and at the very period when he came, expectation had reached its highest.

Matthew Arnold does not deny the fulfilment of these prophecies in Jesus, but considers it as arbitrary and unnatural and not warranted either by a strict interpretation of the text or by any real Divine purpose. He characterises it as "Happy audacity!" and "Lucky hits!" Well, it seems to us that it was too lucky to be only lucky. The key that fits in to a new and intricate lock, fits in by design and by its very "*make*." Jesus fits in to the whole complex scheme of ancient prophecy. Could that have been accomplished otherwise than by *design*, and on account of His peculiar mission! Could mere good fortune do it? Strange that He who was so unfortunate in other respects happened, by the veriest chance, to be so fortunate in this respect. Could "preconcerted measures" have done it, as Lord Bolingbroke alleged? It would have been the most remarkable instance of plotting the world had ever witnessed. But could scheming do it? Are these pure and lofty Messianic ideals

within its reach? We cannot hesitate to say, Nay. As the vapour eludes our every grasp, so would these ideals fade away before the grasp—before the spirit of the mere plotter. Nor could he fuse them even though he was lucky enough to bring them within his reach—as impossible as the fusing together of bodies the most heterogeneous. And who was freer from mere *cunning* than Jesus? While false messiahs and prophets pandered to the popular taste, He rose above it—even crossed it when needful—and bowed His will to none but His Father in Heaven, though it carried Him to Calvary. The fact is that the alternative here set before us is that we believe either in a miracle of vice or a miracle of grace. Which?

In our mind these Old Testament Prophecies were as naturally fulfilled in Jesus as when the bud and blossom pass into the fruit stage. Naturally, yet necessarily, because there was the underlying purpose of God seeking and effecting fulfilment. There may be much that remains unfulfilled, much, too, perhaps, that could never be fulfilled. But is not that in accordance with God's way of working as seen in nature? How much beautiful blossom nipped and destroyed—but the vital ones fruit. How much, too, of what we might call mere rhetorical bloom in connection with these Old Testament Prophecies the chill breath of time has nipped and blown away, but the main thing is that their *essential* matter has received its largest and fullest fulfilment in Christ.

### III. *The Value of Prophecy.*

Has Prophecy evidential value? Formerly that was never doubted. The argument was: The predictions of the prophets have been verified, therefore their message must be divine. The tendency of the present time is to belittle this form of the argument, and that because there have been heathen predictions (Vide, Dean Stanley's, "The Jewish Church," Vol i. p. 448,) that have received, as is alleged, as full and as definite a fulfilment in history as the scriptural Prophecies. We think the tendency is extreme, and that the very definiteness and exactness of these Prophecies is their beauty, for if heathen prophecy was specific, these surely greatly more so—so much more so that another stamp is impressed on them, a higher, a diviner, differentiating them, if not in kind, certainly in quality. And this feeling grows when the argument is looked at *in cumulo*. The first point to note is that the material condition of the people forming the subject of prophecy was such as could not in itself give definiteness to the prediction, but vagueness rather. Babylon, *e.g.*, was in her glory and had every national advantage when Isaiah foretold that she would be brought down to a state of emptiness and desolation. Tyre, again,

was the mart of nations when Ezekiel foretold that soon she would be but a bare rock on which a few poor fishermen might be seen drying their nets. And yet while this is so we have not merely definiteness, but we have these predictions assuming a diversified, yet the most discriminating form. Tyre was to be forsaken. Egypt was to be degraded among the nations. Judah was to be dispersed. Now when we see all fulfilled and precisely as predicted, though the prophetic form is so varied and the history so chequered, one cannot help feeling that mere sagacity has no place here, and that the claim of the Bible is substantiated thereby. And the impression made by the minute consideration of these points is deepened and the argument further corroborated when we consider this other feature of these Old Testament Prophecies—viz., that they are not stray and isolated instances of prognostication or of fortune-telling, which have fossilised with the growth of time, as is the case with heathen predictions, but the living branches of a pure and living religious system that still bears fruit though so old: indeed, more instinct with life and meaning as the ages roll on, and reminding us with accumulating force that God is and that He is righteous.

The weight of this argument is substantially increased when we come to Messianic Prophecy. Jesus Himself made use of the fulfilment thereof for demonstrating His Messiahship and confirming the faith of His wavering disciples, who experienced a tremendous shock because of His death. And so did the apostles. And what they did we surely may do with advantage.

When we see the roll of prophecy through the long centuries ever contracting and narrowing till all concentrates in Jesus, we feel that fresh point is given to the Baptist's exclamation, "Behold the Lamb of God that taketh away the sin of the world." Here, again, comparison is profitable, for while the oracles of Delphi do not grow in wealth of content, and cannot, with the advancing years—these Messianic Prophecies have this as their peculiar feature that they grow fuller of revelation and richer in meaning as the centuries increase, till they reach their fulfilment and consummation in Jesus. And again, think how ideals, apparently the most incompatible, became perfectly congruous in Him. The saintly Jews of old were puzzled, when they turned to the Scriptures, by what appeared to be a number of grave contradictions. They could not understand, *e. g.*, how the Messiah was to be a great Victor and at the same time the greatest Victim; how He was to be the Life-giver and yet Himself was to be bruised in death; how He, the Man of Sorrows, was at the same time to be the Giver of peace and joy and hope. We can understand how incongruous all would seem to a Jew who had not the New Testament to throw light on his

page. We, on the other hand, by means of that light, flashed backwards and forwards, can see all beautifully harmonized in Jesus—the mystery, as many another, made luminous in and through Him.

Now, we cannot help feeling that in all that we have valuable evidence that leaves an impress on our religion quite distinct from any that has ever been left on other religions, and which, together with other evidences still weightier, mark it off as a religion divine in its origin. The force of this has been felt in quarters, too, that could test it. The enlightened mind of Pascal bowed to the influence of this argument, and a Rochester became a convert by a careful study of the whole subject.

Ordinarily, this line of argument may not compel belief, but it may at least be employed for the confirmation of it. The oracles of Greece and Rome were dangerous by their ambiguity or useless when understood, but we have here “the more sure word of prophecy,” which will be a perennial source of confidence to the humble and candid believer in every age of the world.

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## PSALMS AND HYMNS IN PUBLIC WORSHIP.

### II.

(A PAPER READ AT A YOUNG MEN'S LITERARY ASSOCIATION.)

THE Book of Psalms is a book with which every one, whose heart is right, ought to be satisfied. But you will never please the people with hymns. I was present at many of Mr. Moody's meetings on the occasion of his first visit to Edinburgh, and I shall never forget the sweet experiences I then enjoyed. But I fear much harm mingled with the good done at that time. Public sentiment was so much against hymns then, that I remember Mr. Moody had to enter into an explanation one day. He tried to argue that the Psalms were like roast-beef, and that we could not always be eating roast-beef. He pleaded for the introduction of a few hymns *as a variety*. I have the book at home which he introduced at that time. It is a very innocent-looking book so far as size goes. It does not seem a very formidable rival to the Psalms, but look to what it has grown! Here is a copy which purports to be the latest edition. Look at it! It contains the modest number of 750 hymns! If Psalms are roast-beef, then I submit there is too much champagne in this feast. The Free Church Hymnal

contains 386 hymns (Dr. Candlish, when hymns were first introduced, assured the Assembly that *twenty-five* was the number they wanted). The U.P. Hymn-book contains 366; Established Church of Scotland 442; Hymns Ancient and Modern 638. Let us make all due allowance for the same hymns recurring in different books. It must still be evident to the most opaque that the enlarging and multiplication of such hymn-books is utterly destructive of uniformity and unanimity in worship. That leaves out of the question the probability—or possibility—of poor people spending money in the purchase of books that are in a great measure useless, or may very soon become useless, in the praises of the sanctuary.

There appeared in a journal, recently, the following paragraph entitled, "The Best Hymns and Foolish Notions":—

"The lists of the 50 best hymns by American authors sent to the 'New York Observer' by 700 competitors for the offered prize, included a total of 1046. This fact leads Dr. Charles Robinson to remark:—'For a long while there has been a clamour for a Hymnal with only 300 or 500 hymns. Does anybody suppose that such a thing would satisfy everybody? Here over 1000 are named—all American. Hence the collection of 500 persons would produce 10,000 hymns, and then all the English and Scotch would have to be added. The variety of wishes and tastes is passing strange and wonderful.' In the list sent to our New York contemporary, Dr. Robinson finds prevalent an entire forgetfulness of the fact that a hymn is meant to be sung in public worship. 'I Would Not Live Alway' is placed high up on the list though it is not a hymn at all, and Dr. Robinson mentions that its venerable author tried more than once to withdraw the piece from the hymnals, insisting that it was never fashioned for singing in promiscuous assemblies."

Allow me briefly to advert to another point—the *tendency* of hymns. The recent history of the hymn movement in Scotland and elsewhere is sufficient to show that whenever a church passes the boundary line between psalm singing exclusively, and the use of hymns, a course of events ensues that may not be intended by the agents, but follows most assuredly. Time will not admit of proof; but I would just ask you to remember that, in the last great hymn-debate in the Free Church in which the late Dr. Begg took part, he warned the leaders of the hymn party that organs would follow in the wake of the hymns, and that other defections from purity of worship would take place. His opponents pooh-pooed his silly fears. But who was right? Organs have been introduced into that Church, not generally yet, but they have been adopted, and the desire for them is steadily growing. The psalmody-book of that Church is

harmonised for the coming change. It is harmonised for the organ rather than for the human voice. It is a very strong case against the introduction of hymns that they come into worship like the camel into the Arab's tent—the nose first; then the head; then the fore feet; and in the end the Arab is kicked out into the cold. Read the preface of the “Free Church Psalmody” and you will see that it has been considered necessary by the committee to express a hope that the Psalms will not be set aside for the use of hymns—an indication that the camel has got pretty well in there. There is no distinct boundary line between order and uniformity on the one hand and chaos and error on the other, so well marked and defensible a that which separates Psalms from hymns. The exclusive use of the Psalms in public worship is safe. The use of hymns may become a great danger, as a means of propagating error, of making existing differences of creed more pronounced, and thereby hindering union; of leading to forgetfulness or neglect of great and useful and sometimes essential doctrines; of leading to ritualism, and thereby destroying the New Testament ideal of worship; or, of degrading religious meetings to the level of bare-faced entertainments.

An objection often urged against the Psalms is:—“We do not see Christ in the Psalms.” The *name* of Jesus may not be reiterated in the Psalms with such frequency as to lead men to convince themselves that their hearts feel what their heads understand and their lips repeat. The spiritually blind will not see Jesus anywhere. By the spiritual eye Jesus may be clearly and gloriously discerned where the natural eye may not see His name. That Jesus may be seen in the Psalms is attested by the Apostles in their epistles, by Jesus Himself in the course of a three-score furlong walk as He talked with the disciples of Emmaus and when He mysteriously appeared in the midst of His disciples and said:—“These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, in the Prophets, and in the Psalms concerning Me. God is not seen in the world around us, His name is not blazoned on His works in large capitals. Yet He is the life and essence, the source of all. The name of Jesus is not seen in the Psalms, but He is their author, their theme, their glory. Where is the human hymn that makes known to us the thoughts and feelings of the Saviour? Men as He hung His head upon the accursed tree of shame? It is no human hymn, but an inspired Psalm, so full of pathos that it thrills one's being to its depths to hear its cry:—

My God, my God, why hast Thou me  
Forsaken? why so far

Art Thou from helping me, and from  
 My words that roaring are ?  
 All day, my God, to Thee I cry,  
 Yet am not heard by Thee ;  
 And in the season of the night  
 I cannot silent be.  
 All that me see laugh me to scorn,  
 Shoot out the lip do they ;  
 They nod and shake their heads at me,  
 And, mocking, thus do say :  
 This man did trust in God that He  
 Would free him by His might ;  
 Let Him deliver him, sith he  
 Had in Him such delight.  
 Like water I'm poured out, my bones  
 All out of joint do part ;  
 Amidst my bowels, as the wax,  
 So melted is my heart.  
 My strength is like a potsherd dry'd,  
 My tongue it cleaveth fast  
 Unto my jaws ; and to the dust  
 Of death Thou brought me hast.  
 I all my bones may tell ; they do  
 Upon me look and stare,  
 Upon my vesture lots they cast  
 And clothes among them share.  
 But be not far, O Lord, my Strength,  
 Haste to give help to me,  
 From sword my soul, from power of dogs,  
 My darling, set Thou free.

It may be taken note of as a subject worth inquiring into and deciding in your leisure time, how far this outcry for hymns, containing special and frequent reference to the work of Christ, is the outcome of an erroneous conception of God's relation to men. Is it not to be feared that it arises from a belief that *Christ so loved the world that He endured the Father's wrath*, in preference to the belief that "*God so loved the world that He sent His only begotten Son, that whosoever believeth in Him should not perish but have everlasting Life*" ?

Another objection frequently put forth against the Psalms is this : "The Psalms breathe a different spirit from that which ought to characterise the Christian Church. They were written by men of another time, when war and blood and a spirit of revenge prevailed. Look at David. What a bloody man he was. Listen to his language—" and then they repeat to you the cursing Psalms, as they call them. "In these New Testament times we ought to breathe forth gratitude, love and devotion, and we need hymns as an expres-



sion of a sentiment we do not find represented in the Psalms—a spirit of love and charity. The Psalms were all good in their own way, and men in olden times may have thought it proper to express such thoughts as these, but surely no follower of Jesus could ever allow himself to utter such awful sentiments.” To this it may be replied, “I have already explained to you that I believe, and my belief is founded on good testimony, that the Psalms were meant for all time. If your objection means that I may not, in a revengeful and bitter spirit, pray to God that a certain man, whom I know to be my enemy, may meet with disaster, famine, loss, or beggary, I endorse your opinion; but you have misread the Psalms if that is your reading of them. That would, indeed, be a spirit worthy of severest condemnation and reprobation. What I read in the Psalms—what I sing—is not in any sense a contradiction of what I see in the world around me, what history teaches me, as the outcome and manifestation of God’s providential dealings—the just retribution of God on guilty men. Your hymn books, as is most natural, since this is one of your objections to the Psalms, do not sing much of retribution or of judgment, and therein they reflect the sentiment of our time. Therein they are imperfect. The doctrines of judgment and retribution are so foreign to prevailing sentiment that it is not a matter of wonder that the Psalms are rejected, and that hymns are adopted which emphasize God’s general benevolence and mercy, and the Saviour’s grace and condescension. From that dark hour when, with wandering steps and slow, our first parents took their solitary way from Eden, to that momentous hour when the Saviour of the world hung in agony upon the Cross, and in the extremity of His anguish gave vent to the bitter cry, ‘Eloi! Eloi! lama sabachthani?’ there rise before me scenes to which I cannot close my eyes—a world drowned by a flood, cities burned with fire and brimstone, dogs licking a murderer’s blood; and I hear voices to which I cannot turn a deaf ear:—‘Because I have called, and ye refused, because I stretched out my hands and no man regarded, I will laugh at your calamity, I will mock when your fear cometh.’ ‘Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels.’ And as the hand of inspiration slightly draws aside the veil that divides the present from the eternal future, I see a mighty city in ruins and in smoke. Standing far off are the princes and great ones of the earth, weeping and saying, ‘Alas! alas! that great city, for in one hour is such desolation come upon her.’ And while her smoke ascendeth for ever and ever, I hear above the noise of the conflagration and the weeping a mighty shout of praise in Heaven, ‘Alleluia, Alleluia!’ and in that song I am not entitled to join as one who unwillingly acquiesces in what he

disapproves—or to print it in small italics that I may sing it softly—but as one who rejoices and is glad in the overthrow and destruction of wicked and obdurate men.”

“Then, you know, the metrical version of the Psalms you sing is so archaic.”\* Archæic! did you say? If the hills are archæic, our Psalms are archæic. Pardon me. We are not without a little sentiment of our own. We do not altogether despise what is old. We do not make antiquity a reason for contempt. Oh, archæologist, who Pickwick-like wilt weep over the discovery of an old Roman rusty bowl; oh, young man, whose glory it is to have achieved distinction in the study of early Saxon; oh, young woman, whose tongue becomes most eloquent over, and whose delicate fingers toy lovingly with, a piece of antique lace, provided it be old enough and dirty enough to stir your emotional nature; oh, old woman, whose face is lighted up with a mysterious pleasure as you take from an old corner press your grandmother’s cracked china, of the willow-pattern—will you not grant unto us that we may cherish a little sentiment of our own? Yours are at best harmless foibles. Ours is a sentiment connected with what is grand, and good, and edifying. Our rhymes may be uncouth and the words not altogether modern here and there, but we love them. As we sing them our memories wander back to other days and circles of friends now broken. We hear again in fancy’s ear the voices of loved ones who were wont to join with us—not skilfully it may be, but earnestly and with heavenward thoughts—and we would not part with them.

And our sentiment is a patriotic one. How much of our country’s remote and recent past is intimately connected with the Psalms of David! They are inwoven with our domestic and national life:—

The cheerfu’ supper dunc, wi’ serious face  
 They round the ingle form a circle wide;  
 The sire turns o’er wi’ patriarchal grace  
 The big Ha’ Bible, ance his faither’s pride.  
 His bannet rev’reently is laid aside,  
 His lyart haffets wearin’ thin and bare;  
 Those strains that once did sweet in Zion glide,  
 He wales a portion wi’ judicious care,  
 And “Let us worship God,” he says wi’ solemn air.

\* It may be well to mention that our metrical version of the Psalms is not a rendering of our prose version into metre, as many suppose it to be, but, as its title-page indicates, an independent translation directly from the Hebrew, and a translation which competent authorities consider to be in some respects superior to our prose rendering. Where there is an apparent absence of smoothness in the versification or arrangement of words, it in many cases arises from a laudable desire to give faithful expression to the original meaning.

They chant their artless notes in simple guise,  
 They tune their hearts, by far the noblest aim;  
 Perhaps Dundee's wild, warbling measures rise,  
 Or plaintive Martyrs', worthy o' the name,  
 Or noble Elgin beats the heav'nward flame,  
 The sweetest far o' Scotia's holy lays.

Or, again, in the touching address to the Rowan Tree :—

Oh ! there arose my father's prayer  
 In holy evening's calm,  
 How sweet was then my mother's voice  
 In the Martyrs' psalm.  
 Now a' are gane ! we'll meet nae mair  
 Aneath the rowan tree ;  
 But hallowed thoughts around thee twine  
 O' hame and infancy,

O ! rowan tree.

It may suit the purposes of the novelist, in pandering to a circle of readers who mistake profanity for wit, and irreverence for freedom of thought, to quote for purposes of ridicule,

“ I like an owl in desert am,” &c. ;

or to render ludicrous by reason of some descriptive contextual matter that has issued from the distorted imagination of a man whose fancy never wings its way into any other region than that of caricature, the words,

“ Moab's my washing-pot.”

My friends, let me whisper in your ear that if literature of that nature is to weigh with you in your choice of hymns in preference to Psalms, I could summon forth from the hymn-books in general use, such a crowd of quotations capable of similar treatment—such a crowd of *rare* *aves*—as would lead that owl of the desert to fly away affrighted, or cause it to appear in your eyes and estimation as a bird of Paradise in comparison. My purpose is different. I have more respect for hymns than to treat them in this way. I believe they have done great and good work in the conversion, edification, and sanctification of men and women ; and I do hope that what I have said will not be misunderstood, as implying anything more than an anxiety that hymns should not be allowed to usurp the place that properly belongs to the Psalms.

I intended to refer to some other important points, such as the following—the argument based on the passage “ Psalms, hymns and spiritual songs ” ; the plea of hymns for children, and its dangers ; the Book of Psalms an organic whole, contrasted with books of hymns as disproportionate compilations ; the question of

morality involved in the appropriation of hymns after materially changing their original meaning; the wranglings that have taken place in the selection of suitable hymns, as described by the men who have engaged in the work; and to advert more fully to the glorious history of the Book of Psalms. But these and other inquiries must be left to yourselves. I must stop. My purpose will be amply served if I lead you to take an intelligent interest in this subject. You may persuade yourself of the great value of the Book of Psalms by reading all the commentaries on them that you can lay your hands on. Dr. Ker, in his beautiful preface to his book,\* says: "It would not be easy to number up the commentaries on the Book of Psalms. Calmet, in the early part of last century, reckoned them at about a thousand, and from his time to Mr. Spurgeon's 'Treasury of the House of David,' they have largely increased." Then, that you may give justice to the subject, read all the commentaries on the hymn-books you can secure. Let me know when you do find one. You may find histories of hymns and hymn-books, of authors and compilers—but these are not commentaries, and it is commentaries I ask you for.

It is not long since I stood by the arm-chair of one who had lived well nigh a hundred years, who had been all her life-long cheered in sorrow, sustained in trial, and aided in devotion by the Psalms of David, and who, in old age, when sight had failed, refreshed her spirit by repeating them in her solitude. One asked her whether she thought there was anything wrong in singing hymns, and if she would not like to hear and join in singing one. A playful light crossed her sallow, wrinkled face, and a suggestion of a twinkle appeared in her dim eye as she leant forward to the questioner and said in a whisper, as if it were a secret she was about to reveal, "Ay, I'm gaun to begin the hymns—*when I've feenished the Psalms.*"

Tradition has it that there was a time—in the history of our country and of other lands, where the people of God were killed or scattered by persecution—when the peasants were wont to gather stealthily by the ruins of their earthly Zions that they might hear in the stillness of the evening's calm, the echoes of Psalms that had been sung there in days long since gone by. It was only a fancy, but it was a superstition that arose from, and also strengthened belief in a glorious truth—that it is the spirit of the Psalms that leads men to martyrdom, and that though *men* may die and their works decay, the Psalms will live on. "The world and the fashion thereof passeth away, but the word of the Lord endureth for ever."

\* "The Psalms in History and Biography."

## AN ORDINATION CHARGE.

DELIVERED AT MIDLEM, MARCH, 1890.

MY DEAR BROTHER,—By the solemn Presbyterial act of which you have now been the subject, you have reached the full status of an ordained minister of Christ, and are henceforth entitled to discharge all parts of your high and holy office. To this day and hour you have no doubt long looked forward with pleased, though anxious, anticipation; and now as the Lord has granted you the desire of your heart, and placed you over a people worthy of your best endeavours, may your ministry among them be “a sweet savour of Christ,” and an abiding joy to yourself and them.

It is a time-honoured custom and one that is sanctioned by the Word of God, for the newly-ordained minister to receive some appropriate counsels as he enters on his life-work. And in consequence of my former connexion with this congregation, and the likelihood of my knowing something of the special needs of this locality, your Presbytery have asked me to deliver the usual address. In proceeding to do so, and to sketch my ideal of “a good Minister of Jesus Christ,” you are not to suppose that I claim to have reached that ideal, or that I expect you to reach it all at once. We learn much by our mistakes; and when we are humble and docile, past failure is an aid to future success. But from the start it is well to set before our minds a high ideal, and never to be satisfied without strenuous endeavours to realise it. As one has quaintly said, “The man that aims his arrows at the sun, is likely to strike the topmost bough of a neighbouring tree.” The better we long to be, and the harder we strive to be it, the better we shall become by God’s rich grace—the holier in heart, the stronger and clearer in intellect, the more sympathetic and self-denying in spirit, the more active and industrious in habits of life—in short, the more conformed to Him who is Pattern-man and Pattern-minister, our Lord Jesus Christ.

To give a measure of order and coherency to the remarks I am about to make, I shall speak of the minister of Christ first and chiefly in his capacity as a Christian, or with reference to his personal relation to God, since that, though private, exercises a subtle and potent influence on his whole public life and work. Then I shall speak more briefly on the minister’s duty as a student, a preacher of the gospel, and a pastor.

I. Let me address you as a *Christian*.

In the ministry of the Word more depends on what a man *is* than on what he *says*. Character counts for more than eloquence. Unless there is an organic adaptation to the work, through the

renewing of the heart and the constant indwelling of the Spirit of God, the most strenuous efforts will come to nothing. Sooner will a blind man become proficient in the art of painting, or a lame man become an adept at all athletic sports, than a minister destitute of the grace of God accomplish satisfactorily the duties of his sacred office. We must ourselves be saved if we would hope to be the means of saving others. The vessels into which God puts the heavenly treasure, though earthen, must be *clean*. They must be washed with the washing of regeneration and cleansed by the "blood of sprinkling." An unclean vessel pollutes the purest water, and those must be thirsty indeed who would care to drink from it. A Christless minister misrepresents his Master, and raises a prejudice against the truth, however ably he advocates it. And better for you and me, my brother, better ten thousand times, that we break stones by the roadside all our days than dare to mount a pulpit and speak of a Saviour we do not know, and of truths whose power and sweetness we have never felt. In other spheres of life a man may be quite efficient without personal piety. He may exercise successfully the profession of a lawyer or of a physician and be eminently useful in either. He may be an excellent farmer, or shepherd, or mechanic, because moral qualities are not essential to such occupations, though much to be desired in all. But without grace in the heart no man can possibly be a true minister of Christ—he wants the first and main essential.

But the minister must not only be a *living*, he should be a *lively* Christian—with grace in strong and vigorous exercise—a man *full* of faith and of the Holy Ghost. And if you would be this, dear brother, you must give earnest attention to the duties of secret religion. A considerable portion of every day should be devoted to direct communion with God in prayer and Bible-study and honest self-scrutiny. Your closet should be the most frequented room of your house. And whatever other engagements you find it necessary to make and keep, forget not your daily tryst with God. Time spent in this way is not lost. It is truly and most wisely husbanded. You will find it not only like the sharpening of the sickle, which makes your work easier and more effective, but also like gathering stores of seed-corn, which you can scatter freely on every field. To have power with men you must have power with God. To grow outward you must grow inward. To grow upward you must grow downward. What a beautiful sight it is in the bright summer or autumn weather, when you go into your garden and see the fruit-trees rich with foliage and brilliant with blossom, or laden with golden fruit! But all that wealth of beauty could have never been but for the silent, ceaseless

processes carried on by the stem and roots *all out of sight*. And so, dear brother, if your character is to flower into loveliness and your ministry to be rich in fruit, your soul must be continually nourished by the "hidden manna" and watered by the secret springs of fellowship with God. All the greatest achievements in science and literature and art have been made by men who had a passion for solitude, and none of the mighties in the Christian host have failed to imitate their Great Captain, who while on earth frequently retired to the mountain-top for secret communion with His Father, and who "trode the wine-press alone."

When Paul gave directions to a youthful preacher, the Spirit that inspired him meant them for all preachers in similar circumstances. And this is the counsel he gave to Timothy: "Take heed unto *thyself* and unto the doctrine." "Thyself," that is the first requisite to true and lasting efficiency, even "the doctrine," the subject-matter of your teaching, however important in itself, is only second to that. Keep the vineyard of your own heart with wise and sedulous care, else all your teaching of others is likely to be labour lost.

"Thou must be true thyself,  
If thou the truth wouldst teach ;  
Thy soul must overflow if thou  
Another's soul wouldst reach ;  
It needs the overflow of heart  
To give the lips full speech."

Blaze yourself if you would set others on fire. Shine yourself if you would have your people rejoice in your light. Live continually in the spirit of prayer, and remember Luther's excellent maxim, "*Bene orâsse est bene studuisse.*" Beware of turning your Bible into a mere hunting-ground for texts. Read it with personal application and for spiritual profit, and dread the danger of losing your own soul in the attempt to save others. It was to preachers of the Gospel our Great Master first said, "Watch and pray that ye enter not into temptation." We have temptations to sins of various kinds in common with our fellow-men. We have temptations to other sins peculiar to our personal character and official position. We may expect to be more assailed by Satan than others, as the tree that grows on the bare height is more exposed to the blast than those that nestle in the lowly valley. Therefore the wise words of the wisest of the sons of men are ever to be remembered by us, "Keep thy heart with all diligence, for out of it are the issues of life." A good and able man who had preached the Gospel for more than forty years declared publicly that he was continually haunted by the fear lest he should fall into some grievous sin by which he would stain his own soul, injure the cause of religion, and weaken the testimony of his whole past life and ministry. And one of the greatest of the Christian

Fathers, if I remember rightly, is credited with the remark that when he thought of a minister's duties and temptations, it was a wonder to him that any minister should be saved. Such humility and self-distrust are often the means that God employs to keep His servants watchful and pure. "Let us therefore fear lest a promise being left us of entering into His rest any of you should seem to come short of it." "Avoid the very appearance of evil." "And thou, O man of God, flee from whatever is sinful, and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life. Continue in these things, for in doing this thou shalt save both thyself and them that hear thee."

Learning, talent, eloquence, genius, all are welcome in the Christian pulpit, and many a time, we are thankful to say, all have been laid on the altar of Christian service. But if we were forced to choose between these and a living, thriving, fervent piety, we would make our choice without a moment's hesitation. Gifts without grace are the bane of the churches, the sport of the world, the laughing-stock of devils. But the meanest talents purged and sublimated by the Spirit of God may accomplish wonders. It has ever been God's way to employ "the weak things of the world to confound the things that are mighty." David's sling and stone have brought down many a giant. Peter's homely Galilean speech pierced the hearts of thousands. A single monk shook the world. It has been said that a common candle, when fired from a rifle, will pass through a door. The penetrating power is not in the candle, but in the force impelling it. Of himself the ablest can do nothing. God with the weakest can do all things. Hence it has been often seen that the holiest men with the slenderest mental equipment have succeeded where others far more talented have failed. David Brainerd, the devoted missionary to the Red Indians of America, speaks of "the *gracious state* of a minister's heart as wonderfully assisting him to come at the consciences of men, and, as it were, to handle them." The Scottish worthy, John Livingston, whom God greatly honoured at the Kirk of Shotts, and who lived and laboured for many years in a parish not far from where we are now assembled, speaks of a something in preaching that with a sweet violence pierceth into the heart and affections and makes the hearer feel as if the word came immediately from the Lord. And he adds, "If there is any way to attain to any such thing, it is *by the heavenly disposition of the speaker*." The ministry of Robert M'Cheyne of Dundee owed much of its power to the aroma of saintliness he carried about with him everywhere, and which impressed all with whom he came into contact. "*He walked with God* in truth and equity." His life and



ministry caught their odour and complexion from his heavenly companionship. "And he did turn many away from iniquity." You wish, I am sure, to emulate such men in their usefulness. You see then the secret of their strength. Be filled with the Spirit. Aim at universal holiness. You have entered on a holy calling. You serve a holy God. Ere long you shall have to stand before a holy Throne. Listen, therefore, to your Master when He says, "Be ye holy, for I am holy."

II. Let me address you next as a *student*.

In ordinary language your student days have come to an end. But I am sure you will not think so, so long as you find this two-fold exhortation in your book of inspired directions, "Give thyself to reading," and "Meditate on these things." Reading and study are an important part of every minister's work, and he who has ceased to do either, or who does them carelessly, should cease to preach. The best furnished mind stands constantly in need of being replenished. Let the wealthiest of men be continually giving away without adding to their gains, and they will inevitably become poor. Let the farmer continue to crop his fields for a series of years without dealing generously with the soil, and in the end he will reap a miserable harvest. Let the fire burn brightly in the grate for a while without fuel being added to it, and it will go out in smoke and ashes. And so the minister giving out his thoughts from week to week will greatly need to repair this constant waste by diligent and systematic study. I mean, not only that he should read and borrow the thoughts of others (which is quite legitimate, provided he passes them through his own mint, and puts his own image and superscription on them), but also for the purpose of rousing his own mind to action and suggesting to him trains of thought that otherwise would never have occurred. We have all seen a person driving the handle of a force-pump with great vigour and to no purpose, until a little water was poured into the cylinder, and then it gave forth a copious supply. We may ply our mental powers in vain at times, until a thought or two from another's mind make our own minds productive.

And I need hardly say that the Word of God is ever to be your great Text-book. As it must always hold the place of honour among your books of devotion, so it will furnish the largest scope for fruitful study and persevering investigation. Read a portion of it every day in the original tongues. Read it with all the helps to a full understanding of it that lie within your reach. Despise not commentaries, but refuse to be a slave to them. Depend most largely upon your own personal study, accompanied, as it should ever be, with unceasing

prayer for the help and guidance of the Holy Spirit. Dig ever deeper into these unfathomable mines, and you will not fail to strike new veins of golden ore. Dive ever farther into these crystal caverns, and you will find still larger and purer pearls. "Search the Scriptures," literally "Ransack the Scriptures," are the Master's words, and it will be long ere you exhaust the fulness of meaning contained in that expression.

But while the Bible must ever hold the chief place in your studies, there are many other subjects which you will find helpful in your work—from the ponderous theological volume down to the daily or weekly newspaper. Read voraciously, read discriminatingly, and try to carry something away with you from everything you read. For this purpose it will be well to read generally with a pen in your hand, jotting down in your note-book what strikes you at the time. And thus I doubt not you will succeed in making your sermons fresh and interesting. The wisest of ancient teachers sends his readers to the ant for instruction, and the simplest and sweetest of modern singers bids us copy the diligence of the bee. Be always gathering, and where others may find the poison of error, be it yours to bear away only the honey of truth.

More particularly I might advise you all through your ministry to take a course of systematic theology, and not only to read the books, but to master them. History, both ecclesiastical and secular, is a study of fascinating interest, and abounds in lessons of practical value and in illustrations of moral and spiritual truth. Biographies like those of Edward Payson and Robert Murray M'Cheyne might profitably be read once a year at least. Mental and moral philosophy, and such natural sciences as Botany and Natural History are all fitted to be eminently serviceable in the pulpit and the Bible class.

But I would conclude this section of my address, and summarise my counsel in this connection by strongly recommending to your perusal these three priceless volumes—the Book of Nature, the Book of Human Nature, and the Holy Scriptures. For the study of the first—the Book of Nature—I know of none more favourably situated than you will be in this quiet rural village on these fair southern uplands. For the study of the second—the Book of Human Nature—you will have yourself and your neighbours always at hand. And the man who is well acquainted with himself knows a good deal of every other man. And for the study of the third—the Holy Scriptures—you will at least have more leisure than the most of your brethren in the ministry. And that leisure well employed will make you a scribe instructed unto the Kingdom of God, and like the wise "householder that bringeth forth out of his treasury things new and old." May the Holy Spirit sanctify and prosper all your studies!

III. Let me in the next place address you as a *preacher*.

All your preparatory studies up to the present time have had for their chief object and highest aim your better equipment for the task of preaching the everlasting gospel. And all your subsequent studies will be pursued by yourself with a view to the same great end. What you are by nature, what you may have become by grace, what you hope to be by diligent application and growing experience, all are in order to your being "an able minister of the New Testament." Now preaching is the leading part of your ministry. The administration of the sacraments is inferior to that. We are preachers, not priests; and every one of those that have been called and qualified by the Holy Spirit may say with Paul, "Christ sent me not to baptise but to preach the gospel." And these are the terms in which our commission runs, "Go ye unto all the world and *preach the gospel to every creature.*" "*Preach the word*; be instant in season, out of season, reprove, rebuke, exhort with all long-suffering and doctrine." Deliver your message wherever you find an open door. Deliver it faithfully whether men like it or not. Deliver the whole of it, though some parts may be painful to yourself. "Shun not to declare the whole counsel of God," and see that your hands are clean of the blood of souls. Seek not to please your hearers but to profit them, and in doing the one you will most effectually accomplish the other.

With regard to the *matter* of your preaching, allow me to emphasise one counsel. "Preach Christ" publicly and from house to house. Let Christ be your first and favourite theme. For that you have the example of all the apostles and of all the apostolic preachers in every age. When Paul was about to visit the rich and cultured and luxurious Corinth, the commercial capital of Greece, he formed this sublime determination:—"I determined not to know anything among you save Jesus Christ and Him crucified." And again he writes, "We preach not ourselves but Christ Jesus the Lord."

Not only will the name of Christ be often mentioned by you, but He will be of the essence of every discourse. You will frequently take opportunities of preaching directly on Him, as that is the theme the Spirit delights to employ in enlightening darkened souls, in cheering sorrowful hearts, and in promoting the work of grace in all believers. Christ in the glorious constitution of His Person, as the divine and human Redeemer, Christ in His mediatorial offices as Prophet, Priest and King, Christ in His endearing relations as Husband and Brother and Friend, Christ in His peerless character, and meek and lowly spirit, Christ in His works of power and compassion, and His words of grace and truth, these will ever be your chief and choicest themes.

And even when you do not preach on Him directly, His all-pervading presence will brighten every discourse. Every sermon will have Christ in the heart of it, giving it life and warmth and power. Every doctrine you discuss, and every duty you enforce will point to Him as the rays of light to the sun in the heavens. If you treat of history, you will show Christ's hand in it, controlling every agent, and guiding every movement to the accomplishment of His wise and holy purposes. If you handle the writings of the prophets, you will show that "the testimony of Jesus is the spirit of prophecy." If you set forth sin in the light of God's law, you will not fail to exhibit Christ as the end of the law for righteousness to every one that believeth. If your theme is the corruption of the heart and the pollution of the life, that will lead you to speak of the power of Christ's omnipotent grace who is made of God unto us "Sanctification." If you are urging your hearers to a cheerful obedience to the divine commandments, you will show that the love of Christ is our master-motive, and the life of Christ our perfect model. If you are describing the terrors of death and judgment and eternity, you will call upon impenitent sinners to "flee from the wrath to come" by fleeing into the arms of Christ. And if you try to depict the joys and glories of the heavenly land, you will show that to be in heaven is to be with Christ, "For the Lamb is the light thereof." And you will never cease to speak of Jesus as the surety and substitute of all His people, and to give a place of special prominence to the great and central doctrine of our Lord's atoning death. Many in our day may ignore that truth or try to explain it away. Others may scoff at it, and describe the system of which it is the core, as "the theology of the shambles." But like the great apostle, let it continue to be all your boast. "God forbid that I should glory save in the cross of our Lord Jesus Christ."

And then as to the *manner* and *spirit* in which you should preach Christ, permit me to impress upon you the extreme importance of *simplicity* in method and style. Be as profound in thought, as vigorous in language, and as forcible in argument as you can; but always try to make your meaning so plain that none of your audience can misunderstand you. We have all heard how Archbishop Tillotson before preaching his sermon was wont to read it to a poor and illiterate woman, and when he had used a word she did not understand, he replaced it by another and simpler one easily understood. One of the great masters of the English tongue used to give this somewhat hard advice to youthful writers:—"When you think you have written a particularly fine sentence, sit down and draw your pen through it." In preaching, at any rate, there is reason to fear

that it is often the fine sentences that spoil the spiritual effect. They draw attention to themselves and make the truth pointless. The best style is that which is so clear that you are never tempted to think of it any more than you do of the common glass in a window when you are looking out upon a landscape. A florid style is like painted glass. It intercepts the light and fixes the eye of the spectator on itself. "Preach a crucified Christ in a crucified style," and for your encouragement remember that the most powerful and popular preacher of our day is characterised by simplicity of method, and a clear vigorous Saxon style.

Further, let me exhort you to make your preaching *searching*. Use the piercing sword as well as the soothing cordial. Ply the hammer lustily as well as the healing balm. "Is not my word like a fire, saith the Lord, and like a hammer that breaketh the rock in pieces?" Discriminate between classes among your hearers. Do you address them as if they all belonged to one class, and that the people of God, as some ministers are said to do. Do you be satisfied even with dividing them into the two classes of saints and sinners; for in that case some weak believer will be sure to place himself in the wrong class, while ignorant or presumptuous sinners will count themselves among the saints. Divide and sub-divide, if I may so speak. Shew from the Word of God that men may have many excellencies and yet be destitute of saving faith—that they may live all their days quite near the Kingdom of God and never enter it—that they may be "almost" Christians without ever becoming altogether such. And on the other hand, show that there are different stages of growth among the children of God—that some are described as "babes in Christ, others as young men, and others as fathers." Adapt your instruction to each class, giving milk or strong meat according as it is required. Now it will be necessary to use the curb and anon the spur. Much wisdom is needed to know the right word to say, and the right way to say it. But wisdom is promised to them that ask it, and he that gets that heavenly gift will be "a workman that needeth not to be ashamed, rightly divining the word of truth."

Once more. Let your preaching be *affectionate*. Let your heart be filled with love to God and man while you speak. Keep a vigilant watch over your own spirit lest pride or passion should be the dead fly that spoils the savour of your pot of ointment. Let what Paul says in writing to the Thessalonians be true of you: "Being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us." Utter the most solemn and awakening truths with the utmost tenderness. While you declare the terrors of the Lord,

let your heart melt with sincere compassion for those that are thoughtlessly braving these terrors. And while you denounce iniquity and warn impenitent transgressors, let the tones of your voice show how earnestly you desire their present and eternal happiness. Can human language give better expression to the spirit in which we ought to preach than these words of the Christian poet :

“ Much impressed  
Himself as conscious of his awful charge,  
And anxious, mainly, that the flock he feeds  
May feel it too ; affectionate in look  
And tender in address, as well becomes  
A messenger of grace to guilty men.”

May this, dear brother, be a true portrait of you as an earnest gospel preacher !

IV. Let me, in conclusion, address you as a *pastor*.

Under that head I include all the other duties of the ministerial office except preaching, and more particularly the instruction of the young and the visitation of the flock.

In your attention to the *spiritual interests of the young* you will be ever stimulated by the example of our Divine Master who was pictured in Old Testament prophecy as one “who would feed His flock like a shepherd, would gather the lambs in His arms and carry them in His bosom,” and who, when on earth, attracted the little ones to Himself, and put His hands upon them and blessed them, uttering as He did so the never-to-be-forgotten words : “Suffer the little children to come unto Me, and forbid them not.” Among the last words He spake, too, before He ascended to His mediatorial throne, was the thrice-repeated commission to Peter, and in that the “lambs” are made a special object of the under-shepherd’s care. Carrying out this commission, you will form classes for the instruction of the young, will take a practical interest in the Sabbath school, in the course of your usual ministrations will drop an occasional crumb for such as are of weaker capacity, and will try to lay yourself alongside the young in their homes that you may find out their deeper thoughts and feelings, and so do all you can to win them to Christ. Love begets love, and your efforts for their benefit will be all the more successful if they see that they have a place in the minister’s heart.

And then as to *private visitation*, you have the example of the apostle at Ephesus who tells us that “he preached the gospel publicly and from house to house.” The advantages of thus coming into close contact with your people—advantages both to yourself and

them—are so obvious that I need not do more than refer to a few of them. You will come to know them, and so be better able to adapt your instruction to their case. Medical men teach us a lesson here—they do not prescribe for their patients according to some generally acknowledged principles of their science. But while holding to these, they take each case individually, make a *diagnosis* of it, and prescribe accordingly. A wise course of visitation will, in manifold ways, be a great help to preparation for the pulpit and effectiveness in it. You will have many a theme suggested to you in conversation with your people which will lead out your own mind in profitable trains of thought, and do something to supply you with material for good and interesting sermons.

The people also will listen to you with greater interest, and are more likely to profit from your public ministrations if you put yourself about to call at their homes from time to time, and if you prove to them by your private intercourse that your zeal for their souls is not assumed but real, not merely professional but sincere and hearty. A popular evangelical preacher of the past generation is credited with the remark that “the way into a man’s heart is through his house-door,” while the old proverb reminds us that “a house-going minister makes a church-going people.”

You will feel it specially incumbent upon you to visit the sick members of your flock, and while God with His rod thus “opens their ear to instruction,” be a fellow-worker with Him in pouring in those truths most fitted to benefit them. From the size of your congregation you will find it possible in ordinary circumstances to visit the sick once a week at least. And you will find such visits greatly longed for and highly valued. You will endeavour to sympathise with your people in all their trials and to rejoice with them in all their joys. Let them feel that you are the friend and confidant of every one of them, able to enter into their case and to look at things from their point of view, and so ready to obey the apostolic precept, “Bear ye one another’s burdens and so fulfil the law of Christ.”

And now, dear brother, I commend you to God and to the word of His grace which is able to build you up and to give you an inheritance among all them that are sanctified. “The Lord bless thee and keep thee, the Lord make His face to shine upon thee and be gracious unto thee, the Lord lift up His countenance upon thee and give thee peace.” Amen.

## Literature.

THE question of the relation of Church and State is one that still awaits solution in the sphere of the practical life. Many controversies have ranged around it, and the voices are not yet silent. For the formation of an intelligent opinion on it, we know nothing better, next to a firm grasp of Bible teaching, than a historical review of the adjustment of the relation between the two divinely-given institutions. This is furnished in the latest addition to the Handbooks for Bible Classes and Private Students, "CHURCH AND STATE: A HISTORICAL HANDBOOK," and is from the pen of Mr. A. Taylor Innes, Advocate. (*T. & T. Clark, Edinburgh.*) It is a work of much research, and of masterly legal exposition. Beginning with the primitive church in its relation to the civil powers with which it was brought face to face, it traces the attitude of the two organisations to each other, during the closing period of the Roman Empire, in the Middle Ages, at the period of the Reformation, and in Britain, Europe and America, since that epoch-making event. At every point the legislation that was adopted is examined, and its exact legal bearing on both sides—civil and ecclesiastical—is clearly expounded. Every available source from which light and information could be obtained, seems to have been examined, and this of itself must have cost an immense amount of labour. The polemical element, if it was in the mind of the writer in taking up and carrying through the task, is very carefully concealed. The facts are left to speak for themselves. That the trend of modern legislation is away from civil establishments of religion is shown, but this appears on the very face of that legislation itself. Whether it may commend itself to us or not, it stands there so that none can deny it. Some popular mistakes are corrected by searching historical inquiry. It is generally supposed that Constantine, the Roman Emperor, after his conversion to the Christian religion, formally established it as the religion of the Empire. This is not borne out by the legislation enacted in relation to the Christian Church during his reign. He "never established nor professed to establish Christianity. And not until two generations after this date (A.D. 313), when his sons and their successors in the purple had all passed away, do we find a statute which may fairly be represented as the act making Christianity the established religion of the Empire." Its endowment came even later. It was the famous Charlemagne, who, in the beginning of the ninth century, established everywhere a tithe or tax on land, one-third of which went to support the bishops



and clergy, one-third to maintain the edifices of the church, and one-third to the poor. Any endowment which the church enjoyed previous to this date, came either from private benefactors or as gifts from the Imperial exchequer. The book is a storehouse of information on the subject with which it deals, and of information well arranged and easily accessible. A serviceable index at the close adds to its usefulness.

The story of Abraham is one that is surrounded with perennial interest, and is almost infinite in its suggestiveness. A fresh study of it is given in the latest Bible Class Primer, "THE LIFE OF ABRAHAM," by Charles Anderson Scott, B.A. (*T. & T. Clark, George Street, Edinburgh.*) It reflects the greatest credit upon the author, and is admirably fitted to be a manual of instruction in a Bible class. The localities in which Abraham sojourned, and which are identified with various incidents in his life, are placed before us very vividly; the meaning of God's dealings with him in training his faith is ably expounded, and the lessons of his life are simply, yet very effectively exhibited. There is no parade of learning, but every page bears witness to its possession. The simplicity which characterises the treatment of the subject throughout gives the book a great charm. As an example we may take his remarks about the command to sacrifice Isaac: p. 68-9:—

WHAT THIS COMMAND MEANT FOR ABRAHAM.—This was a demand for the sacrifice, final and complete, of the most precious thing that Abraham had. It was "his son, his only son Isaac," on whom he had, since the dismissal of Ishmael, concentrated all his affection and all his hope, that he was now to give up. And in Abraham's case, the natural affection of a father was multiplied by the long years of expectation, during which he had looked for this son; by the hope of posterity which was bound up in him, and by the unspeakable value of that inheritance, of which he had been taught by God to see in Isaac the channel to mankind. At the command of God he had already surrendered one son. This further demand involved the giving up both of natural affection and of religious expectation. In Isaac he would surrender both the pledge and the possibility of the promised Seed, Land and Blessing, on the strength of which he had cut himself off from his kindred, and in dependence on which he had lived these many years in Canaan.

WHAT THIS COMMAND DID NOT MEAN FOR ABRAHAM.—In the command to put his son to death Abraham did not feel that he was called to perform an act of cruelty, or of tyrannical violence, a wrong against Isaac. According to the views that have prevailed in most early communities, the right of a father over his sons was regarded as absolute, and beyond challenge. They were his property, to do with them as he pleased. As against his ownership of them they owned nothing, not even their lives. Neither could Abraham regard what he was summoned to do as a *crime*, a wrong against society. For the society of his day, like most societies at a similar stage of civilisation, recognised

his power of life and death over his son, and tolerated such an exercise of it, even regarded it in certain circumstances as a man's highest duty, a supreme act of worship and propitiation of the gods. Nor, again, must we suppose that Abraham looked on human sacrifice as a sin, a wrong against God's law. That it is so was, in fact, part of the lesson he was to learn. God speaks to men through their conscience. The Divine Voice never speaks contrary to conscience. It never bids them do what they know to be wrong. So far as Abraham yet knew, human sacrifice was pleasing to God. It was practised by the nations round about him. To their gods he had seen them offering their best, even their children. Was he to withhold his best from the God whom he worshipped, whom he rightly held to be very far exalted above the gods of his neighbours, who, moreover, had so richly blessed and prospered him? The command came to Abraham that he might learn in the clearest way that His God differed in this also from the gods of the neighbouring tribes,—that He did not require human sacrifice to honour or propitiate Him, while, at the same time, He did require the absolute surrender to Him of human hearts and wills. The human sacrifice which the true God requires and accepts, does not die but live.

The study of Bible prophecy is being diligently prosecuted in our day. The minute forecasts of coming events which many drew from the visions of Ezekiel, Daniel and John, and which proved false, gave to many a distaste to all prophetic exposition. Mr Spurgeon expressed recently in his own quaint way the feeling of many on the matter. In expressing his conviction that the promised coming of Christ is drawing nigh, he frankly stated that that conviction was not based upon a study of divine prophecy. "I am not a prophet nor the son of a prophet. I cannot explain Ezekiel, for I get broken among his wheels. Moreover, I would rather go into the lion's den than expound Daniel." Still, it has been given for our earnest prayerful study, and rich results are promised to those who give themselves to this. In the very forefront of the Revelation of John are found these words:—"Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things which are written therein." It is to be read diligently and prayerfully by all who love Christ and seek the extension of His Kingdom, and is to be read in the assemblies of the disciples that all may hear it. All past attempts at the expositions of this book and its Old Testament counterparts in Ezekiel and Daniel—however mistaken in some respects they may have been—have removed obstacles out of the way of a true and satisfactory exposition. As has been said recently, "There are but two possible theories of what the apocalypse was written for. It is either essentially *predictive* or purely *descriptive*. Its proper subject matter is either *events* or *ideas*. In the one case, its purpose is to foreshadow the future fortunes of the Church, at successive epochs of its history; in the other case, to set forth, in symbolic scenes and dramatic

movements, the great *principles* that have been struggling for the mastery in all ages and in different forms—light and darkness, good and evil, the so-called world-power, whether Egypt or Babylon, Pagan or Papal, in hostility to the Kingdom of God.” (Dr. David Brown in *Expositor* for December 1889). One fatal objection to the non-predictive and purely descriptive theory—of which Dr. Milligan, Aberdeen is one of the latest and ablest advocates—is, that the principles exhibited are far more plainly enunciated in other books of Scripture. Were this the only purpose the book was intended to serve, its place in the canon could not very successfully be justified. Its predictive character is accepted and vindicated in a recent commentary which lies on our table. “THE REVELATION OF JOHN. An Exposition by P. W. Grant.” (*London: Hodder and Stoughton, 1889.*) There is no preliminary discussion of the character and contents of this sacred book, and so the view which the author adopts is left to be gathered from the commentary. This, we venture to think, is a mistake in method, and tends to burden the commentary with what is not expressly expository. A short statement at the outset as to the view of the book adopted, would have supplied the reader with a guide to the expository part. A middle path is pursued in which both a descriptive and predictive element is recognised, and in which they often blend into each other. The visions connected with the opening of the seals are viewed as bringing before our mind in panoramic view the different kinds of agencies employed by God in establishing His kingdom on the earth, and not so much distinct periods in which the activity of one agent might predominate. The vision of the sixth seal is regarded by him as representative, not of some one day or time of vast and seemingly final judgment, but rather of the sum of all the judgments of God against the unbelieving impenitent opposing and persecuting world, at different times and in different places. Neither does he accept the view that the subsequent visions in their order represent the real order of events symbolised. “Like the Book of Daniel, but to a far greater extent, the apocalypse adds vision to vision of one and the same object, because in no other way can that object be set forth in all its various aspects. The architect has to use more than one plan in order to exhibit the simplest house. So more than one symbolic picture must be presented, if a complete idea of a complete object is to be conveyed. Thus, Daniel uses the visions of the image of Nebuchadnezzar’s dream, and that of the rise of the four beasts out of the stormy sea, in order to create a clear conception of the four great empires to which they refer. In this way we may have to go back again and again to the same point after we have been carried pretty far forward in the stream of time. The vision, for in-

stance, of the twelfth chapter, of the sun-clad woman, carries us at once farther back and farther forward than does many a previously recorded vision." As to the historical events in which the visions found their fulfilment, he differs in various points with previous interpreters, and has always reasons for so differing. The commentary, apart from its interpretations of the prophetic element, abounds in interesting and stimulating exhibitions of great Gospel verities. A careful perusal of the volume will be found spiritually very profitable, confirming the truth of Mr. Grant's own words near the beginning: "The atmosphere, the spirit of this small book is felt and enjoyed as the atmosphere, the spirit of heaven; and the more we breathe it, the more are we blessed by being made more and more like the inhabitants of this eternal sphere, and feel that we are becoming increasingly fit to join them, and to be for ever with the Lord."

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## Pages for the Young.

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### BIBLE QUESTIONS.

I MAY begin this month by answering the question asked me by "Patience," Shottsburn, as to the absence of this name or motto from the list in July. The reason is, that the answers, which were quite correct and very good, were not forward in time. The *Magazine* was entirely out of my hands ere the letter reached me, as the issue was a little earlier than usual. If it had been sent in the end of May or the opening days of June, it would have been all right. The members of the classes from America were also late, but came all right, but it is not so far a cry to Shottsburn as to America.

You would notice last time that the questions were printed on the cover. This was owing to the pressure upon the space, and I very much regretted it. The questions will be printed anew in this number before the answers are given. I know that this has been a holiday season with my young friends. This was brought home to me by the post-marks on some of the letters. Wherever you have been, or are now, I hope that you will be greatly better for the change, and come back to your tasks with renewed spirits and energy. I am glad that though at the sea-side or in the country so very few have failed to attend to the Bible Questions.

In the junior division the questions were based on the story of Absalom, and have received very good answers. These were the questions:—

#### UNDER 10.

1. Who was Absalom? and tell what he was like.
2. How did he break the fifth commandment?
3. Tell how he died.
4. What did people do as they passed his grave?
5. Write out Prov. xxx. 17.

We have taken those of "Primrose," Carluke, as a sample.

1. Absalom was one of the sons of King David, and was an exceedingly beautiful man. He had not his equal in the kingdom. From the sole of his foot to the crown of his head there was no blemish in him. His hair, when polled every year, weighed two hundred shekels.

2. He tried to turn away the hearts of the people from his father, and then rebelled against him.

3. Being defeated in battle, he fled, riding on a mule. His long hair caught in the branches of a tree. The mule went from under him, and left him hanging. Joab, going up to him, thrust three darts into his heart and killed him.

4. They who returned from the pursuit piled a great heap of stones over his grave, and returned every man to his tent.

5. Prov. xxx. 17. The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.

Good answers have come to hand from—*America*—"Mizpah;" *Aberdeen*—"A. D.," "Purity;" *Ayr*—"Zoar," "Onward," "Gowan," "Blythe;" *Coupar-Angus*—"Rosebud;" *Dundee*—"Lily;" *Edinburgh*—"Love," "Youth," "Beginner," "Tried;" *Kirkcaldy*—"Try;" *Kilwinning*—"Honey-suckle," "Apple-blossom;" *Olrig*—"Wave," "Sweet-William," "Clover," "Star;" *Perth*—"Rose;" *Stranraer*—"William," "Blessedness;" *Thurso*—"Lily," "Dolly."

In the middle division it was the narrative in the 4th chapter of Daniel that was the subject taken up. The following were the questions:—

#### UNDER 13.

Read Daniel iv.

1. Show from Scripture that Daniel's advice to Nebuchadnezzar regarding the poor was good advice.

2. Give another instance of a proud man being humbled.

3. Where do we read in the New Testament of a man being thankful for his reason being restored?

4. What difference is shown in this chapter between God's kingdom and men's kingdoms?

Instead of giving any one set of answers, we may summarise the substance of them.

In answer to Question 1, a great many Bible passages are given commanding that kindness be shown to the poor, and commending those that show it, such as Leviticus xix. 10; Proverbs xi. 17, xiv. 31, xix. 17; Psalms xl.; Isaiah lviii. 6-9; Matthew v. 7; Galatians ii. 10; James i. 26.

In answer to Question 2, a great variety of answers is given, a goodly number mentioning Haman, others adducing Manassah, Ahab, Naaman the Syrian, Saul of Tarsus.

In answer to Question 3, all refer to the demoniac of Gadara whom Christ healed.

In answer to last Question, it is pointed out by most that God's kingdom is everlasting, whereas that of man's is ever shifting.

These excellent replies have been received from—*America*—"Try Again;" *Aberdeen*—"Mabel," "Honour;" *Ayr*—"Sincerity," "Snowdrop," "Bluebell;" *Carnoustie*—"Standfast;" *Coupar-Angus*—"Gowan;" *Edinburgh*—"Endeavour;" *Hamilton*—"Hope;" *Kirkintilloch*—"Bright;" *Kirkcaldy*—

"Sidus;" *Kilwinning*—"Elève;" *Otrig*—"Scotch Fir," "Persevere;" *Perth*—"Mispah;" *Stranraer*—"Marion," "Fear Not;" *Thurso*—"Snowdrop," "Persevere."

In the Senior division the Water of Life was the theme, and these are the questions that were put:—

#### ABOVE 13.

1. Show from Scripture that water is a great gift.
2. Where is Jesus called the Water of Life? and why?
3. In what respect is the influence of the Spirit like that of water?
4. Name three instances from the Old, and three from the New Testament, in which water was connected with a miracle.
5. Why is water used in the Sacrament of baptism?

The answers given by "Flos," *Kirkcaldy*, may be given as a sample of many others.

1. Isaiah xli. 17, 18. Psalm cvii. 35. Exodus xvii. 1-6.
2. John vi. 35. John iv. 10, 14; this and some other passages in Revelation xxi. and xxii. seem to refer to the Holy Spirit. Jesus is called the Water of Life because he gives life and sustains it.
3. It cleanses, Ezekiel xxxvi. 25; it refreshes, John vii. 37; causes growth, Isaiah xlv. 3-4.
4. Old Testament. Exodus vii. 20. Water into blood; Exodus xiv. 22. Passage through water; 2 Kings v. 14. Naaman the Syrian. New Testament. John ii. 7, 10. Water into wine; John ix. 7. Pool of Siloam; Matthew viii. 26. Jesus rebukes wind and waves. [Other miracles connected with water are mentioned in other papers, such as the water drawn from the rock, the causing of the axe's head to swim, the healing of the waters of Marah, in the Old Testament; and the Pool of Bethesda, and Peter walking on the waves in the New Testament.]
5. Water is used in baptism to signify the cleansing of the soul from sins by the blood and spirit of Christ.

Capital answers have been sent in from:—*Aberdeen*—"Sapere Aude;" *Ayr*—"Mount Zion," "Homines Deum Venantor," "Cyrus," "Speedwell;" *Birsay*—"The Morning Cometh," "Ever True," "Hinder me not;" *Carlisle*—"Peace;" *Dundee*—"No Cross no Crown;" *Edinburgh*—"Hold On," "Simplicity," "L'élève," "Faithfulness;" *Glasgow, Mains Street*—"Hope," "Try Again;" *Hamilton*—"Old Light;" *Kirkcaldy*—"Signifier;" *Otrig*—"Pansy," "Eliel," "Musk;" *Shottsburn*—"Patience," "Try;" *Stranraer*—"James," "Jehovah Nissi."

The following are the questions to be answered in next number of the Magazine. Address, *O.S. Magazine*, Rev. R. Morton, Allanbank, Perth. Underneath the motto in your next answer put your own name and address. Do not forget this.

#### UNDER 10.

##### 1 Samuel xvii.

Tell the following things about David and Goliath:—

1. What made the giant think he was sure to overcome David?
2. How did David know that God was able to help him?
3. Who tried to keep David from fighting with the giant? and why did they do so?

4. Name David's weapons and Goliath's.
5. Write out (in metre) the 7th and 8th verses of the 28th Psalm.

## UNDER 13.

Read Daniel vi.

1. Show from the Psalms that it is foolish to praise such gods as Belshazzar worshipped.
2. Name a king who, in a difficulty, went for advice to the same kind of men as Belshazzar went to; and name the man who, like Daniel, revealed God's will to him.
3. Wherein does Daniel show that Belshazzar was worse than Nebuchadnezzar?
4. What was signified by the scarlet robe, and the gold chain (v. 16.), and where else are these words so used?
5. Which parable tells of men having their goods taken from them and given to others, because they were not rightly used?

## ABOVE 13.

1. Where does Jesus say that He would arise again from the dead?
2. What means were taken to keep Him from rising?
3. Name some people who saw Him alive after His death.
4. Name others who have risen from the dead.
5. Prove that we all shall rise from the dead, and tell what Scripture says about the order in which men will rise. (Quote the words.)

## EDITORIAL NOTE.

THE EDITOR would remind all those who have promised to help in giving book prizes to those who have most regularly and intelligently answered the Bible questions, or who may wish to help in the matter, that arrangements will have to be made soon. Any contributions will be welcomed. Those who may have books they wish to send, and that will be useful and helpful to young readers, will kindly forward them to me at their earliest convenience. Those who put money into my hands for this purpose may rest assured that it will be well spent. Take note that the address is—Robert Morton, Allanbank, Perth.

## WORK.

WILL you let me say a few things to you, my children, about work. A right view of it may take away the dislike you may sometimes have to it, and may give you delight and joy in it. The first thing I would seek to impress upon you is that it has been ordained for us by our Heavenly Father. When He created man He put him in a beautiful garden, where there was plenty of work for him to do. God did not want him to be idle but to be busy and active. There was no provision made for idleness when man was divinely placed on the earth.

When Adam delved and Eve span  
Where was then the gentleman?

It is not sin that has brought work upon us. It has brought the labour and travail that makes it so often burdensome and painful. God from the beginning meant us to work, and we cannot fulfil the great end of our being by living in idleness. Wherever we are there is work of some kind laid to our hands. Has not God imprinted this law of work upon all nature as if to shame us out of any disposition to shirk it? Nature everywhere presents a scene of constant activity. The sun rises in the morning, does its appointed work in lighting up the world, and then sinks to rest beneath the western horizon. The streams are continually draining the water from the hills and carrying it out to the ocean, there to be prepared for its fertilising work. Men may come, and men may go, but they go on for ever. How busy the birds are in the spring-tide building their nests in the hedge-rows and trees which the boys so much delight to search out! Everywhere around us there is constant activity rebuking in us any tendency to idleness.

Work being thus designed for us by the Great Author of our being, is essential to our happiness. You have organs and faculties given to you by God which demand work, and if this demand is not granted unhappiness will be the result. You have hands, and you know that they were not meant to hang listlessly by your side, or to be kept in your pockets. You have feet, and if you were never to move them they would soon give you a good deal of pain. You have minds, that you may understand things and acquire knowledge for your guidance in life, and if not actively engaged in some way they will cause distress.

Absence of occupation is not rest,  
A mind quite vacant is a mind distressed.

The qualities which have been given to you, fit you for some special work, and only in the doing of that work can you be happy.

And can we ever forget that work has been ennobled by Christ's engaging in it? His reputed father was a carpenter in the village of Nazareth, and in His boyhood and youth Jesus took part with him in the work. If you could have looked into that village workshop nineteen centuries ago you would have seen the young man Jesus working away at the bench, making or mending some of the agricultural implements that were in common use at that time. Might He not be recalling the carpenter's shop when He uttered the parable of the splinter and the beam, and when on the way to the Cross—at the end of life the mind goes back to the beginning of it—he drew the distinction between green and dry wood? Surely if our earth has been glorified by His treading upon it, our water glorified because He drank of it, our air glorified because He breathed it, work, the humblest and the meanest, has been glorified by His engaging in it. Since the Son of God was not ashamed to become a carpenter, mending the wooden ploughs and harrows which were used in tilling the land around Nazareth, and mending them well—we need not be ashamed of any work laid upon us, however lowly.

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### Notes by the Way.

THE power which the Papacy is regaining in the councils of the nations makes plain that the final struggle with it is not yet past.



It has been working secretly for the recovery of that power, and its efforts have not been in vain. Its converts may not have been very numerous, though its progress in this respect is considerable, but its social and political power has advanced with rapid strides, in recent times. The negotiations that have been going on between our Government and the Vatican in relation to affairs in Malta and Ireland give an indication of this, and are disgraceful in the extreme. The effect of the arrangement sought to be made with regard to Malta seems to be the placing of it under Canon Law, and making our civil and military officers the instruments in enforcing its provisions. This is certainly acknowledging the Pope's temporal supremacy, and is too dear a price to pay for the Pope's influence in keeping Ireland quiet. If we cannot govern Ireland without the Pope, we may as well cease to attempt the governing of it at once. We are leaning on a system that will use us to advance its own interests and then turn about and rend us. Its past history may teach us this, but there seems to be some infatuation in this matter passing over us.

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One of the finest spirits of our age, that has come under the fascination of this system, has just passed away in the death of Cardinal Newman. His career has been an eventful one, but all will give him credit, however much they may think he was mistaken and deluded, for honesty and singleness of purpose, scrupulous conscientiousness, and beautiful transparency of character. The "powers that be" in the Romanist camp found it needful to keep him quiet. Since he became a Romanist he has never written or preached any such sermons as those that made him famous in the English Church, and which will remain monuments of a mind of rare power and a heart of deep spiritual sympathy and insight.

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The inroads that are being made upon the sanctity of the Sabbath, will, if they are not checked in some way, soon make our quiet rest-days set apart to spiritual things, very much a thing of the past. The increase of railway travelling on that day is very marked in Scotland. We remember once meeting with a gentleman who gave as his reason for undertaking railway journeys on Sabbath that it was so much quieter than on any other day of the week. If things go on as they are doing at the present time, that selfish reason will lead people to avoid the Sabbath as the time least likely to be quiet. The scenes at some of our railway stations on Sabbath, if newspaper reports are to be trusted, are anything but suggestive of rest and

sacredness. Our summer resorts have too, this season, witnessed a new development in the way of providing pleasure for the Sabbath evenings. What are called sacred concerts have been performed every Sabbath evening for some time past on Portobello pier, and have been countenanced by many thousands. The success which has attended them will ere long lead to their being inaugurated in other places. The people have been prepared for this way of spending the day, or part of it, by the place that has of late been given to these musical entertainments in the services of the church. If what is designated a service of sacred music be legitimate within a church building, it cannot be wrong under the open canopy of heaven. If it be helpful in the one place there is no reason why it should not be so in the other. But the result really is to drag these sacred exercises—which should ever bring the soul face to face with divine realities—to the level of mere entertainments in which pleasure is the main end sought, not holiness or strength to fight manfully against evil. It is significant that with the advocacy of this manner of spending the Sabbath there should be the attempt to reduce it to the position of a mere holiday without any definite divine sanction or appointment. A series of articles have recently appeared in a widely read evening paper, the drift of which is to prove that the idea of the Sabbath as a divine institution demanding that the whole time be regarded as sacred, was one entirely opposed to the teaching and practice of the Reformers, and only gained the ascendancy in these lands with the advent of the Puritans, who are blamed for having in many ways retarded the progress of the Church. Stray passages from the writings of the Reformers are skilfully strung together in such a way as to leave the impression that they all regarded the Christian Sabbath simply as a convenient day for assembling for worship, and enjoying rest and recreation. We are quite aware that some of the Reformers held by no means strict views on this question, but is that to be wondered at, taking into account their training in the Papal Church where the Sabbath is regarded as less sacred than many saint days? Of more importance than the teaching of the Reformers, or their private opinions, is the teaching of the Bible itself, which they exalted as the supreme standard. This is excellently put in an able pamphlet published last year by Francis Peek, and entitled "Ideal Sabbaths," from which we take the following extract:

"In the following pages, the word 'Sabbath' and not 'Sunday' will be used; for, although it is now the fashion to decry the use of this word—a fashion unhappily acquiesced in even by many religious teachers—this must surely arise from ignorance of its real meaning, and from confounding its true obligations with those prescribed by the Scribes and Pharisees among the Jews, and by the English Puritans in later times.

“The Divine laws regulating the Levitical, the Jewish, and the Christian Sabbaths are neither pharisaical nor puritanical; through them all there runs one distinct principle gradually developed, first imperfectly revealed in the Old Testament, then made complete by Christ's teaching; and that principle is the consecration of one day out of seven for the rest and refreshment of man. The Sabbath-day was instituted for man's happiness, for the amelioration of the condition of the toiler, and in order to redeem for him, from the exactions of labour, time in which his higher nature might be developed. It was at first a day of cessation from all but necessary labour, to which the stranger and the slave, the man-servant and the maid-servant, were equally entitled. Later on, it is declared to be a day from which not only manual labour, but business, money-making, and even words of vanity were to be excluded. Lastly, it is adopted by Christ Himself as His own special day, which He claims should be consecrated to Himself, as the Son of Man, declaring that as the Sabbath was made for man, therefore the Son of Man is Lord also of the Sabbath.”

It is only when the Sabbath is regarded in this light that its true character is discerned, and the right manner of observing it made plain.

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It is strange what things in the way of religious service find advocates in these days when there is a restless craving for something new. Even the Passion Play at Ober Ammergau, in which the awful experiences of Calvary are presented on the stage, is lauded as a means of instruction, and of moral and spiritual elevation. Mr. Stead, the famous journalist, was present at the last acting of this play, and has done his best, by surrounding it with a certain glamour, to justify it as a means of doing good. Even Canon Farrar, who was also present, seems to have been carried away with it, and has lent his literary power to the commendation of it. Others, however, have torn aside the veil from it, and shown us the real nature of the whole transaction. It is simply a means of drawing a large number of visitors to the place, that they may spend a little of their wealth there for the benefit of the inhabitants. It is really a gigantic speculation in which a gain is made of godliness. The real character and habits of some of those who represent the most revered figures in the sacred story are such as to make the thought of their daring and want of right feeling something wonderful. It is not the Gospel clothed in any such fashion as this that will transform the world. Christ's own method—that of simply preaching it in faith—will in the end be found the most effective. This was the method adopted in the apostolic age, without the adventitious help of anything like musical entertainments, or theatrical displays, and the success, as we all know, was something marvellous. The closer we keep to it, the better success will attend our efforts. It is, after all, preaching of the right stamp that the age needs.

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The Rev. C. A. Salmond, M.A., of Edinburgh, has written a very interesting sketch of the late Dr. Wylie in the *Free Church Monthly* for August, which is accompanied by a very good portrait. We give the following extract, which cannot but be interesting to many of our readers;—

“His name—James Aitkin Wylie—is itself suggestive, to those familiar with Scottish Secession history, of the surroundings and influences among which as a boy he was reared. James Aitken, his minister and name-father, was one of the most godly and in every way estimable leaders of the ‘Old Light Anti-burghers,’ and Dr. Wylie felt and owned to the last how much he owed to his nurture in that school of robust primitive piety. It may interest modern readers about ‘Thrums’ to find the old man writing thus not long ago: ‘My heart often goes back to Kirriemuir. Its Communion Sabbaths, though now eighty years behind me, are still green and fragrant in my memory. I bless God that I was born in the Original Secession Church. I now see that it was an essential preparation for doing the work to which I have been called; and if I have done any good in the world, the ordering of my birth has been one of the main subordinate causes. The “History of Protestantism” has its roots in the feelings, the kindlings, and the aspirations of my boyhood, and in the sympathy for the oppressed and downtrodden which was wrought in me by the derision and persecution which Mr. Anderson [author of “The Ladies of the Covenant”] and myself daily endured from a set of reprobate school-fellows, who termed us “Aitkenites.””

His mind went back to these old Kirrie days on his death-bed.

### Ecclesiastical Intelligence.

KIRKINTILLOCH.—The Glasgow Presbytery met at Kirkintilloch on Thursday, 5th June, for the induction of the Rev. David Matthew, B.D., late of Toberdoney, as pastor of the congregation. The Rev. Thomas Hobart, M.A., Carlisle, commenced the public services, after which the Rev. Ebenezer Ritchie, Paisley, preached from Exodus iii. 12—“Certainly I will be with thee.” The Rev. William B. Gardiner, Pollokshaws, narrated the steps of procedure with a view to the induction, put the questions of the Formula, and offered up prayer, inducting Mr. Matthew to the pastoral oversight of the congregation. The brethren present gave the newly inducted minister the right hand of welcome. The Rev. John M’Kay, Bridgeton, addressed pastor and people, and the Rev. Thomas Matthew, Kilwinning, closed the proceedings with prayer, praise, and the benediction. At the close the young minister received a cordial welcome from the congregation.

The congregation entertained the members of Presbytery and other friends to dinner in the Temperance Hall. Mr. William Gibson, elder, occupied the chair, and about 60 were present. Short addresses were given, after dinner, by the chairman, Rev. Messrs. Hobart, M’Kay, Gardiner, Stirling, Ebenezer Ritchie and Thomas Matthew; the young minister and his father, Mr. Micah Matthew, Arbroath; Rev. A. M. Brown, B.D.; Rev. W. Reid, B.D.; Messrs. A. Lawrie, Gilbert Lang, D. Horne, D. Sinclair and John Fletcher, Kirkintilloch, and Mr. Robert Howie, Pollokshaws.

In the evening a social meeting was held in the Church under the

presidency of the Rev. David Matthew, B.D., and was largely attended. After tea, stirring and practical addresses were delivered by the Rev. Thomas Hobart, M.A., Rev. Alexander Stirling, Rev. A. M. Brown, B.D., Rev. William Patrick, B.D., and Rev. W. Reid, B.D. In the course of the evening Mr. William Gibson, in name of the congregation, presented the Rev. William B. Gardiner with a purse containing ten sovereigns as an acknowledgment of his services as *interim* Moderator during the vacancy; and Mr. Andrew Lawrie made a similar presentation to the young minister when welcoming him to his new sphere of labour. Both Mr. Gardiner and Mr. Matthew suitably replied. The customary votes of thanks were given to speakers and chairman on the proposal of Mr. Malcolm Pollock and Mr. John Bell, elders, and the happy meeting was closed with the benediction.

On Sabbath Mr. Matthew was introduced to his new charge by the Rev. Alexander Stirling, who preached forenoon and evening to large audiences. In the afternoon the young minister began his public ministry in Kirkintilloch by preaching, to a congregation that filled the church, from Colossians i. 18—"That in all things He might have the pre-eminence."

### Obituary.

At 24 North Silver Street, Aberdeen, on the 20th June, Jane Troup, widow of the late Rev. Adam Rettie, F.C. minister, Evie and Rendal, Orkney.

Mrs. Rettie's name has for long been familiar as a household word, not only to our ministers, but also throughout our congregations. Her affable and genial manners, and bright and cheerful presence will not soon be forgotten. Her devoted attachment to the Secession cause and her Christian liberality in supporting the Gospel, both at home and abroad, are well known to us all. Two years ago she had a serious illness, and, although going about again, she never regained her former vigour. When she died she had been only one Sabbath out of church, and her friends in general, not being aware of her delicate state of health, have been quite taken by surprise at the announcement of her death. She sank so rapidly, and her strength so entirely failed under her last illness, that she was unable to speak. She appeared to have a presentiment that she "would not be long here," as she expressed it, in conversation with her minister before last meeting of Synod, as she sent by him her annual contribution to the orphanage at Seoni and to the Foreign Mission Fund.

The congregation to which she belonged, and the minister, as well as her relatives, deeply mourn her loss. But the Master has come and called for her, and knowing that their loss is her gain they desire to say "Thy will be done." Her kind word and cheerful countenance, as well as her open-hearted liberality in aid of every good work will be sadly missed; and now that she has gone, a melancholy interest attaches to the numerous tokens of her kindness with which she furnished the place of worship she loved so well. The deep and tender sympathies of all our ministers and people are with the bereaved household. May the Friend that sticketh closer than a brother be their stay and comforter, and may the Lord raise up others of kindred spirit with Mrs. Rettie in all our congregations to carry on this work, although we feel we shall not soon look upon her like again.

# UNITED ORIGINAL SECESSION CHURCH—FOREIGN MISSION.

## CONTRIBUTIONS, PER FAMILY BOXES AND COLLECTING CARDS FOR FOREIGN MISSION FUND AND IN AID OF SEONI MISSION SCHOOL—1889-90.

THE following is a List of the Box and Card Collectors in aid of the General Foreign Mission Fund, and Seoni Mission School, with details of the Money contributed through their efforts during the past year. The Report anent this Scheme is embodied in the General Record of Synod Business. In again issuing the Boxes and Cards for another year, the former in aid of the Foreign Mission, and the latter in aid of the Orphanage Fund, we do so in the earnest hope that the present year's efforts will be more successful than heretofore.

### LIST OF BOX-HOLDERS AND CARD COLLECTORS.

<b>I. ABERDEEN.</b>		Brought forward, L.0 16 8		<b>IV. BIRSAV.</b>	
Per Mr. James Dunn.		Maggie Petrie, -	0 5 6	Per Rev. Robert Braah.	
For Seoni Mission School.		Lillie Campbell, -	0 6 10	For Seoni Mission School.	
Lizzie Mather, -	L.0 7 0	James Campbell, -	0 5 6	Miss Bakie, -	L.1 10 6
Lizzie H. Still, -	0 7 0	Mary Ann Keller, -	0 6 1	Miss Bruce, -	1 18 2
Katie G. B. Anderson, -	0 2 0	David Reid, -	0 14 3	B. Spence, -	0 15 0
Janie Pennie, -	0 1 6	David Duncan, -	0 9 0	M. Folster, -	2 2 6
4 Cards, _____	L.0 17 6	8 Cards, _____	L.8 3 10	Mrs. Adamson, -	0 19 6
<b>II. ABBROATH.</b>		—		M. Stevenson, -	1 3 0
Per Mr. James Petrie.		<b>III. AUCHINLECK.</b>		T. Johnstone, -	0 17 6
For Foreign Mission Fund.		7 Cards, _____			L.9 6 3
Mrs. Brockie, -	L.0 5 0	<b>Per Mr. Alexander Clarke.</b>		<b>V. CARLUKE.</b>	
Christina Petrie, -	0 9 11	For Foreign Mission Fund.		Per Mr. John Forrest.	
Jessie Lyall, -	0 3 0	Mrs. Wm. Peden, -	L.0 5 0	For Seoni Mission School.	
John Duncan, -	0 4 3	James Smith, -	0 2 6	Bessie and Mary	
Mrs. M'Kay, -	0 5 0	Mrs. John M'Leod, -	0 3 6	Keith, -	L.0 2 5
Mrs. J. Matthew, -	0 3 0	Mrs. Agnes Peden, -	0 5 0	James Hobart, -	2 3 6
Sophia and James		Mrs. Jas. Temple-		Ellen Young, -	0 4
Stirling, -	0 7 6½	ton, -	0 4 6	John Condon, -	0 3 0
7 Boxes, _____	L.1 17 8½	Mrs. Robert Stew-		Jeanie Young, -	0 5 2
Per Mrs. Stirling.		art, -	0 4 6	Maggie Weir, -	0 8 9
For Seoni Mission School.		Mrs. Alex. Clarke, -	0 2 0	Carry forward, _____	L.8 7 4
Janie Matthew, -	L.0 10 8	7 Boxes _____	L.1 8 0		
Alexander Petrie, -	0 6 6				
Carry forward, _____	L.0 16 8				

Brought forward, L.3	7	4	
Jeanie Cadzow, -	0	4	0
Kate M'Laren, -	0	3	0
Nellie Weir, -	0	3	9
Minnie Weir, -	0	6	2
Lizzie M'Kinnell, -	0	1	11
Lizzie Crawford, -	0	4	8
Jeanie Armstrong, -	0	0	9
Robert Weir, -	0	2	6
Janet Scoular, -	0	2	0
George Crawford, -	0	11	11
John Hope, -	0	7	0
Alexander Prentice, -	0	8	0
Thomas Boyes, -	0	1	0
George Russell, -	0	1	10
Alexander Thomson, -	0	1	1
Lizzie Weir, -	0	6	0
Lizzie Russell, -	0	2	10
John Reid, -	0	7	2
William Longmuir, -	0	7	1
John Yutill, -	0	5	8

26 Cards, L.7 9 8

#### VI. CARNoustIE.

Per Rev. James Patrick.

For Seoni Mission School.

Sabbath Scholars, L.0	12	4	
Maggie Lawson, -	0	2	0
Daniel W. Patrick, -	0	5	8

3 Boxes, L.1 0 0

#### VII. COUPAR-ANGUS.

Per Mr. Thomas M'Connell.

For Seoni Mission School.

James Anderson, - L.0	5	0	
Mrs. M'Leish, -	0	6	0
Sarah M'Connell, -	0	3	0
Miss Raitt, -	0	8	0
Miss Tasker, -	0	5	0

5 Cards, L.1 7 0

#### VIII. DARVEL.

Per Mr. James Mair.

For Seoni Mission School.

William Hamilton, L.0	6	0	
A Friend, -	0	5	0
Mary Hamilton, -	0	6	0
Isabella Craig, -	0	6	0

4 Cards, L.1 2 0

#### IX. DROMORE.

Per Rev. Edward Whyte.

For Seoni Mission School.

Miss E. Gray, - L.0	10	0	
Miss R. A. Boyd, -	0	5	1
Miss Maggie Gillespie, -	0	10	0
Miss S. Hemphill, -	0	7	3
Miss M. H. Patton, -	0	10	0
Miss Creelman, -	0	8	6
Miss M. Moony, -	0	6	0
Miss Humphrey, -	0	5	6
Miss M. C. M'Faul, -	0	5	0
Miss Lizzie Boyd, -	0	8	6
W. A. Moody, -	0	5	6

11 Cards, L.4 1 4

#### X. DUNDEE.

Per Mr. James Lothian.

For Foreign Mission Fund.

James Lothian, - L.0	18	0	
Robert M'Vicar, -	0	4	0
George Smith, -	0	3	6

3 Boxes, L.1 5 6

For Seoni Mission School.

Alexander Parker, L.0	6	0	
John Lothian, -	0	5	0
William Black, -	0	5	0

3 Cards, L.0 18 0

#### XI. EDINBURGH.

Per Rev. John Sturrock.

For Seoni Mission School.

Janet Baillie, - L.0	14	0	
Charlotte Brodie, -	1	0	0
Lizzie Gow, -	0	6	0
David Harley, -	0	5	0
Ann C. Iverach, -	0	13	0
William Leburn, -	0	6	6
Annie M'Leiland, -	0	2	6
Willie Lindsay, -	1	10	0
Bella Murray, -	1	7	0
Margaret Porteous, -	1	6	0
George Ross, -	0	6	6
Elizabeth Stobie, -	0	13	0
Hannah Sturrock, -	0	13	0
Herbert Sturrock, -	1	10	0
Isabella Telfer, -	0	12	0
Mary Thomson, -	0	7	0
Alexander Thomson, -	0	10	0
Helen Wilson, -	0	10	0
Jessie Youngson, -	0	16	0

19 Cards, L.13 3 6

#### XII. GLASGOW, Mains Street.

Per Mr. Robert Howie.

For Foreign Mission Fund.

David Paton, - L.0	17	6	
David Aitken, -	0	13	9
James Templeton, -	0	8	0
David Fiddes, -	0	7	6
Alexander Main, -	0	6	6
William Howie, -	0	6	0
Three Classes of Mission School, -	0	5	8 <sup>1</sup> / <sub>2</sub>
John Smith, -	0	5	0
James Lothian, -	0	4	8
Lizzie H. Stirling, -	0	4	4
Minnie M'Cracken, -	0	3	1 <sup>1</sup> / <sub>2</sub>
Norah M'Larty, -	0	3	0
Martha Irvine, -	0	2	7
A Friend, -	0	0	11

14 Boxes, L.4 11 7

For Seoni Mission School.

Arthur Aitken, - L.2	4	6	
Archibald Main, -	0	13	0

2 Cards, L.2 17 6

#### XIII. KILWINNING.

Per Rev. Thomas Matthew.

For Foreign Mission Fund.

Misses Muirhead, L.1	7	2	
Janie Stewart, -	0	12	8
Misses Muirhead (1888-89), -	1	11	10 <sup>1</sup> / <sub>2</sub>
Miss Jane Muir, -	0	7	0

4 Boxes, L.3 18 8<sup>1</sup>/<sub>2</sub>

For Seoni Mission School.

Hugh Coburn, - L.0	9	0	
Jessie Clarkson, -	0	13	0
Robert Knox, -	0	13	6
Robert Brodie, -	0	2	8
Mary Burns, -	0	4	0
Miss Stevenson, The Wood, -	0	7	6
Annie Oliver, -	0	10	0
Jessie E. Matthew, -	0	12	6
John Micah Matthew, -	0	12	6

9 Cards, L.4 4 8

#### XIV. KIRKCALDY.

Per Mr. James Crombie.

For Foreign Mission Fund.

Mrs. Singers, - L.1	0	1	
Mrs. G. Anderson, -	0	17	0
Mrs. Crombie, -	0	7	6
A Friend, -	0	2	6
Willie and Nellie Somerville, -	0	4	6
John & Willie Balfour, -	0	2	6
Alexander Veitch, -	0	1	6

7 Boxes, L.2 15 7

For Seoni Mission School.

Miss Jessie Anderson, - L.0	13	6	
Miss Lizzie Petrie, -	0	10	6
Miss Maggie Petrie, -	0	9	6

3 Cards, L.1 13 6

#### XV. KIRKINTILLOCH.

Per Mr. William Lyon.

For Foreign Mission Fund.

Mrs. Blakely, - L.1	10	0	
Mrs. Carr, -	0	6	8
Mrs. Knox, -	0	5	0
Mrs. Lang, -	0	10	0
Mrs. M'Gregor, -	2	5	0

5 Boxes, L.4 16 8

For Seoni Mission School.

Misses Harvey and Craig, - L.6	4	0	
Miss Kate T. Gartschore, -	2	1	6

2 Cards, L.8 5 6

## XVI. KIRRIEMUIR.

Per Miss Heron.

For Seoni Mission School.

Susan Robertson,	L.0	18	9
Maggie M'Donald,	1	4	1
2 Cards,	L.2	2	10

## XVII. MIDLEM.

Per Rev. James Young.

For Foreign Mission Fund.

Mrs. Cochrane,	-	L.3	0	0
Mrs. Rae,	-	0	12	6
Miss Cochrane,	-	0	10	0
Mr. John Scott,	-	0	5	0
Mrs. Riddle,	-	0	3	1½
Bessie and James				
Scott,	-	0	6	0
Maggie Elliot,	-	0	2	6
Jane Scott,	-	0	4	6
8 Boxes,	L.5	8	7½	

For Seoni Mission School.

Miss Jane Rae,	-	L.0	16	0
Miss Janet Scott,	-	0	6	0
Grace, Isa and Mary				
Jeffrey,	-	0	6	0
James and Peter				
Jeffrey,	-	0	5	0
4 Cards,	L.1	13	0	

## XVIII. PERTH.

Per Mr. Andrew Grindlay.

For Foreign Mission Fund.

Davina S. Morton,	L.0	14	8	
Tom and Annie				
Littlejohn,	-	0	17	1½
Bella Petrie,	-	0	10	9
Janet Petrie,	-	0	5	6
Jeanie Petrie,	-	0	4	6
Andrew Grindlay,	0	10	9	
Andrew and Jemima				
Dunn,	-	0	5	0
7 Boxes,	L.3	8	3½	

For Seoni Mission School.

Kate Oliphant,	-	L.0	1	9
Jeanie Brand,	-	0	1	6
Maggie Robertson,	0	1	3	
John Rome,	-	0	1	0
David Hendry,	-	0	1	0
Charlie Graham,	-	0	3	0
John M'Donald,	-	0	4	9
Maggie M'Donald,	-	0	2	7½
Mary Stewart,	-	0	2	0
Bessie Allan,	-	0	3	0

Cawry forward, L.1 1 10½

Brought forward,	L.1	1	10½	
Daisy C. Mathieson,	0	1	9	
Etta Mathieson,	-	0	2	9
Agnes Watt,	-	0	6	0
Georgina Cook,	-	0	1	1
Sums under is.,	-	0	1	1

16 Cards, L.1 14 6½

## XIX. POLLOKSHAW.

1. South Side of Cart.

Per Mr. John L. Howie.

For Foreign Mission Fund.

Mrs. Howie,	-	L.2	5	6
Mr. William Kyle,	0	17	0	
Mr. George J.				
Cameron,	-	0	5	0
Mr. Robert Wilkie,	0	4	0	
Mr. Duncan Currie,	0	3	0	
Mr. Jas. Livingstone,	0	2	0	
Mr. Alex. M'Lean,	0	1	9	
Miss Christina Eadie,	0	1	0	

8 Boxes, L.3 19 3

2. North side of Cart.

Per Mr. Henry N. Gardiner.

Robert Sproull,	-	L.1	18	9½
Mrs. M'Farlane,	-	0	7	0
Mrs. M'Master,	-	0	5	0
A Friend,	-	0	5	0
Miss Jane R. Gardiner,	0	6	0	

5 Boxes, L.3 1 9½

Per Mr. Matthew Livingston.

For Seoni Mission School.

Marion Allan,	-	L.0	2	6
Agnes Anderson,	-	0	2	0
Lizzie Arbuthnot,	-	0	1	6
Mary Cameron,	-	0	1	6
Jane Cathcart,	-	0	3	5
Jeanie Colquhoun,	0	3	6	
Mary Cooper,	-	0	2	0
William Cumming,	0	1	3	
Jane R. Gardiner,	1	16	6	
Mary Goldie,	-	0	4	5
John Hamilton,	-	0	1	6
Andrew Harrison,	0	1	3	
Janet Hart,	-	0	3	0
Rachel Horner,	-	0	3	7
Grace M'Bain,	-	0	3	1
Annie M'Bain,	-	0	1	6
Margaret M'Caw,	-	0	1	2
Mary M'Dougall,	-	0	6	0
Archibald M'Intosh,	0	2	9	
Helen Mitchell,	-	0	2	6
Alexander Smith,	-	0	2	0
John Sproull,	-	0	4	0
Lizzie Steevly,	-	0	1	6
David Steevly,	-	0	1	0
Mary Thompson,	-	0	7	0
Mary Whittles,	-	0	4	0
Sums under is.,	-	0	3	9

32 Cards, L.5 8 2

## XX. SHOTTSBURN.

Per Rev. John Ritchie.

For Seoni Mission School.

Miss Jeanie Baxter,	L.0	5	6	
Miss Maggie Cunningham,	-	1	11	6
Miss Christina Ballie,	2	3	0	
Miss Jessie Stewart,	1	0	6	

4 Cards, L.5 10 6

## XXI. STRANRAER.

Per Rev. Alex. Smellie, M.A.

For Seoni Mission School.

Sarah Monteith,	-	L.0	3	6
Jeanie M'Math,	-	0	15	0
Bessie M'Cracken,	0	12	6	
Robert J. Thorburn,	0	4	0	
Annie C. Crawford,	0	10	6	
Maggie Hamilton,	-	0	14	0
Jeanie Watt,	-	0	9	6
John Watt,	-	0	11	0
Eddie Murray,	-	0	16	6
Maggie M'ulloch,	0	5	0	
Maggie M'ulloch,	0	4	6	
David Aitken,	-	0	7	0
Robert Caldwell,	-	0	5	0
Jessie M'Crede,	-	0	3	0
David Ross,	-	0	8	0
Grace M'Math,	-	0	13	6
Francis Hird,	-	0	3	0
Agnes B. Garroway,	1	7	6	
Maggie Collins,	-	0	4	0
Edward M'William,	1	15	0	
The Sabbath School,	1	11	6	

21 Cards, L.12 3 6

## XXII. TAUROSO.

Per Mr. John Waters.

For Foreign Mission Fund.

Alex. Swanson,	-	L.0	4	0
Matthew Waters,	-	0	5	6
Mina A. Waters,	-	0	2	11

3 Boxes, L.0 12 5

For Seoni Mission School.

Donald J. Coghlin,	L.0	6	0	
Jessie M. Donaldson,	0	12	6	
William Donaldson,	0	7	6	
Frank S. Kelth,	-	1	10	0
Calder Millikin,	-	0	6	0
Magnus Millikin,	-	0	10	9
Fred. Shearer,	-	0	13	10
George A. Waters,	1	9	2	
Madeline S. Waters,	0	12	6	

9 Cards, L.6 7 7

## XXIII. TYRONES DITCHES, IRELAND.

Per Rev. George Lavery.

For Seoni Orphanage.

William Atcheson,	L.1	0	6	
Robert Hendry,	-	0	14	6
James Cully,	-	0	11	0
Minnie Shields,	-	0	11	4
Samuel Stewart,	-	0	11	0

5 Cards, L.3 8 4



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NOVEMBER, 1890.

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READINGS IN FIRST SAMUEL.

BY H. K. WOOD ("A GLASGOW MERCHANT").

CHAPTERS VIII.—X.—FOLLOWING THE FASHION.

To be in the fashion is a very common craving of humankind. It prevails among rich and poor, among the barbarous and the civilized; and manifests itself in every age and country.

The children of Israel were no strangers to the desire to follow the sinful fashions of the nations around. This corrupt tendency had often brought them into difficulty in former times; and the portion of their history, which we have presently to consider, is only a fresh illustration of the perversity of our fallen race in copying most readily that which is evil.

Samuel was now well advanced in life, probably about his 65th year. The burden of his official duties was becoming rather heavy to bear; and he appointed his two sons, Joel and Abiah, his assistants in the southern districts of the country. These young men had no doubt been well educated, and trained under their father's eye to understand the business of rulers. Had Samuel not carefully fulfilled his part in their upbringing—had anything indeed been wanting on his side—we would have learned in some way of his neglect. Not a word, however, is said against himself; and we may rest assured that, till they left home, his sons had given good promise of following in his footsteps, or he would not have placed them in responsible positions. Removed from the supervision of their noble parent, opportunity and temptation developed the hidden

evils of their hearts. They "turned aside after lucre, and took bribes, and perverted judgment." Money is a sad snare to many who barter their eternal welfare for a little glittering dust. To steal, or to cheat in buying and selling, in order to acquire wealth, is mean and contemptible; but far meaner and far more despicable is it for a judge to accept a bribe. The dispenser of public justice should be above suspicion. As a rule, it is so in our own country; but in many quarters of the world, the rich man, who can privately corrupt the judge, too often wins the day.

Sir Matthew Hale, who was an English judge about 250 years ago, was a true specimen of an upright public officer. On one occasion, a gentleman, who had a law plea coming on before Sir Matthew, sent him a fine deer with his respectful compliments. When the case was called in court, the judge asked whether the gentleman who was the pursuer was not the same who had sent him the venison. Finding that he was the same, the judge insisted on paying the full value of the present, before he would permit the business to be proceeded with. The gentleman resisted as long as he could; but when Sir Matthew persisted in making payment, and actually handed over the money, the gentleman suddenly withdrew the case, and allowed judgment to go for the defender!

Happy the country whose judges, great and small, are as inflexibly upright as good Sir Matthew Hale!

It is likely that Samuel's sons were at once removed from the position they had dishonoured; and their misconduct became the occasion of bringing to the surface a desire that had been fermenting in many minds. When the Israelites looked to the neighbouring nations they beheld everyone of them under the rule of a monarch. Perhaps they had been jibed for their want of a king by their idolatrous neighbours. Certainly, however, they did not appreciate their vast superiority in having for their National Head the King eternal, immortal and invisible, the only wise God, whose representatives were the judges and the priests of the land, and who, all unseen by the eye of sense, was ever beside them ready to hear their cry and to help in every time of need. Jehovah meant to train them to live, not by sight, but by faith in Himself; but they craved for a visible king, who might flatter their vanity by show, and their pride by armies. "Now then," said the elders of Israel to their good old judge, "make us a king to judge us *like all the nations.*"

Samuel felt this demand as a reproach to himself, though it was much more a reproach to God. He carried his trouble, however, where we should carry our every vexation and anxiety, to the throne of grace, and was told to yield what was desired, but to do it under

protest. In anger the request was granted by the Lord. Better far a prayer refused in love.

On his re-appearing before the assembly of the elders, Samuel endeavoured to reason the matter. In plainest terms he showed them what they were seeking, a despot, who would not regard either the liberty or the property of his subjects, but enforce his own will at his own pleasure, and none would dare to resist. Some would be made runners on foot before the royal chariot. This was, and, indeed, in some countries is still a common piece of state in the East. By long training from boyhood these footmen can easily keep in advance of the fleetest horses; and Chardin mentions one who could accomplish 120 miles in 14 hours, or at the rate of  $8\frac{1}{2}$  miles an hour continuously.

Others (said Samuel) would be compelled to be soldiers; or to ear, that is to plough, and then to sow and reap the lands of the king, whatever might become of their own. The daughters of the people would be forced to act as cooks and confectioners. The land of none would be held sacred, any more than their corn, or their cattle, or their persons; and the exactions of royalty would become at length so intolerable as to produce a cry to Heaven for help—a cry which would not be regarded by the Lord.

This delineation of the rule of an absolute monarch, such as the kings of Eastern nations were, and continue to be, was as true as it was graphic. No reasoning would, however, meet the case. The wish had been long cherished, and nothing would suffice but its gratification. On again appealing to the Lord, Samuel was ordered to tell the Israelitish chiefs that their desire would be granted; and then he dismissed them to their homes. Wonderful was their confidence in the old judge. They knew they could trust him, and so they left the arrangement of the matter with Jehovah entirely in his hands. Never nation paid a higher compliment to any ruler, and Samuel was worthy of it all. To assist at the appointment of a king was practically to depose himself; but to what the Lord commanded Samuel yielded ready obedience. His personal feelings were placed without reserve in subordination to the will of Heaven.

The sin of the elders of Israel consisted in forcing their own scheme to immediate completion without reference to the judgment of the All-wise. The promise to Abraham that kings should descend from him, and the provisions laid down in the seventeenth chapter of Deuteronomy for the guidance of Jewish monarchs, make it manifest that the Lord intended they should some day be governed by a king. Had they left the time and manner of the appointment entirely to the Lord—had they placed their petition in His hands to be answered

*how* and *when* He should consider best—all had been well. Carried away by the fashion of the world, they wanted to be without delay "*like all the nations,*" cost what it might, and whether or not their desire was agreeable to the Supreme. "Nay; but we **WILL** have a king," was their imperative demand. It was the fractious expression of practical rebellion; and the granting of the wish brought little blessing with it. If all the evils which might have resulted did not follow upon their wilfulness, the elders of Israel had Samuel to thank and not themselves.

Here let us take to heart the lesson that *we should always let God choose for us.*

"Thy will be done:" so we pray, but how often does our daily life give practical utterance to the very opposite sentiment? A plan we have formed is upset by a cross providence, and we fret and fume as if we had been appointed sovereigns of all. We lose money in spite of our best care, or we become unwell, and lo! we are dispirited by what befalls us, as if the helm of the universe were no longer managed by Infinite Love. Oh! when will we learn that "God's measure is ever best; so much health and no more; so much liberty and no more; so much riches and no more? He holds the rod and the cup in the same hand by which He gives us Jesus Christ; yea, He afflicts with the same love with which He gives us any good."

"What God wills, I will; what God nills, I will not; if He will that I live, I will live; if it be His pleasure that I die, I will die."

Such was the remarkable utterance of one born and reared a heathen, but into whose mind some scattered rays of Divine truth had found entrance. Whether, indeed, he was able to act out his profession of faith, I know not; but Samuel, as we have seen, had the grace of self-denial and submission to the will of Heaven in an extraordinary degree. Like a fellow-believer in New Testament times, he had learned in whatsoever state he was therewith to be content; and as he waited on the Lord for directions as to a king for Israel his patience was not severely tried.

Kish was one of the wealthiest proprietors in the tribe of Benjamin. Already far advanced in life, he had a son named Saul, of very handsome appearance, and taller than any of the people from his shoulders upwards. By this time Saul was married, and had grown-up sons of his own; but he was still residing with his father, and employed in supervising the various farming operations on the paternal property. Some valuable asses having wandered away or been stolen, Kish desired his son to take a servant with him, and go in search of the animals. They travelled far without success; and a night or two having passed, Saul began to be afraid that their lengthened absence

would occasion anxiety to his father. This consideration for the old man at home betokened not a little natural amiability. I wonder if every one of my young readers would have been as much alive to the thought of sparing a pang to loved ones left behind? Do you, indeed, my friends, study the comfort of your nearest and dearest at home? Or are you heedless and careless as to what they may think or feel, wrapping yourselves up evermore in your own cold-hearted selfishness? Would that all of you could adopt as your own such loving sentiments as Henry Kirke White expressed in regard to his mother:—

“ And canst thou, mother, for a moment think  
 That we, thy children, when old age shall shed  
 Its blanching honours on thy weary head,  
 Could from our best of duties ever shrink?  
 Sooner the sun from his high sphere should sink,  
 Than we, ungrateful, leave thee in that day  
 To pine in solitude thy life away,  
 Or shun thee, tott'ring on the grave's cold brink,  
 Banish the thought! Where'er our steps may roam,  
 O'er smiling plains, or wastes without a tree,  
 Still will fond memory point our hearts to thee,  
 And paint the pleasures of thy peaceful home;  
 While duty bids us all thy grief assuage,  
 And smooth the pillow of thy sinking age.”

To Saul's proposal his servant replied by a very wise suggestion. At the moment they were near the settled or temporary residence of Samuel, and the man proposed that they should consult him. The chief obstacle in the way was the want of a present. Their bread was done, or a loaf would have answered well. The servant, however, had a small coin worth about sixpence, and he offered it for the purpose. In our country, in these modern times, to offer a paltry sum, or indeed any amount of money to a great man, would be highly indecorous. A gift of fruit, or flowers, or game, or some artistic production, might, perhaps, be acceptable with us; but in the East then, and to this day, to appear in the presence of a superior *without a gift* is the height of unpoliteness and disrespect. A bunch of grapes, a cucumber, an orange, a pomegranate, a little bread, some article of dress, or, better than all, some money, it is imperative to bring when it is necessary to approach any person of importance; and this, not as a bribe, but simply as a token of respect. One writer tells of a poor man who had nothing to offer when a great personage was passing along the road on which he was resting, and who ran to a stream near by and brought his hands full of water—a

gift which was graciously accepted as the best the giver could produce.

It is a sensible master who can profit by the suggestion of a faithful servant. Of course, such a servant knows his place, and will keep it; but when he makes a respectful representation, it is to the advantage of the master to give it kindly consideration. Happy the master who has servants that consider his interest their own, and that are as much taken up with the forwarding of their employer's concerns as if the business belonged only to themselves.

To carry water publicly from the wells is, in Oriental climes, no degradation to the daughters of even wealthy persons. Such a menial occupation would be rather scorned among us by many young people not very far removed from poverty—so proud have we become, to our great loss, as a nation and as individuals. As Saul and his servant went up the principal street, they met a number of young women going to the well to draw; and of one of these they inquired whether the Seer was in the town. She answered very fully indeed, telling them that Samuel had arrived that very day; that there was a grand religious festival about to be celebrated; that the people would certainly wait for Samuel as his presence was necessary in the service; and that if they went up to the hill-top they would be sure to find him. Jewish commentators have not failed to remark that the young woman's reply was somewhat more lengthy than was at all required; but they add that she was attracted by the handsome appearance of the taller of the strangers, and wished to detain him as long as possible, while she scanned him closely!

As the two travellers ascended the hill they met him of whom they were in search. Their way for a more than ordinary gracious reception had already been prepared. But yesterday the prophet had been warned that one would be brought to him from the tribe of Benjamin, whom he was to anoint as king; and as Saul and his servant approached, the Heavenly voice whispered to Samuel, "Behold the man whom I spake to thee of! this same shall reign over my people."

Inquiring of Samuel for the house of the Seer, he told them he was himself the Seer; that they need not be troubled about the asses, as they were found; and that he wished them to remain with him over night, and be his guests at the feast which was to follow the offering of the sacrifices. He gave Saul a very significant hint of the honour that was in store for him; and at table had him seated in the most honourable position, and supplied with the best of the viands, thus marking him out to the other guests as a person of peculiar distinction.

The same evening the prophet had a lengthy, private interview with Saul on the flat roof of the house where he was lodged, and, no doubt, told him of the Lord's purpose, and ministered such kindly counsel as coming events made desirable. Early next morning he conveyed Saul and his servant for a little distance on their homeward journey. Making the servant pass on before, Samuel privately anointed the head of his companion with oil, to signify his appointment by the Lord to the kingdom of Israel; and then, in token of respect and homage, he kissed the Lord's anointed. To confirm Saul's faith, he gave him, ere they parted, three signs, which he would assuredly meet on the way. Near Rachel's sepulchre, two messengers from Kish would come to tell him that the asses were found, and that his father was now lamenting after his son. A little farther on he would fall in with three men going to Bethel with special offerings, who would give him two loaves of bread, which he was to accept. And as he neared home he would meet a company of prophets praising God, and accompanying their sacred songs with instrumental music; and then (he added) the Spirit of the Lord would come upon him, turning him into another man, and he would join them in their worship as if he had been trained along with them. It all turned out as Samuel predicted. Amazed were on-lookers when they found Saul fitted in a moment to join the choir of the prophets; and their wonder found vent in words which became proverbial when a sudden change to the better was observable in any one's conduct, "Is Saul also among the prophets?"

Arrived at home, Saul kept his own counsel in spite of inquiries, excited, we may presume, by the servant's report. He told all that had taken place regarding the asses; but uttered not a word concerning the kingdom, or about the assembly of the children of Israel, which Samuel, we may well believe, told him would soon be called.

Saul's experience when he met the company of prophets was certainly very extraordinary. By the sudden fall of the Spirit of God upon him he was qualified in a moment to take part in the choir trained to utter in song the high praises of Jehovah. By this he ought to have learned where his great strength was to be found, not in himself, but in the Lord alone. Had he been effectually taught by this wonderful occurrence to apply continually at the throne of grace for wisdom and guidance, happy had it been for himself and for the nation. He did not yield to the instruction thus conveyed, but we may profit by his failure. Let us ask that we may receive. Let us seek that we may find.

Saul was that day *among* the prophets, but not in reality one of

them. He had got *another* heart—it is not said a *new* heart. He had obtained certain gifts to fit him for his kingly office ; but not a spirit right with God. If he had sought the Lord with childlike humility day by day, he would assuredly have been kept by the power of God, and enabled to walk as a servant of the Highest.

“All gifts are not of grace.” It is not the possession of this or that talent in regard to religious knowledge or utterance that constitutes or proves us to be the ransomed of the Lord. Unless we love the Father in Jesus with such a love as will make us hate sin, and delight in His commandments, and deny ourselves so that we may please Him, our religion is a delusion.

“Which of all the graces, named in the opening verses of the fifth chapter of Matthew, would you choose ?” was the inquiry which a friend addressed to a little boy. The child replied, “I would like to be pure in heart, sir, and then I would have all the rest.” It was a wise answer. Only the pure in heart shall see God ; but they only can be now partially, and at length perfectly pure, who invite King Jesus to occupy the throne of their affections, and to cast out or destroy everything displeasing to Himself.

## THE RELIGION OF THE HIGHLANDS.

BY A HIGHLAND MINISTER.

### XVI.

A PASSING reference was made in last paper to the religious destitution of the Highlands after the Revolution. The few clerical survivors of the *killing times* were most cordially welcomed back to the churches out of which they had been tyrannically thrust in 1662, but in most parishes the curates remained in undisturbed possession. Many of the influential proprietors regarded with favour the old *régime*. The sons and grandsons of earnest heritors who had eagerly signed the Covenant in 1638 and succeeding years had in too many cases gone with the Prelatic tide, and did not welcome the re-establishment of Presbyterianism. In looking over the Presbytery Records of the northern district, one can hardly read a page without seeing the enormous difficulties the Church Courts, weak in numbers and influence, but strong in faith and unflinching in devotion to the good cause, had for long years to encounter. Here and there



ministers of Apostolic zeal laboured on in the full assurance that God would build up the waste places, and they were not disappointed. Unwearied in ministerial duties, spending much of their time in Presbytery meetings, which, of course, none of the Episcopal incumbents attended, undaunted in rebuking sin, they toiled on cheerfully through good report and through bad report. When the careless curates ceased to occupy their manses and lift their stipends, the Presbyteries forthwith took steps to proclaim the neglected churches vacant, but very often the deputy told off for such duty had to report that he could find no access to the vacant kirk, and had to encounter considerable opposition. From 1690 to 1712 things were trying and perplexing enough, but the patronage, then forced upon the Church in flagrant violation of the Treaty of Union, introduced a new hampering element. Sometimes for years two rival patrons battled as claimants for the obnoxious right of presentation to a vacant charge, and thus prevented any settlement. The Highland Presbyteries deplored the fatal Act of Queen Anne, and it is affecting to read the earnest words in which they annually enjoined their Commissioners to each successive Assembly, "to move and press that the Assembly use all endeavours to get the great grievance of patronage, which is attended by so many evils, redressed." There was another Act of the dark year of 1712 which grieved our northern Presbyteries—the legal toleration of Episcopacy, and its exemption from the jurisdiction and discipline of Presbyterian Church Courts. The Jacobites, hoping to prostrate the National Church now rising from the dust and putting on her beautiful garments, secretly and suddenly introduced this measure. A Highland minister, Mr. Baillie of Inverness, had the high honour of being selected to accompany the eminent Carstairs, and Blackwell of Aberdeen, as a deputation to London to watch over the threatened interests of the Church, and to oppose the Toleration and Patronage Bills. Next year "the Synod of Ross and Sutherland" enjoined the Presbyteries within their bounds to urge on their Assembly Commissioners:—"In regard a great many erroneous and licentious persons, ill-affected to the present establishment in Church and State, do take occasion from the late toleration to disseminate erroneous principles to fortify persons in their wickedness, impieties, and licentiousness, and to alienate the hearts of Her Majesty's subjects from their affection to her person and government, that they move and press the Assembly to make application for having these grievances redressed. That in regard of the many signs of impending wrath which threaten the land, therefore that the Commissioners move and press that the Assembly appoint a National Fast, and that the fore-mentioned evils, together with the

breach of our Covenants, be insisted on as some of the causes and grounds for the said Fast. That in regard of the many desolations of this Provincial Synod, the spaciousness of the bounds, the hardships under which the ministers planted here do labour, and the difficulties of getting young men to be planted among us because the legal allowance is taken away :

“Therefore that the Commissioners do move and press that the Assembly fall upon some method for encouraging young men to come to the bounds, and appoint for us some probationers, especially Messrs. Robert Kirk and Walter Ross, and other young men well reported of.”

The probationers named were duly settled in Dornoch and Kilmuir-Easter. Patronage is mentioned by the Synod as the foremost grievance in the list of evils affecting the welfare of the Church in the north, and complaints are made that men having Gaelic are settled in the Lowlands, contrary to Acts of Assembly. Reference is also made to the necessity of applying to the “Society for Propagating Christian Knowledge” for having some of “their free schools” settled in populous districts remote from the parish schools.

In Inverness, on the death of the persecuting curate, Gilbert Marshall, in 1691, “the magistrates would not suffer the vacancy to be declared; all avenues to the church were beset with armed men, and double sentinels placed at the doors that no minister might enter; and when Duncan Forbes of Culloden (father of the famous President) sought to open the doors he was thrust back and struck with violence. This made him and others represent the case to the Privy Council, so that Lord Leven’s regiment sent north to protect the well-affected made patent doors, but for ten years no admission was effected.” In former papers we mentioned that the magistrates were powerful enough to resist the desire of the congregation to have M’Killigan and Fraser of Brae settled. Two other ministers similarly called failed to obtain admission. At length, in 1701, Mr. Robert Baillie, translated from Lamington, was inducted. His influence for good was immense, and during his twenty-five years’ ministry he received calls from Kieth, Gladsmuir, London, and Rotterdam. The call from the last place was before the Assembly of 1714. So strongly did the Assembly feel on the occasion (in refusing the call), that they requested their Moderator (Mr. William Mitchell) to intimate their resolution to the Consistory of Rotterdam, stating, “Such are the present circumstances of Inverness and of the country about, and such is his influence and usefulness there, that they could not, without great prejudice to the interests of religion in that country, remove him from that important post.” The Church in Rotterdam called him again without success in 1724. “He had indeed few equals

then in the Church, 'was a solid, judicious, worthy man,' so that he was 'exceedingly regretted in that town,' and 'an extraordinary concern appeared at his death.'" Along with Carstairs and Blackwell, he wrote "The humble representation concerning the Bill for restoring Patronages."

Not a few of the Highland lairds in the neighbourhood of Inverness were, for some time after the Revolution, largely imbued with the same Jacobite spirit as the town magistrates. They were content that the old curates should continue in the undisturbed possession of their benefices; and that the Lord's Day should be desecrated by assemblages in the churchyard or neighbourhood for athletic sports. Their influence with the common people was too often strong enough to induce them to prevent the settlement, after a vacancy of several years, of an efficient and faithful minister over many in a district that hungered for the bread of life. Thus in Petty, a few miles east of Inverness, the curate, Alexander Denoon, was deposed, 19th June, 1706, for the rather common prelatie sins of swearing and drunkenness, but he disregarded the sentence, and was allowed "to continue" until his death in 1719. In a list of curates continued after the Revolution, to be seen in the Advocates' Library, Wodrow, amid other notable characteristics, frequently affixes the epithet of "scandalous drunkard." At Moy, twelve miles south of Inverness, Alexander Cumming, the presentee of Bishop Falconer, and a bigoted Jacobite, continued in full possession of the benefice until his death in 1709. A long vacancy of seven years followed. Efforts were made to obtain the faithful services of Daniel Bethune, but they were unsuccessful. In 1716, the worthy James Leslie, a licentiate of the Presbytery of Elgin, was called by the Presbytery, and inducted on the 23rd August.

The following Sabbath he walked up along the banks of the Findhorn to preach at Dalarossie, the other church of a united parish, in the face of strong opposition. Within two miles of this place of worship, at a wood overhanging the river, he encountered a crowd of women with aprons well filled with stones—offensive missiles readily obtained on the ground. Blocking up the narrow way, they bade him return, and excitedly assured him that if he proceeded farther they would certainly stone him. Mr. Leslie, nothing daunted, replied to the angry clamour: "Let the greatest witch among you throw the first stone!" No one among the Amazons cared for so unhappy a pre-eminence, and, in the confusion that ensued, the valorous minister was allowed to proceed. Arriving at the church, he found it empty. There was a multitude in the graveyard engaged in "putting the stone"—the husbands, brothers, and sons of those women from whose hands the preacher had so

happily escaped on the way. Leslie urged the athletes to leave their sport and attend his service, but they emphatically refused, and in return urged him to take part in the game. Thereupon he offered to throw the stone (the test of physical strength) once, on condition that if he surpassed them they would adjourn to the church. Being a very powerful man, as he proved himself afterwards on various occasions known to tradition in the parish, his one throw far exceeded the mark reached by the foremost of the company. The new parson at once rose in their estimation, and they readily acknowledged his superiority and followed him into the church. The "strength-stone" lay for many long years untouched on the spot on which it had fallen from Mr. Leslie's hands; and the sermon preached on that bright autumn Sabbath of 1716 was the beginning of a great moral revolution and blessed revival in that beautiful strath.

Nearer Inverness, in the parish of Daviot, the erratic curate, Michael Fraser, succeeded the worthy Alexander Fraser, deposed for non-conformity in 1672. The outed minister survived the Revolution, but not being comprehended in the Act of Parliament of 1690 restoring the survivors of the persecution, he remained at Abbotshall. Michael seems to have never shown any concern for the spiritual interests of his parishioners. As early as 1675 he was enjoined by the Synod that in time coming "he abstain from all limning and painting which hitherto has diverted him from his ministerial employments." He continued in Daviot till his death in 1726. When Mr. Shaw, minister of Cawdor, went to declare the church vacant, soon after he reported to the Presbytery "that he found great numbers, some in the churchyard, others in the open fields, with the kirk door locked, the key carried off and could not be found; while the people behaved so rudely that he could not worship in the churchyard without being disturbed by them, and so returned home." Mr. Leslie in coming to preach found numbers "sitting at a hill-side near the church"—probably engaged in some of the games sanctioned by the "Book of Sports" of King James, of worthless memory. He gained admission into the dilapidated church, and, more fearless than his brother of Cawdor, continued the service amid much peril from "the throwing of stones in at the door, windows, and through the open roof." Verily, the Presbyterian ministers of those times in the north required great tact, energy, prudence, physical strength and courage, and the Head of the Church raised up many such men—ministers whose names are fragrant in many a remote and lonely Highland glen.

In Dingwall, the incumbent, Mr. John M'Rae, died in 1704, and

there was a vacancy for twelve years. The pious Mr. Stuart of Kiltearn was deputed by the Presbytery to declare the church vacant, but he was attacked by "Highlanders with loaded pistols when occupying the pulpit." In 1707, the bailies of Dingwall stated that "they know not what is become of the keys of the church, and cannot give access, and refuse to do so, under the authority of a considerable proprietor."

A year after this, Mr. Daniel Bayne (probably a native, and one of the influential Baynes of Tulloch), chaplain to General Murray's regiment in Flanders, was called by the majority of "the magistrates and heritors." The Presbytery took the steps needed for the settlement of the chaplain at very great inconvenience to themselves, but when the heritors were called upon to give reasons for transportation, "they declined to draw up any reasons, pretending several excuses." The Presbytery then drew up the requisite reasons, and forwarded them to the Commission of Assembly. But after a vexatious delay the settlement was not proceeded with. It is certain that many Dingwall parishioners were anxious for a minister, but the Episcopal influence of the "considerable proprietor" thwarted their wishes. In 1716 the Presbytery succeeded in settling Mr. John Bayne, a member of the Tulloch family.

Killearnan (or Redcastle), on the north side of the Beaully Firth, owing to the opposition of the lairds, remained vacant for nineteen years after the death of the curate. About the middle of the long vacancy Mr. Campbell of Kiltearn "reported that, according to appointment, he had supplied at Killearnan, and that he was rabbled there in time of divine worship." At the same time the Presbytery were "well informed that a considerable number of the common people there are desirous to have the Gospel planted among them, notwithstanding the disaffection of the heritors." In some cases, after long vacancies, the sheriff of Ross is applied to "for giving patent doors," and settlements were made in the face of lengthy protests from Jacobite dissentients.

The barbarous treatment to which certain Ross-shire ministers, settled in 1711, were subjected, aroused the indignation of the General Assembly of that year. The loudest complaints were over the hardships endured by worthy John Morrison on being inducted to Gairloch. Mr. Morrison had all along, from his youth, a sore battling life. Licensed by the Presbytery of Inverary in 1698, he was sent in the following year to North Uist to supply the vacancy, but when proceeding to preach he was hindered and threatened by the mob, and forced to leave. We then find him labouring for some years in Glenelg. In 1706 he was translated to Boleskine (on Loch

Ness). It was not a pleasant place to sojourn in, for Popery prevailed in the neighbourhood. His predecessor, Thomas Houston, on being asked, in 1677, why he did not exercise nor add in his rotation before the meetings of Presbytery, replied: "That he was so troubled in watching by night, and with fear of robbery by day by the Lochaber robbers that are so numerous and broken out, that scarce can he have so much time as to provide a discourse on the Sabbath day." "The brethren," aware of his dolorous condition, excused him from taking his share in those Scriptural expositions and exercises which still, even under Prelacy, were survivals of better days. After labouring for four years in Boleskine, Morrison received an apparently harmonious call from Gairloch. Mr. Thomas Chisholm was appointed to preach and serve edict; but at the next meeting of Presbytery he reported "that after he was come near to the church of Gairloch he was seized upon by a party of men and carried back again about six miles, and that being let go by them he had essayed again to go to the said church another way, and that he was again seized upon by another party of men, and carried back by them to Kinlochewe, where he was detained by them for some time as prisoner, and thereafter by other parties coming successively, was carried back till he was a great way out of the parish, and not let go till Sabbath afternoon; but that while he was detained prisoner, understanding that he was designedly carried back lest he should preach at Gairloch, he had read and intimated the said edict before six or seven persons within a house at Kinlochewe, which is one of the preaching places of the said parish. And he returned the said edict indorsed by him with the attestation of his having executed the same in the foresaid manner." It was no ordinary courage to serve the edict in such circumstances, and Mr. Morrison, at his induction to such a lawless parish, must have had sad forebodings of sufferings in store for him, as in the church of Kiltearn, sixty miles distant from his charge, he listened to our old Covenanting friend, Mr. John Fraser of Alness, preaching in Gaelic from Song viii. 11, and in English from Coloss. iv. 17. It was the first day of March, 1711; and the settlement took place at Kiltearn because "most of the brethren, at a previous meeting, gave very weighty reasons showing why they could not undertake to go up to Gairloch at this time and season of the year."

Morrison forthwith proceeded in the direction of his new charge, and his reception by the parishioners may be best described in his own graphic words: "After two days' journey he was interrupted at Kinlochewe (the east end of Loch Maree) by the tenants of Sir John Mackenzie of Coul, who laid violent hands on him and his servant, rent his clothes, made prisoners of them, and kept them three days

under guard in a cottage full of cattle and dung, without meat or bedding the first two days, the tenants relieving one another in turn by a fresh supply every day. On the third day a short supply was allowed, but they were yet kept prisoners in the same place, without other accommodation. When the fifth day came he was carried to Sir John's house, who declared no Presbyterian should be settled in any place where his influence extended, unless Her Majesty's forces did it by the strong hand." This was but the first instalment of the harassing to which Morrison was subjected for years after. At the ensuing Assembly, Wodrow, with that swift and accurate pen of his, sends his wife an account of Morrison's "very inhuman treatment." He tells how Carstairs, the Moderator, "fell very brisk upon the dreadful barbarities in the North to the ministers in Ross. . . After which the Commissioner made a speech and said he could not have believed it, unless he had heard, that such inhumanities could have been used to men, let be ministers, in Scotland, and he was persuaded so to represent it to the Queen as never the like should be heard again." (Wod. Cor. I. 217.) The "barbarities" to which the other Ross-shire ministers were subjected in the same year may be left over for future notice.

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### GEORGE BUCHANAN.

FAME, even when acquired, is not always enduring. They who reach the highest pinnacle of greatness in their own time do not always retain that position in the eyes of succeeding generations. Some who were quite overshadowed by their greatness rise into greater prominence in the retrospect of the future. The names of the former are to a large extent forgotten, while the names of the latter become household words. An instance of this kind is found in the case of George Buchanan, in relation to John Knox, who was his contemporary. In Buchanan's "History of Scotland" the name of Knox occurs only four times, and the reference on each occasion is of the most casual kind. The reason is, as is pointed out in a recent admirable biography of Buchanan,<sup>1</sup> that, in the eyes of such as Buchanan, Knox was not "the commanding figure he now appears to us. By their contemporaries, indeed, there can be no doubt that Buchanan, with his European reputation, was considered the much more distinguished man

<sup>1</sup> "George Buchanan, Humanist and Reformer." By P. Hume Brown. Edinburgh. David Douglas. 1890.

of the two." And yet, while Buchanan has been very much forgotten, or popularly remembered in a complete distortion of his real character as a court clown, John Knox occupies a place in the popular mind second to none among the heroes of our past history. There is a cause for this which will occur to any one who gives serious thought to the matter. John Knox was above all a man of action. He threw the whole weight of his personal influence and gifts into the advancement of the religious revolution which issued in the Reformation. He left his mark deep and broad upon the nation's life—a mark which it still retains after all these centuries. George Buchanan, though in the end identifying himself with this movement, was yet more of a humanist—a man of letters—than a reformer. His writings, too, were for the most part in the Latin language, and so did not exert any great influence upon the common people. Still his influence was in some directions very great, and we have thought that a short account of his life and labours, based upon the fresh and able study of them to which we have just alluded, would not be without interest.

His birth-place was the farm-house of Moss, or Mid-leowen, about two miles south-east of the village of Killearn, in Stirlingshire. Here he first saw the light in February, 1506. A portion of the house in which he was born, consisting of a thatched roof resting on oaken spars, existed until the beginning of the present century, and was pointed out to visitors. The oaken spars were afterwards made into a table and chair, which are to be seen in the modern house built upon the same site. An obelisk in his memory adorns the ridge on which the village of Killearn stands. His parents were poor, but, as he was fond of pointing out, were of honourable descent. The history of the clan that bears the name was traced by him back to the grey dawn of Irish annals, and embellished with many episodes illustrating its noble character. The process of sifting the legends of these early annals, so as to ascertain on what slender basis of fact they might be built, had not been discovered in his days. There can be no question, however, that the family was highly connected, and could claim kinship with the famous house of Lennox. These ties wielded great influence at that period, for, as Froude has told us, "social duty in Scotland was overridden by the more sacred obligation of affinity or private bond." His kinship on his father's side with this house of Lennox indicates that there was Celtic blood in his veins, and, if all reports be true, he acquired a good command of the Celtic tongue. There is a story about his meeting in France a woman who gave out that she was devil-ridden and could speak all languages. He tried her with Gaelic, and find-



ing her unable to understand it, protested that the devil was, at least, ignorant of that tongue. On his mother's side, he was connected with the Heriots of Trabroun, a family of note in the county of Haddington. It was one member of this family that founded the magnificent hospital in Edinburgh that still bears the family name. The good pedigree of which Buchanan boasted was combined, as in the old song, with very straitened circumstances. There were seven members of the household—four sons and three daughters—and this with a narrow income made their condition anything but enviable. Matters became worse when the father was taken away by death. George was probably only seven years of age when this sad event darkened his early home. It appears to have led to a removal from Moss to Cardross, in the district of Menteith, where his youth was passed. He was thus early inured to hardships and privations, of which a great many fell to his lot in after years. Traditions vary as to the place where he received his early education. He distinctly says that it was "in the schools of his native country;" but Killearn, Cardross, and Dumbarton, all claim the honour. Perhaps it may be shared between them. There was in all likelihood a grammar-school at Dumbarton where he would be prepared for the University studies. The provision made in Scotland for primary and secondary education, even before the Reformation, as recent researches have proved, was as ample and efficient as that found in any other country.

So much did George advance in his studies, that, ere he had reached his fourteenth year, he had given such evidence of talent and quickness in learning as to convince his friends of his aptitude for letters. His uncle, James Heriot, determined to send him to the University of Paris, "then the dream of all the studious youth of Scotland," as the German Universities are in our day. There he continued his studies for two years, when, on account of the death of his uncle and his own weak health, he had to return to his native land. At this time—the early years of the sixteenth century—the conflict between the old order of the Middle Ages and the new ideals connected with the revival of learning, with its critical study of the Scriptures, had begun, and was keenly felt in the University of Paris. In the end it pronounced for the old order and shut its windows against the new light that sought to stream in. The agitation could not but exert a powerful influence upon Buchanan at that formative period of his life. It was here, too, that he acquired that mastery over the Latin language for which afterwards he became so distinguished. One of the principal exercises in which he was drilled was the writing of Latin verse. "Partly of his own choice and partly of compulsion, the writing of Latin verse, then the one subject prescribed

for boys, made the chief part of his literary studies." After his return to his native land he seems to have resided a short time with his mother, but in the autumn of 1522, his health was so far recovered that he was able to accompany an expedition into England, organised by the Regent Albany. He wrote an account of it which is still extant. In 1525, we find him at St. Andrews finishing the studies which had been interrupted. Here one of his teachers was the famous John Major who had then the superintendence of the logic class. As taught by him it consisted largely of scholastic subtleties, and did not make a good impression upon such a pupil as Buchanan, whose mind was opening to the new learning. More than half a century afterwards he spoke of his old master as "teaching the art of sophistry rather than dialectics." It was thought that Major had instilled into his pupils, such as Buchanan and Knox, who studied under him in Glasgow, those liberal opinions in politics which led them to take the side of the people, and assert their God-given rights against all tyranny. But Mr. Brown thinks that they must have come to them from other sources, as Major was "even in the liberality of his political opinions still only the representative of the best schoolmen." After graduating as Bachelor of Arts, in the same year as he entered the University of St. Andrews, Buchanan again left his native land and went to Paris.

This brings us to a new stage in his career. He had now definitely made choice of the life of a scholar. The usual course for those who followed this life was to take the higher degree in Arts (M.A.), which qualified them to teach as "regents" in any of the colleges. In this way the means of livelihood was secured to them in the fees of pupils that might join their classes. In March, 1528, and so when he was just twenty-two years of age, Buchanan graduated as M.A., and so became qualified to act as "regent." On the back of this, a place in the teaching staff of one of the most flourishing and liberal colleges—that of St. Barbe—was given to him. There is a great contrast between the work of a professor or tutor in our colleges now and what it was at this early time, and between the places where the work was and is done. In the class-room of the ancient time the master or regent alone was seated. The pupils lay in straw littered on the floor, and as their dress consisted of a gown descending to the feet, one can imagine the filthy condition of many of their persons. We can easily understand the necessity of a rule, the observance of which was strictly enforced in the colleges, that "no student was to carry his hand to his bonnet in the time of meals." Brutal corporal punishment was inflicted on the most trivial occasions. Montaigne describes the schools as veritable

prisons of youth, and when you approached one of them you heard nothing but, "oris d'enfants suppliciez et de maistres enyvrez en leur cholère." At the close of his connection with St. Barbe Buchanan wrote a poem on the "Wretched Condition of the Teachers of Humane Letters in Paris." One line confirms Montaigne's picture. "Hence the rod is never idle, sobs never cease, the cheeks are never dry." About this time there were two students at this college, of which he was one of the regents, that afterwards greatly distinguished themselves in different ways, John Calvin and Ignatius Loyola. He and Calvin must have met, for afterwards, in speaking of this period, he mentions that "he fell among the Lutheran sectaries." He would be drawn to this circle, of which Calvin was a prominent figure, by his love for the new learning, of which it was the zealous advocate. The honour in which he was held was evinced in his election in 1529 to the procuratorship of the German nation in the college—an office which put all its money affairs under his management, and constituted him their representative in the councils of the University. It is said that he would have been elected to the higher position of rector, but for his sympathy with the new views. He resigned his connection with St. Barbe in 1531, and soon afterwards became tutor to the Earl of Cassillis.

While occupying this position in the Cassillis family he returned to Scotland in 1535. The leisure which he had was employed by him in writing a satirical poem against the religious order of the Franciscans, entitled *Somnium*. The idea of the poem is that of a vision in which St. Francis appears to the author, beseeching him to don his habit. The answer given is that he can be an honest man as he is, for vice and knavery are all that he can see in the so-called religious orders. This reference to the wickedness prevailing among them brought him the mortal enmity of the members of this order, and their relentless persecution for many years. Circumstances, too, led him to continue his assaults upon them, which increased their bitterness against him. On the expiry of his engagement with Cassillis he had thought of returning to France, but just then the reigning king of Scotland, James V., asked him to become tutor to one of his natural sons. Accepting this position, he was brought into close connection with the court, and at the request of the king, who "enjoyed his roundest jest at the expense of the clergy," and who thought the Franciscans had been act and part in some plot against him, took up his pen again to lash the vices of this order. His first effort resulted in two short poems entitled *Palinodia*, full of savage satire. In them he fancied himself judged by the members of this order, and, of course, is mercilessly condemned and punished. As soon as he is allowed to

speak he delivers himself in a strain like this: "Profane not, my father, profane not, brothers, profane not your holy hands in my blood. So may your seraphic order flourish under ever more glorious auspices. So may the ignorant and stupid join your tribe in flocks; and may never an old woman be wanting for you to gull. May the mob never discover your lies nor see through your impostures." Worse follows. If the Franciscans were enraged before, this incensed them still more deeply. Still it was not enough to satisfy James, who demanded of Buchanan another satire "which should not only prick the skin but probe the vitals." In compliance with this royal request he began the most elaborate of all his poems—his *Franciscanus*—a poem which was not finished and published until James V. had passed away. In it the satire upon the vices of the religious orders is keener and more telling than in his previous efforts. It is very coarse in some parts, when judged by the standards of our own age, but these were not the standards of the age in which it appeared. In all these productions, however, we have not a social or religious reformer on fire with zeal for the purity of religion and the welfare of men, so much as the man of letters exercising his wit and his Latinity. It is said that Buchanan had been contemplating entering the Church, but had been repelled from it on a closer examination of its life.

The Franciscans could not allow themselves thus to be attacked and held up to ridicule without seeking to be revenged. He had to leave his native land, and even in other lands where he sought an asylum their persecution followed him. After wandering about for some time he found a resting-place at Bordeaux, as regent in a college which had recently been established there. Here he remained for three years, which were years of great literary activity. He wrote plays to be acted by the boys in place of the absurd mediæval mysteries. Among them were translations of the *Medea* and *Alcestis* of Euripides, and the dramatising of two Scripture stories, that of Jephthah and John the Baptist. In the last two we see the working of those principles of civil and religious freedom which a little later led him definitely to take the side of the Reformation. They are the poetical draft of his famous tract written in after years, *De Jure regni apud Scotos*, and which made him known in Europe as a political revolutionary. In dedicating it to King James VI. in 1576, he says: "This little book must seem to have a peculiar interest for yourself, inasmuch as it sets before you in the clearest manner what torments and miseries tyrants endure, even when they appear to be most prosperous, and this lesson I deem not merely beneficial but absolutely necessary for you, so that you may early begin to detest what it must always be your duty to avoid. Moreover, I wish my book to be a standing witness with

posterity, that not with your teachers but with yourself rested the fault, if impelled by evil counsellors or your own undue desire of power, you should ever depart from the lessons you have received." After spending three years at Bordeaux he gave up his work there, and for four years his movements cannot be very clearly traced. In 1547 he was induced to go to Portugal, and to join the teaching staff of a college at Coimbra, which was established to render unnecessary the travelling of the Portuguese students to France. It was wrecked by the influence of the Jesuits. Buchanan's stay here was marked by the composition of the most objectionable of his erotic poems—evidently as an exercise of his talents after the manner of the classical poets—and also of his famous Latin version of the Psalms. This rendering of the Psalms into Latin verse was a favourite exercise with the Humanists, as it gave them scope for the exercise of their Latinity, and at the same time kept them on good terms with the Church. Buchanan's version has lived when others have been forgotten, but it can hardly be called a translation of the Psalms. He seeks to give them the form and texture of Horatian odes, and does not hesitate to introduce many things quite alien to their spirit. His rendering of the 137th Psalm is one that has been most admired. The next nine years after leaving Portugal was spent in France, and during part of that time he acted as tutor to a son of Mareschal de Brissac. His leisure again was occupied in composing an elaborate scientific poem, entitled *De Sphæra*, in which a famous text-book of astronomy, according to the now antiquated Ptolemaic system, was paraphrased. His industry was remarkable. In the latter years of his residence in France he seems to have begun a serious study of the Bible, and of the questions at issue between Rome and the Protestant Reformers. Still he did not decidedly cast in his lot with the Reformers until his return to his native land.

After an absence of 22 years he, in 1561, returned to Scotland. He seems to have become an inmate of the Court, and was in constant attendance upon Queen Mary, reading Livy with her. It may seem strange that Buchanan, who had joined the Reformed Church on his return, should be so closely associated with the beautiful Queen who did all she could to overturn it. His humanistic training and his intimate acquaintance with France would form a bond between them in spite of their difference in faith. He continued on this friendly footing with her down to the murder of Darnley, when he was convinced that she was not free from complicity in this crime. In his poem on the birth of James VI. there are some outspoken passages that can only be construed as animadversions upon Mary's private conduct and

private policy which did not meet with his approval. The tragic events that all too soon followed this—the murder of Darnley and Mary's marriage with Bothwell—changed his friendly feeling into one of indignation and contempt. He acted with those who dethroned her, and who put the case against her before Queen Elizabeth, and in his famous *Detectio* used his literary skill to lay before Europe a justification of their conduct. Because of this he has been severely condemned by partisans of Mary, but an impartial review of the facts reveals nothing at all discreditable to him.

Identifying himself with the Reformers he did good service, both by his counsels and by his pen, to their cause. From 1563 he sat for four successive years as a member of the General Assembly of the Reformed Church, and was one of the Commissioners appointed to revise the Book of Discipline. He did much to oppose those—as the Hamiltons and Maitland of Lethington—who sought to hinder the work of Reformation advancing. So great was the confidence of the Reformed leaders in him, that they entrusted the education of the young king to his care. If tradition is to be credited he did not deal with his royal pupil in a different way from those whose cries were heard outside the class-room at St. Barbe. His lessons were enforced with "dorsal discipline" when it was thought necessary. Other methods he adopted were more likely to be productive of good. He noticed in James an undue facility in complying with every request that might be made of him, and he took the following method of correcting this weakness. "One day, presenting two papers to him, he requested his signature. After a careless question James did as he was desired. One of the papers conferred on Buchanan the sovereignty of the kingdom for fourteen days. He at once assumed the part of a king, much to the astonishment of James, who began to think his master had lost his wits. On asking an explanation he was informed that it was with his own consent that Buchanan was now king. James was more amazed than ever, but Buchanan, presenting the document with his own signature affixed, read him a lecture on the folly of his conduct." He sought, too, to instil into his mind those principles about the rights of the people that had taken a deep hold upon his own mind. It was for the purpose of impressing these upon the mind of his pupil that he undertook at this time the writing of a "History of Scotland" which, with all its defects, remains a monument of his industry and felicity of style. His labour in this respect, as history proved, was in vain, as James developed that desire for absolute power which in the end proved so fatal to his dynasty.

As might have been expected, he took the deepest and most practical interest in all educational matters, and was of great service in set-

ting the different educational establishments of the country in harmony with the new ideals which the Reformation had brought. He was Principal of St. Leonard's College, St. Andrews, from 1566 till 1570, and brought to it a prosperity it had not for long enjoyed. The liberal provision which the Reformers sought to make for education, lower and higher, was in large measure withheld through the greed of the nobles; but the foundations were laid of those institutions which have done so much for the intellectual and religious life of the country. No small share of the work fell into the hands of Buchanan.

The closing years of his life were spent in Edinburgh, but in what part of the town is not known. On the 28th of September, 1582, and so in theseventy-sixth year of his age, his eventful and chequered life closed. He died expressing his belief in salvation through the sacrifice of Christ, and wishing all the worldly goods which belonged to him to be given to the poor. He was "the first person of celebrity" laid in the Greyfriars' churobyard, and the stone that was placed over his grave, though renewed in 1701, has since disappeared. A simple tablet now marks the spot, though in another part of the churchyard a monument has been erected, consisting of a pedestal with a bust of life-like size. Regarding his character we may quote the words with which Mr. Brown closes the noble monograph to which we have been indebted for the materials of this sketch. "Taking him all in all—having regard at once to the variety and scope of his work, to the striking individuality of his character, and to the fact that for nearly two centuries he stood before Europe as the one man of genius his country had produced, we seem justified in asserting that in the history of Scotland there is not a greater personality than Buchanan. Scotland has produced more original thinkers, men of perhaps higher literary genius, of greater practical power; but in no other Scotsman do we find, conjoined with the same range and quality of gifts, that uniqueness of personal character, which, in its blended humour and austerity, recalls to us certain of the great figures of a classical antiquity."

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#### DID THE CHURCH OF SCOTLAND ONCE USE A LITURGY?

THERE was an article, by a contributor, under the above heading, in the *Scotsman* of Monday, the 25th of August last, and on the next Monday, the 1st of September, the following letter was sent in reply; but it was not allowed to appear, although communications of a later date on the same subject were inserted. The reason why this

calm and plain statement of facts was suppressed, by a paper so professedly fair and impartial, is, perhaps, obvious enough.

*(To the Editor of the Scotsman.)*

St. Andrews, 1st September, 1890.

SIR,—The article entitled, “Did the Church of Scotland once use a Liturgy?” which appeared in your issue of the 25th August, is much more remarkable for its display of superficial knowledge than for accuracy of statement. Not having access to my books last week, I was unable to reply to it then; but as none of your numerous correspondents have yet touched the root of the matter, I will now, with your permission, deal briefly with it.

Regarding the English Liturgy, it is true that our Reformer was the means of getting a rubric or declaration inserted concerning kneeling at the Communion; but he was, nevertheless, far from being satisfied with it as a whole. Your contributor admits that, when Knox was in England, it is probable he “did not administer it in its entirety, but used it rather with the same licence as was then allowed in the Continental churches,” but he immediately adds:—“That he did use it, however, and this, too, without feeling that in so doing he was violating his conscience, is just as certain as that, when he subsequently went to Geneva, he carried with him views which prepared him for the reception of a much simpler form of service.” Such an emphatic assertion of Knox’s having used the English Liturgy, while in England, ought surely to have been supported by some authority. Until your contributor brings forward some proof, few will care to accept his statement; and, assuredly, no one will do so who has read Dr. Lorimer’s exhaustive monograph on “John Knox and the Church of England.” For the sake of those who cannot lay hands on that work, the following quotation may be given:—“We are now, then, fully in presence of the very remarkable fact that, for four years after the issue of the First Prayer Book of Edward VI.—i.e., from 1549 to 1553—the border counties of England were exempted from the obligation of conformity to the authorised liturgy of the National Church, and that the Puritan forms of worship and sacramental administration were in use in several, at least, of their most important parish churches. John Knox preached and prayed and dispensed the sacraments during all these years, entirely according to his own views of Scripture warrant and prescription, not only stately for two years in Berwick, and for two years more in Newcastle, but also occasionally in Carlisle, and in many other places of the two most northern counties. And he used this Puritan franchise



not only with the full cognizance of the King and the Privy Council, but with their cordial recognition and support" (pp. 160, 161).

Your contributor also remarks with apparent satisfaction that "the Prayer Book of Edward VI. (as revised in 1552) was in actual use in the country [Scotland] some years before the definite triumph of the Reformation." It was immediately after the Lords had signed the Band or Covenant, of the 3rd of December, 1557, that they resolved on two things; first, that in all parishes of this realm the "Commoun Prayeris" be read weekly on Sunday, and other festival days, publicly in the parish kirks, "with the Lessonis of the New and Old Testament, conforme to the ordour of the Book of Common Prayeris:" and if the curates of the parishes be qualified, to cause them to read the same; and if they be not, or if they refuse, "that the maist qualifeid in the parish use and read the same." The second conclusion shows the need of the first:—It is thought necessary that doctrine, preaching, and interpretation of Scriptures be had and used privately in quiet houses, without great conventions of the people thereto, till afterward that God move the Prince "to grant publick preaching be faithfull and trew ministeris" (Laing's *Knox*, i. 275, 276). Dr. M'Crie has pointed out that the Lords did not commit themselves to all the forms and ceremonies of the English Liturgy (*Life of Knox*, note D D). Knox was not in Scotland at that time, but he was in July, 1559. I do not dispute your contributor's opinion that, to some extent, the English Liturgy was used in Scotland at the latter date; but when Cecil wrote to Throckmorton on the 9th of that month, his information on the point was, in all likelihood, simply derived from Kirkcaldy's letter to Percy; and, therefore, the matter is perhaps not even yet "beyond all controversy." As David Laing has well said:—"If we admit that the English Liturgy was actually adopted, it could have only been to a partial extent, and of no long continuance. But this, after all, is a question of very little importance, although it has been keenly disputed; for it is well to remember that at this period there were no settled parish churches, and as there were no special congregations either in Edinburgh, or in any of the principal towns throughout the country, no ministers had been appointed. The Lords of the Congregation and their adherents were much too seriously concerned in defending themselves from the Queen Regent and her French auxiliaries, and more intent for that purpose in endeavouring to obtain the necessary aid from England, than to be at all concerned about points of ritual observances. In the following year, when the French troops were expelled from Scotland, and the Protestant cause was ultimately triumphant, we may conjecture that, in some measure, swayed by the avowed dislike of Knox

to the English service-book . . . the preference was given to the Forms of Geneva" (Laing's *Knox*, vi. 278, 279). It need hardly be said that no living man can pretend to be better informed than Laing was on such matters. Writing to Mrs. Lock on the 6th of April, 1559, Knox expressed his opinion of the English Liturgy in no dubious terms. He said :—" Our Maister calleth upon his owne, and that with vehemencie, that they depart from Babylon ; yea, severelie he threateneth death and damnation to such as, either in forehead or in hand, beare the mark of the Beast. And a portion of his marks are all these dregges of Papietrie which were left in your great Booke of England, *any jote whereof will I never counsell any man to use.* One jote, I say, of these Diabolicall inventiouns, *viz.*, crossing in Baptisme ; kneeling at the Lord's table ; mummelling, or singing of the Letanie, *a fulgure et tempestate : a subitanea et improvisa morte*, etc. The whole Order of your Booke appeareth rather to be devised for upholding of massing priests, than for any good instruction which the simple people can thereof receive."

So much for the English Liturgy. My strictures on your contributor's statements concerning the Book of Common Order shall follow in another letter if you will kindly grant me the necessary space.—I am, etc.,

D. HAY FLEMING.

Had the foregoing letter been admitted into the columns of the *Scotsman*, a supplementary one would have been sent on the lines of the following :—

(To the Editor of the *Scotsman*.)

St. Andrews, September, 1890.

SIR,—Your contributor is grossly inaccurate in his account of the origin of the Book of Common Order. After referring to the accession of Bloody Mary, and Knox's ministry at Frankfort, he says :—" Knox, it would appear, was not averse to compromise matters by adopting considerable portions of the English Liturgy ; for, in conjunction with several prominent members of the congregation, he drew up a summary of it, had it translated into Latin, and sent it to Calvin for his opinion and advice. This compilation, rejected by the Frankfort congregation, was now adopted by the exiles under Knox's charge at Geneva. It was published in February, 1556, with the title of 'The Forme of Prayers and Ministration of Sacraments, etc., used in the Englishe Congregation at Geneva,' and was substantially the same with the work subsequently known in Scotland as 'The Book of Common Order,' or Knox's Liturgy." This can only be characterised as a glaring example of culpable ignorance or wilful

perversion, Knox, Whittingham, and others, in order to get Calvin's opinion of the English Liturgy, prepared a "platt" of the whole book in Latin for transmission to him; but every one who knows anything at all of the matter knows that this "platt," summary, or description of the English Liturgy was totally different from the Book of Common Order. It is inconceivable how any one could fall into such a mistake, unless blinded by an infatuated desire to trace the origin of our Book to the English Liturgy, which Knox abhorred. While Knox and Whittingham, in making their summary for Calvin, did not—out of pity—expose all the corruptions in the English book, they took care to point out the portions which they most disliked, and to show in what respects it resembled the Popish service. Yet this is what your contributor has the effrontery to assert was rejected by the Frankfort congregation, but used in Knox's congregation at Geneva, and substantially the same with the work subsequently known in Scotland as the Book of Common Order!

Besides the above "platt," or summary, two liturgies or orders were prepared in Frankfort while Knox was there, and in both he had a hand. After long debating, it was resolved that Knox, Whittingham, Gilby, Fox, and Cole "shulde drawe forthe some order meete for their state and time." The result was the first form of the book afterwards known as the Order of Geneva, and still later as the Book of Common Order. "This order was verie well liked off many, but suche as were bent to the Booke off Englande coulde not abide it." The contention waxed so hot that it was concluded that Knox and Whittingham, Parry and Lever, should devise some order if it might be to end all strife. "Wherupon, after some conference, an order was agreed upon: some parte taken forthe of the Englishe booke and other things put to, as the state of that churche required" (*Brief Discourse of the Troubles begun at Frankfort*, Petheram's reprint, pp. 36, 37). It was agreed on the 6th of February, 1555, that this order should continue till the end of April; but the arrival of Cox, on the 13th of March, put an end to the concord; and soon, Cox and Lever, Knox and Whittingham were engaged on still another order. But on the third day of their reasoning, the Order of Matins proved an apple of discord. As Knox puts it, "Then began the tragedie, and our consultation ended. Who was most blame-worthy," he exclaims, "God shall judge; and if I spake fervently, to God was I fervent" (*Laing's Knox*, iv. 46). To get quit of Knox's opposition, his liturgical enemies adopted a despicable plan by which he was forced to leave Frankfort, on the 26th of March, 1555, after being there for five months.

The article, entitled "John Knox and the English Liturgy," bear-

ing the initials of Dr. Sprott of North Berwick, which appeared in your issue of the 8th September, although avoiding the atrocious blunder of your previous contributor concerning the origin of the Book of Common Order, is misleading in several respects. I do not refer to such mis-prints in his quotations as "liturgy" for "litany," and "full" for "face." For these he cannot be held responsible. But his account of the Order, adopted by the English refugees in July, 1554, would lead one to suppose that it was simply the English Liturgy with certain parts left out, whereas some other prayers were substituted; and it is specially mentioned that the people were to sing "a Psalme in meetre, in a plaine tune, as was, and is accustomed in the Frenche, Dutche, Italian, Spanishe, and Skottishe churches." Knox, however, had nothing to do with that Order. He was not then in Frankfort. Regarding the proposed Order—already mentioned—which Knox was helping to frame just before he left Frankfort, Dr. Sprott coolly says:—"For two days their consultation was amicable. Knox, it appears, made large concessions; but on the third he lost his temper, and the consultation ended." This plainly implies that the negotiations were abortive because of Knox's bad temper; but the historian of the *Troubles at Frankfort* lays the blame on Dr. Cox's pertinacious adherence to the details of the English Liturgy. That Knox "spake fervently" is known only from his own account; but, as he himself has added, it was to God that he was fervent; and it has yet to be shown that a man cannot be fervent for God without losing his temper.

Though casting blame—and casting it unjustly—on Knox in this matter, Dr. Sprott knows that Knox's name is still one to conjure with, and therefore he declares that, "It may be safely said that the idea of a Church without a liturgy never entered Knox's mind," and he immediately adds, "He had no objection to the substance of the English Liturgy, but merely to a few features of it." A sufficient answer has already been given to the latter part of this statement; and the truth of the first part depends mainly, of course, on the meaning put on the word "liturgy," and on the manner in which the Liturgy, or Order, was to be used. As Professor Baird has said: "While discarding the cumbrous ceremonial of the Roman Church, on the ground that it was not only overloaded with superfluous ornament, but too fatally disfigured by irrational, superstitious, or impious observances to be susceptible of correction or adaptation to the wants of their infant congregations, the founders of the Reformed Churches of the Continent did not leave the inexperienced ministers to whose care these congregations were confided altogether without a guide in the conduct of divine worship. Esteeming a written account of the

manner in which the public services were customarily performed to be the safest directory for the use of the young or ill-equipped, as well as the surest means of silencing the shameless calumnies of their malignant opponents, they early framed liturgies, not to be imposed as obligatory forms, but rather to serve an important end in securing an orderly conformity in the general arrangement followed in their churches" (*Rise of the Huguenots*, i. 342). And as Professor Mitchell has said: "There is no reason for holding that the Book of Common Order, while it continued in use, was regarded as more than a guide or model, at least to the ordained ministers, or was ever meant to be enacted or observed as a rigid Liturgy" (*British and Foreign Evangelical Review*, xxi. 103).<sup>1</sup> I intended to have given quotations from the Book of Common Order itself to show that it did not bind those using it to its very words; but the letter signed "Scotus," which appeared in your issue of the 2nd September, renders that unnecessary, as it embodies these quotations, as given by Dr. M'Crie in his *Life of Knox*, note D.D.

But even setting aside these considerations for the time being, it can be shown that Dr. Sprott is in error in stating that "the idea of a Church without a liturgy never entered Knox's mind." When he penned such a statement he must have forgotten that, on the 7th of July, 1556, Knox wrote a Letter of Wholesome Counsel to his Brethren in Scotland, instructing them how to proceed at the meetings of the Protestant congregations, which had been organised at that early date. One sentence from that letter is enough: "Lyke as youre assemblies ought to begyn with confessioun and invocatioun

<sup>1</sup>The opinion of Principal Lee (see his *Lectures*, i. 152, n.), of Dr. Lorimer (see his *Scottish Reformation*, pp. 261-262), and of other eminent students of Scottish Church history, might be quoted to the same effect. Even Dr. Sprott has said that it "is but described as a discretionary Liturgy" (Introduction to the *Book of Common Order*, 1868, p. xxiii.). As Laing puts it, it was "enjoined to be used chiefly as a guide or directory" (Laing's *Knox*, vi. 281). Rutherford thus distinguishes between a directory and a liturgy:—"If it be said that neither the Church of the Jews, nor the Church Apostolique had more a written directory, nor they had a written leiturgy or book of common prayers or publick church-service: I answer, nor had either the Jewish or Apostolick Church any written creed or systeme, written of fundamentall articles, such as is that which is commonly called the Apostolick Creed; but they had materially in the Scripture the Apostolick Creed, and the Directory they had also the same way, for they practised all the ordinances directed, though they had no written directory in a formall contexture or frame: for prayers, preaching, praising, sacraments and censures never church wanted in some one order or other, though we cannot say that the Apostolick Church had this same very order and forme: but a leiturgy, which is a commanded, imposed, stinted form, in such words and no other, is another thing than a directory, as an unlawfull thing is different from a lawfull" (Rutherford's *Divine Right of Church Government and Excommunication*, 1646, p. 80: see also his *Dispute touching Scandall and Christian Libertie*, appended to the preceding, p. 88.)

of Godis Holy Sprite, so walde I that thay wer finissit with thanke-giving and common praiers for princes, rulers, and magistrates ; for the libertie and free passage of Chrystes Evangell, for the comfort and delyverance of oure afflicted brethren in all places nowe persecuted, but most cruelly within the realme of France and England ; and for such other thinges as the Sprite of the Lorde Jesus shall teache unto you to bee profitable, eyther to your selves, or to your brethren wheresoever they be" (Laing's *Knox*, iv. 139). Can these instructions be called a Liturgy ?

I now return to the allegations of your first contributor. After referring to the events of 1560—the Parliamentary establishment of the Reformation, the holding of the first General Assembly, the drawing up of the First Book of Discipline, and its recognition of the Book of Common Order—he says : " In 1562 an edition [of the Book of Common Order] was reprinted at Edinburgh, and it was *again* enjoined by the General Assembly ' that an uniform order should be kept in the ministrations of the sacraments, solemnisation of marriage, &c., according to the *Kirk* of Geneva.'" Three things are here noticeable. First, the word "again" implies that it had been previously enjoined, which it certainly had not, for, although the First Book of Discipline clearly recognises the Book of Common Order, it does not prescribe it. Second, the " &c." only covers "Buriall of the Dead."<sup>1</sup> And third, the word "Kirk," which ought plainly to be "Book," shows that he has not taken his quotation from the best edition of the *Booke of the Universall Kirk*. Indeed, it does not tally exactly with either edition. He next professes to quote two distinct enactments of 1564 ; but the second is only an echo of the first—it does not exist in reality. The Act of Assembly of 26th December, 1564, runs thus : "Everie minister, exhorter and reader, sall have one of the Psalme Bookes latelie printed in Edinburgh, and use the order contained therein in prayers, marriage, and ministrations of the sacraments." It is long since Calderwood pointed out that :—"This must be understood *respective* : for none but ministers, by the Book of Discipline, might minister the sacraments" (Calderwood's *History*, 1678, p. 39). Your contributor would fain score a point here, but his argument misses fire. For though ministers were to "use the order contained therein," in dispensing the sacraments, that does not imply that they were to adhere to the very words, either in exhortation or prayer. In point of fact, it is expressly said in one of the

<sup>1</sup> Here is the whole of that chapter : "The corps is reverently brought to the grave, accompanied with the congregation, without any further ceremonies : which being buried, the minister, if he be present, and required, goeth to the church, if it be not farre of, and maketh some comfortable exhortation to the people, touching death and resurrection."

rubrics :—“ Then he [*i.e.*, the minister] taketh bread and giveth thanks, either in these wordes following, or like in effect.”

Two quotations may be given from the First Book of Discipline to show the relation of the Church to the Book of Common Order. In the Second Head, it is stated :—“ Albeit the Ordour of Geneva, quibilk now is used in some of oure kirks, is sufficient to instruct the diligent reader, how that boyth these sacramentis may be ryochtlic ministred; *yt for ane uniformitie to be keptit*, we have thoct gude to adde this as superaboundand.” Then follow three paragraphs, one on baptism and two on the Lord's Supper. Had the Book of Common Order been a rigid liturgy, to which absolute conformity was enforced, there would have been no need for these superabundant explanations and instructions. This passage occurs in the Fourth Head :—“ To the kirkis quhair no ministeris can be haid presentlie, must be appointed the most apt men, that distinctlie can read the Commoun Prayeris and the Scripturis, to exercise boyth thame selfis and the kirk, till thai growe to greattar perfectioun.”

Over and above the reasons advanced by Professor Baird, a prayer-book was an absolute necessity in the Church of Scotland at the Reformation. Only six ministers were present at the first General Assembly, and though steps were taken to increase their number, even so late as 1596 there were “ above foure hundreth paroch kirks destitute of the ministrie of the Word, by and attour the kirks of Argyle and the Yles ” (*Booke of the Universall Kirk*, iii. 876). No wonder it was resolved that the most apt men that could distinctly read should be appointed to those congregations where ministers could not be had. There was a difficulty even in getting suitable readers, and some of these men after long service were still unfit for any higher duty. In 1584, the kirk session of St. Andrews concluded “ That Thomas Wod, redar, in tyme of prayaris, reid onlie the prayar in the Psalme Buik, and the chaptouris alawerlie of the New and Auld Testament, without ony additioun of his awin brane, noit, or utherwyis, except it be gevin him be writ from the sessioun, and he to reid that without additioun simplie ” (*Register of St. Andrews Kirk Session*, ii. 529). A reader in the west was still more restricted, for, in 1595-6, the Presbytery of Glasgow ordained “ that thair be na thing red or sung in the new kirk be Johne Buchane, reidare thair, bot that quhilk is contentit in the Word of God ” (*Maitland Miscellany*, i. 79).

Mr. Geddes, in your issue of the 30th August, proves by a pertinent quotation from Calderwood's *Altare Damascenum*, that, during his ministry at Crailing (c. 1604—1617), he neither used the prayers nor exhortations, that the same had been the case with many others, and that it was free to every one to do likewise. The historian re-

peats his testimony elsewhere. "None," he says, "are tyed to the prayers of that book; but the prayers are set down as samplers" (Calderwood's *History*, 1678, p. 25). As to the usage of the Church, we are not left to the bare word of Calderwood, although, in such a matter, his word would be adequate. Alexander Henderson—who was ordained minister of Leuchars in or about 1612, in replying to the objection that "they had no certain rule or direction for their publick worship, but that every man, following his extemporary fansie, did preach and pray what seemed good in his own eyes"—says, "The Form of Prayers, administration of the sacraments, admission of ministers, excommunication, solemnizing of marriage, visiting of the sick, etc., which are set down before their Psalm Book, and to which the ministers are to conform themselves, is a sufficient witness, for *although they be not tied to set forms and words, yet are they not left at randome*, but, for testifying their consent and keeping unity, they have their directory and prescribed order. No where hath preaching and the ministry more spiritual and less carnal liberty" (Address to the Reader, prefixed to *The Order and Government of the Church of Scotland*, printed in 1641, and re-printed in 1690). To the same effect is the testimony of Robert Baillie, who was inducted as minister of Kilwinning in 1631 or 1632, and who afterwards became Principal of Glasgow University. "The Warner," he says—and for Warner I might substitute your contributor—"The Warner is here also mistaken in his believe, that ever the Church of Scotland had any liturgy; *they had and have still some formes for helpe and direction but no tie ever in any of them by law or practise*; They do not condemne the use of set formes for rules, yea nor for use in beginners, who are thereby endeavouring to attaine a readinesse to pray in their family out of their own heart in the words which God's Spirit dytes to them; but, for ministers to suppress their most comfortable and useful gift of prayer by tying their mouth unto such formes which themselves or others have composed, we count it a wrong to the Giver, and to him who has received the gift, and to the Church for whose use that was bestowed" (Baillie's *Review of Bramhall's Faire Warning against the Scots Discipline*, 1649, pp. 57, 58).

Your contributor winds up his article by saying:—"It was in 1645, and with the hope of a general re-union of the British churches in the Westminster Directory, that the Church of Scotland consented to lay aside her proper and peculiar order of worship. . . . The important thing to note is, that the Church of Scotland, *as well by law as by custom, had once its own Liturgy, which continued to be the established and received order until the period of conformity with the standards of the Westminster Assembly of Divines.*" That the Book of Common Order



was not used as a liturgy has been already proved; I have produced the testimony of three eminent ministers of the Church, who were all ordained long before 1645, and they unanimously depone that the ministers were not tied to the prayers of that book. Let me produce one witness more, one from the other side of the house. William Cowper was admitted minister of Bothkennar in 1587, was translated to Perth in 1595, promoted to the Bishopric of Galloway in 1612, and died in 1619. In his *Seven Dayes' Conference betweene a Catholicke Christian and a Catholicke Romane*, "the order observed in the Church of Scotland is declared to be conforme to the ancient order prescribed by the Apostles, and practised in the Primitive Church." In describing the ordinary Sabbath service, he first refers to that conducted by the reader, the prayer "openly read out" by him, the proclaiming and singing of the Psalm, and the reading of the Scriptures. After the ringing of the third bell the preacher comes in. "First he will conceive a prayer, at the which the people humble themselves; thereafter he reads his text of Holy Scripture, this the people heare with reverence, then hee falls to the preaching, which some heare with their heads covered, some otherwise (in that you may doe as your health requires); the preaching being ended, he concludes all with a thanksgiving, after which there is a Psalme sung by the whole congregation, and then the minister blesseth the people in the name of the Lord, and so dimits them; you will see no other thing here" (Cowper's *Works*, 1626, pp. 680, 682). If it had been customary for ministers to read their prayers, Cowper's description would have been somewhat different.

To bring forward any further proof, as to the custom of the Church of Scotland in these early days, would only be to fill up your space needlessly. I therefore refrain. But it may not be amiss to again quote David Laing—the prince of Scottish historical antiquaries, and the devoted editor of Knox's *Works*. "In no instance do we find Knox himself using set forms of prayer; but that this book was sanctioned, if not partly prepared by him, is undeniable. The Presbyterian forms of worship were totally unlike those of the English Church, by endeavouring to adhere more closely to Scripture, and to avoid anything approaching to Popish ceremonial worship. Thus there was not only this freedom of extemporary prayer, . . . but there was neither kneeling during prayer, nor while receiving the Sacrament; there were no responses or collects for particular days; the frequent repetition of the Lord's Prayer was avoided; and the Litany and the use of the Creed rejected. Congregational singing also was universally adopted in place of the chanting, and the choral anthems and instrumental music retained in the English service. But the use of the Book of Common Order, so far as the liturgical

part was concerned, had fallen into desuetude long before the time of the Westminster Assembly" (Laing's *Knox*, vi. 283, 284). Archdeacon Hardwick hit the nail on the head when he said that the Book of Common Order "did not restrict the minister to the use of the very words of the prayers, and therefore was preparing the way for its own abrogation" (Hardwick's *Reformation*, edited by Stubbs, p. 141, n.).

Of the three letters which appeared in your issue of the 29th August, that of Mr. Bremner Lee shows that, in 1638, there was a strong feeling against a prescribed liturgy. The pretentious letter of the Rev. Duncan Macgregor of Inverallochy is utterly unworthy of any serious reply. The extracts given by my friend Mr. Cramond of Cullen prove that in some parts of the country, during the spate of Episcopacy, readers were revived, and that one of their duties was to read prayers. It would be interesting to know if the prayers of the Book of Common Order were used in all these places, and whether they were adopted to obviate Presbyterian scruples; but, of course, the modes followed by the prevailing party at that time can have no weight with the true adherents of the Reformed Church of Scotland now. The most striking point brought out in Mr. Cramond's letter is that, even after the Revolution, schoolmasters were, in some parishes, paid for saying prayers in the church every morning and evening. It is well known, however, that, for some time after the Revolution, Scotch Episcopalians did not venture to use a liturgy. Morer, for example, says:—"The Episcopal Church have hitherto used no liturgy at all, no more than the Presbyterians, who now govern" (*Selections from the Ecclesiastical Records of Aberdeen*, Spald. Club, p. lxxvii.). And Bishop Rattray dolefully bewails the condition in which his Church then was:—"The state of this Church with respect to publick worship . . . at the Revolution, and for a long time after, was very lamentable, and such as scarcely deserved that name; for we had no such thing as any offices or liturgie used among us. The method in our ordinary assemblies on the Lord's-day was almost the same with that of the Presbyterians. . . . This so great affinity to them, I say, was without doubt the reason why our people so generally joined with the Presbyterians in the beginning of the Revolution, or, as they expressed it, went to the kirk to hear them; as perceiving no other difference from what they had been formerly used to, save only in the omission of the Lord's Prayer and the doxology, at the times I have formerly mentioned; which, had the Presbyterians been so wise as to have continued, their harvests had probably been still greater; for the divine right of Episcopacy, and the necessity of an ordination by bishops for conferring the sacerdotal

powers was then very little known among our laity, perhaps not by several of our clergy themselves. . . . In this deplorable state we continued till about the year 1707 or 1708, only the English Common Prayer Book had been used in some private families before, almost from the beginning of the Revolution; but about that time [*i.e.*, 1707 or 1708] it began to be introduced into our more publick assemblies; and as the gentry and people of better fashion were generally zealous in promoting it, so it came to take very soon with our commons also; only some few of our older clergy showed some backwardness to it, as looking upon every alteration from what they had been accustomed to, how much soever to the better, as a culpable innovation" (Gordon's *Scotichronicon*, ii. 109-112).

I shall now close this letter, already too long, by quoting the opinion of a maid-servant of the olden time on the English Book of Common Prayer. "Truly they have given it a right name, for it is but common prayer, indeed; it is not the book of spiritual prayers, so cannot be acceptable to God, who only must be worshipped in spirit and truth. Of all the books in the world, it is the most useless and unreasonable, to think that a book can teach us to pray to God, whereas it is the office of Christ as a prophet to teach; we need not employ Christ when we have a book to teach us. O, what can ail Prelacy at precious Christ that they strike so hard to rob Him of His glorious titles? The king must have one, the bishop another, the service-book a third. O, unreasonable to print prayers; prayer does not consist in words, Rom. viii., 26: *The Spirit helpeth our infirmities with sighs and groans which cannot be uttered.* Great Mr. Samuel Rutherford said, They cannot print sighs and groans; so, then, printed prayers are but toothless and pithless. John Knox, writing to a gentlewoman, exhorts us to beware of the service-book, for it was but the dregs of Popery. It is a most unreasonable book, if we will consider the relation God comes under to His people—*He is their husband and their father.* What needs the wife a book to learn how to speak to her husband? or the child a book to speak to his father? The intimacy that is betwixt them produces converse; but it seems the prelates and their companions have little intimacy with Christ, for as a godly minister said, They speak to Him as if they had never spoken to Him all their days before. They think by their printed prayers to compliment Christ out of His right. Many sweet hours the people of God enjoy with Him without a prayer-book. Where got Jacob his prayer-book when he wrestled all night and prevailed? To be sure printed prayers cannot be wrestling, so neither can they prevail. What if a man going to a physician with a distressed, distempered body, one meets him and says, I will give

you a prayer-book that will teach you how to make your distemper known to the doctor. O, says the man, that is unreasonable. I know my trouble better than all the books in the world can tell me. They need not want a prayer-book that has an ill heart" (*Memoirs or Spiritual Exercises of Elizabeth Wast, written by her own hand*: fourth ed., 1730, pp. 201, 202). How many of those nurtured on "beautiful services" and read prayers, with the too usual accompaniment of a short, shallow sermon, could say as much in defence of their spiritual food as this humble domestic could for hers?—I am, &c.,

D. HAY FLEMING.

## EVANGELISTIC WORK : ITS WEAKNESS AND ITS STRENGTH

AN ADDRESS DELIVERED AT A MEETING IN CONNECTION WITH YOUNG MEN'S  
CHRISTIAN ASSOCIATIONS.

THE evangelist deals chiefly with two great facts, and the first of these is, that *every human being is a sinner*. I care not from what soil a man has drawn his birth or with what powers of mind or body he is gifted. I care not whether he be adorned with the gaudy trappings of rank or grovel in obscurity on the ground floor of society. One awful fact brings all the varieties of mankind to a common ground: we are all by nature enemies of God. There is a great difference between a peaceful landscape where nature wreathes herself in sweetest green, and the crater of Vesuvius, but there is reason to believe that beneath the fairest sward which covers the crust of this globe of ours, beneath every inch of the earth's surface, all the elements of the volcano are for ever surging. Just so in every human heart, until the touch of God's Holy Spirit has renewed it, there is the foul principle of alienation from God. It may not have assumed as yet that form of impassioned godlessness which you find in the pages of men like Byron and Shelley. The pleasing forms of unswerving rectitude and kindly disposition may cover it. But it is there; and its presence there stamps the character of man with degradation and guilt. He is a rebel against his Sovereign, and there hangs above him a rebel's condemnation and a rebel's doom. There is no heaven in the universe, no possibility of blessedness for the man who does not love God, for he carries in his bosom all the rudiments of the worm that dieth not and the fire that shall not be quenched.

On this dark background it is the evangelist's business, in the

second place, to paint *the bright picture of the gospel*. He comes with a message of grace to the guilty and salvation to the lost. With the insight of a personal experience he interprets to his fellow sinners the thoughts of love with which the heart of our Father in heaven yearns over His wayward children.

Evangelistic work, then, has a very definite aim. When we ascend the platform to give an evangelistic address we mean to bring such considerations before the minds of our audience as will convince them of their guilt and danger. We ply them with motives to repentance—*instant thorough-going repentance*. We tell them of the grace and mercy of God. We point them to the atonement of Christ. In one word, we seek to bring these two weightiest of topics, man's ruin and God's remedy, into living contact with the heart and conscience of those who hear.

These are commonplace truths, no doubt, but it is of the utmost moment that all who engage in evangelistic work should have a clear idea of what they mean to do. The best way of going straight to an object is to keep your eye on it. The *methods* of evangelistic work are determined by the *purpose* of evangelistic work. Within the limits of Scripture and common-sense everything which has a clear tendency to lead men to repentance and faith in Christ should be done, and anything which drives men away from Christ should be avoided. Now let us test our methods of carrying on evangelistic work by this plain and rational maxim. Take, for example, the practice of button-holing people at our meetings and asking them questions regarding their spiritual state. Observe I do not for a moment object to speaking personally to men on the all-important subject of religion. Far from it. Some of us are very eager in discussing politics, for example, with any one who cares to speak on that topic, and there is no ground for banishing the subject of personal religion from our conversation. If our hearts are on fire about divine things, it would be intolerable to have our lips sealed. But there is a Christian wisdom as well as a Christian zeal. There is a fitting time and place for religious conversation, and that time and place are seldom found in a public meeting. In some cases this practice, so far from doing good, has caused unmitigated mischief. It keeps away from our meetings many persons who would otherwise attend them. It has produced in not a few, a life-long disgust at religious men. It often results in a spurious imitation of the work of the Holy Spirit. Mark you I do not say that it should never be done, but I do say it requires uncommon prudence and tact to save it from proving an evil. That stranger must have a very reassuring countenance and a very winning manner who would induce a man with proper self-respect to lay his

bosom bare, especially in the presence of others. I dislike this Protestant confessional. It saps spiritual modesty. I object to pour out my soul into the ear of any man who chooses to put me into the evangelistic witness-box.

Here, too, let me allude to a practice closely allied to this, which I have noticed somewhere. Following the evangelistic meeting we sometimes have a short time of prayer with those who wait behind. At such times we have often felt God's presence very near, but it did seem a pity that on such an occasion a weak-minded brother, on whom nature had bestowed no sense of the fitness of things, should flit about amongst the worshippers asking them questions and otherwise disturbing their devotions. I have no hesitation in saying that such conduct displays a shocking want of reverence. What! is prayer such a trifling thing that any kind of surroundings will do for it! How can your soul be hushed as it ought to be in the presence of the Most High, while the din of conversation is falling on your ears! Anything that is won at the expense of reverence for God is a very questionable gain indeed, and I will not consent to sacrifice the very essence of religion on the altar of a foolish zeal.

Then about street preaching! Well, for the open air meeting in itself, I have nothing but the warmest commendation. There is a class of persons—a large and, unhappily, a growing class—who are utter strangers to our church services. They will not come in. Here our duty is as clear as daylight. If they will not come to hear the Gospel, we must carry the Gospel to them. We need no higher warrant for any practice than the example of our Lord and His apostles, and amidst the scorn of foes and the cold pity of friends, we feel assured that we are walking in His steps when we speak for Him in the streets of our towns and cities. The voice of Christian expediency plainly bids us amidst the density of our lapsed masses to “go out into the highways.” But a just and sober view of the purpose of evangelistic work seems to forbid our procession from the open air meeting to the hall. We inherited that from the Salvation Army I suppose. I admire the courage and energy of that enterprising body very much, but I fervently wish that we had copied their virtues without stealing their clothes. Besides, we cannot do the procession so military like as they: we have not had the drill. In truth, I utterly abhor the practice, and I do not know a single sensible thing that can be said on its behalf. What rational purpose does it serve? It makes open air work ridiculous and that gratuitously. Good men pity us, and bad men laugh at us, and no wonder. Just imagine a dozen young men coming along the street in a kind of straggling disorder, singing a tune which the composer never

meant for marching purposes, the front rank at the third line while the rear guard is mangling the chorus. I tell you, sirs, it is funny ; and I defy a spectator with the least tinge of humour in him to keep from smiling. I suppose you will call me a coward, but even at the risk of that, I frankly admit that I never joined in a procession without a feeling of shame. I say seriously we have no right to make fools of ourselves. You remind me that Paul gloried in being a fool for Christ's sake. Yes, but his was a grand and manly folly without the least bit of childishness in it. Beware of needlessly filling the scoffer's quiver. Make the religion of Jesus impressive if you can ; aye, make it hated if you must ; but spare, oh, spare its sacred form from pity or contempt.

One great source of weakness in evangelistic work is the prevailing want of any just sense of its necessity and importance on the part of Christian people generally. No one will accuse me of any want of respect for the organised Christian churches, and I cheerfully acknowledge the energy and devotion with which, for example, Foreign Missions have been sustained during the present century by the various churches in this country. It is more in sorrow than in censure that I say deliberately that the Church, as a general rule (for there are not a few honourable exceptions), has shown an alarming callousness towards evangelistic effort at home. This will not be denied by any man who knows the facts of the case, and believes in his heart that apart from faith in Christ men will be lost. A Christian congregation is the natural centre of evangelistic work. It is a convenient base of operations. It furnishes a permanent organisation to which the new converts would naturally attach themselves. This last point is of vital importance, for we must remember that the evangelist's work, even when successful, is only the first stage in a long process. When a man has been persuaded to trust in Jesus Christ for salvation, he has only taken the first step in the career of Christian discipleship. Religion is a life-work. Abiding in Christ must follow believing in Christ. If there is anything in the use of means at all, they are more applicable to the preservation of spiritual life than to imparting it at first. How many, alas ! have we known who seemed to take the first step and afterwards went back ? I fear we have not used our personal influence with these persons, and that, too, at the very point where influence can tell most effectively. Why did we relinquish our attack upon the fortress when we had gained a good foothold within it ? We cannot lay too much stress on the value, under God, of Christian fellowship for these converts. Let us bind them to the regular institutions of the Church until Christian principle within them hardens into fixed Christian habits. Let our

congregations open their arms and encircle these persons within their sheltering bosoms with a generous love and a watchful care. This is the Church's proper task, and, to encourage it in doing the task, I would have evangelistic work concentrated round our congregations. It is at the Church's peril if it treats this matter with indifference. What does it exist for, but to advance the glory of God through the salvation of men? If you turn this noble institution from its holy purpose into a mere commercial concern, in which the uppermost interest is the state of the funds and the number of carriages which draw up at its gates, you are perverting it most shamefully, and the hand which held the scourge of small cords in the temple is raised in warning against those who dare to prostitute the house of God to such miserable ends.

A closer connection with the Church would save evangelistic work from another source of weakness, which you will permit me to mention. None of us in this large meeting has any sympathy, I presume, with that incipient Plymouth brethrenism which turns away with narrow-minded bitterness from those organised institutions in which our fathers worshipped God. We have not caught the spirit of that folly which expects to cure sectarianism by building up another small and miserable sect with all the vices and none of the virtues of the existing denominations. Let me, then, make this suggestion. Would it not be well that the Church should recognise evangelistic work in some official way, to the extent, at least, of recommending such persons as might be found fitted by gifts of character and knowledge and speech to conduct evangelistic meetings. A long course of observation has fully convinced me that many who attempt this work are not usefully employed in so doing. Their proper function is not that of public speaking. It would be a delicate matter for a private person to tell them so, and we feel the need of a recognised authority to decide the point. But more even than this, we need a real, living faith in that God who seeth in secret that may lead us to go and do the humble things which do not catch the world's notice, and reap not man's applause. We need a manly common-sense, and a self-forgetful humility, to climb down, if need be, to the post that suits us. And then, on the other hand, there are some brothers who might well lay aside the false modesty or cowardice, or whatever else it be, that keeps them from laying their gift of speech on the altar. It may be only a silly pride, after all, which holds them in the rear rank and the back benches. Oh! for a baptism of single-hearted loyalty to Christ just to lead us to take our proper place, be it high or humble, in the great army of the Cross.

And then among those of us who do speak, is there not sometimes



the hurtful notion that anything is good enough for an evangelistic address? Remember this is very solemn work and it carries a fearful responsibility with it. You cannot tamper with the honour of the King of kings and the eternal destiny of your fellow-men with impunity. The illustration you employ, the text you quote, your very forms of expression may be small matters in themselves, but, in view of the issues that depend on them, they assume an importance which makes us tremble as we think of it.

An evangelistic address is an instrument for a very definite purpose. Let it be suitable for that purpose. Keep your eye fixed on the end you aim at. Give your subject keen, prayerful study. Do not suppose that I am pleading the cause of starched essay-writing for a gospel meeting, for my soul sickens at the smell of the midnight oil. Leave your manuscript at home—unwritten. A good address must come fresh from the lips of a man who can both think and feel. It is the natural outflow of a clear head and a godly heart filled with intense convictions on spiritual things, and throbbing with love to man. It is manly, sincere, earnest—the outward expression of great truths, which are known and loved within. Beware of the infection of cant. Resist the temptations alike of vulgarity and twaddle. In one word, aim at speaking as a man must speak who has gazed so long on eternal things that they have become part of the world he lives in—to whose inward sight the invisible God, and judgment, and heaven, and hell, have gained a reality and a permanence, compared with which the things of earth are a fleeting shadow.

Let me briefly mention two things on which the strength of evangelistic work mainly depends. The first of these is *consecration*. In respect to his power for good, a Christian is just what his personal character makes him. A holy character is an epistle of Christ known and read of all men. It is written in a language all can understand. Eyes which have never looked upon an open Bible can see it, and ears which seldom hear the gospel preached are open to this most powerful of addresses. Let us call in this potent force to help us in our evangelistic work. Oh! if we Christians realised how short the time is and how urgent the call to whole-hearted work for God, how differently we would live. Every thought, and word, and action would be bent to the single purpose of advancing the glory of the Lord. The world needs this. Are men to perish because we choose to be selfish and slothful? They are pressing on to perdition all around us, and our plain, imperative duty is to strive to arrest them in their downward course by the persuasive eloquence of consecrated lives.

Our success in this depends, in the second place, on *the work of the Holy Spirit*. Not one inch of real progress shall we make in evangelistic work until we realise our utter powerlessness apart from Him. We must reach the end of our own strength, and get rid of the last atom of confidence in the flesh, ere we are meet for the Master's use in this business. We need the help of the Spirit ourselves to guide us into the truth, and to touch our hearts and lips with fire. Our hearers need the Spirit that the inward ear may be opened to our message. I know that some persons regard every reference to the Holy Spirit as a kind of pious remark which must be made for form's sake. I have no hesitation in saying that such a state of mind utterly unfits a man for taking any part in evangelistic work. "We believe in the Holy Ghost," so runs the language of the universal creed of Christendom. Yes; but what we need is to take that article of the creed and translate it into the abiding conviction of our inmost soul, so that it may become the object of habitual, confident dependence in all our religious work.

Ours, my fellow-workers, is a noble cause—a cause in which archangels would be proud to join. How petty are all those interests which men call great, compared with that of bringing the glorious gospel of Christ into living contact with human hearts, and thus blessing them with the untold riches of eternal life. There is room for enthusiasm in a work of such magnificence. Bring the best fruits of your best gifts and lay them ungrudgingly at the feet of Jesus. And let the work be done with manly perseverance and in no craven spirit. No doubt there are discouragements. Appearances are against us. The world is against us. The Church is not always with us. But the Almighty God is on our side, and we labour in a cause which lies near to His heart. Our arm is feeble, but it is linked in a common purpose with the omnipotent arm which moves the universe. Be strong, therefore, and of good courage. Lift up your eyes and look beyond these days of weary and yet hopeful endeavour. A brighter day is coming. In the distance I seem to discern a new heaven and a new earth in which righteousness dwells. Through the influence of these holy principles which you teach with your lips and exhibit in your lives, there is surely rising into realised existence a world free from the touch of sin and sadness, in which the righteous God shall rejoice with unmingled complaisance over a redeemed and sanctified humanity.

## Pages for the Young.

## BIBLE QUESTIONS.

I HAVE found it rather a difficult task to arrange the prize-list for you, my dear children. Some of you have stepped from one class into another during the last two years, and, I am afraid; that some have not retained the same motto during the whole of each year. I have done my best to keep count of your appearances and answers, and if I have made any mistakes I will be very pleased if you will just let me know. The first list I give contains the names of those who have been most regular during the last two years—those with an asterisk prefixed having sent in answers 12 times, the others 11 times. Prizes, provided by kind friends, will be forwarded to each of them in a short time.

*Aberdeen*—William Hannan; *Ayr*—\*Annie Bryan, \*Ella Bryan, \*Catherine J. Bryan, \*G. T. Cowieson, \*Jane Jack, \*J. Robertson Cuthbert, \*D. J. Cowieson; *Coupar-Angus*—Annie Irvine, \*Maggie B. Irvine; *Carnoustie*—\*Daniel Patrick; *Dundee*—\*Robert M'Vicar; *Birsay*—Lizzie G. Moar; *Glasgow*—William Jack; *Hamilton*—\*Maggie K. W. Martin; *Kirkcaldy*—\*John Somerville (now gone to live at Blackhill, Durham); *Perth*—\*D. M. Adamson (Newburgh), \*Davina S. Morton; *Otrig*—\*Ellen Calder; *Stranraer*—William Crawford, Maggie Hamilton, Bessie Hamilton, Annie C. Crawford.

The second list contains the names of those who have sent in six answers during the past year, and who may expect to receive some little recognition ere long.

**JUNIOR CLASS.**—*Aberdeen*—Mary D. Hannan; *Ayr*—William Jack, Netta Bryan; *Dundee*—Charlie B. M'Vicar; *Edinburgh*—Annie M. Youngson, Annie Brodie, Magdalen Sturrock; *Kirkcaldy*—W. Somerville (now in Blackhill, Durham); *Stranraer*—Mary Hamilton; *Thurso*—Jessie Keith.

**MIDDLE CLASS.**—*Aberdeen*—Ebenezer Ritchie Hannan; *Ayr*—Christina R. Cuthbert; *Edinburgh*—Jessie Sturrock; *Hamilton*—Mary H. Martin; *Stranraer*—Marion Crawford; *Thurso*—Maggie Keith.

**SENIOR CLASS.**—*Glasgow*—Georgina M. Scott; *Edinburgh*—James Gorrie Brodie, Charlotte Thomson Brodie, David Sturrock, Walter Sturrock; *Shottsburn*—John Baillie; *Stranraer*—James A. Crawford.

The third list I give contains the names of those who have only failed once during the past year. I can give them only honourable mention, and they deserve it.

**JUNIOR CLASS.**—*Aberdeen*—Alexina Dunn; *Kilwinning*—Jessie R. Matthew; *Paisley*—Jeannie R. Auld; *Stranraer*—David P. Caldwell.

**MIDDLE CLASS.**—*Aberdeen*—Mary Dunn; *Balloch*—"Berta" (name not given); *Kilwinning*—R. Smith Knox; *Kirkcaldy*—Henry E. Anderson; *Kirkintilloch*—Gilbert Lang; *Thurso*—Maggie Keith, Frank Keith.

**SENIOR CLASS.**—*Birsay*—Mary F. Spence, John George Brown; *Dundee*—Agnes M'Vicar; *Carlisle*—Euphemia Weir; *Kirkcaldy*—Jessie Anderson; *Shottsburn*—George Stewart (Carnbrox).

Some of these, I believe, only began to answer in the beginning of this year, and have zealously persevered since beginning.

I shall now give the list of those who have answered not quite so long or so regularly, and this includes the names of those who sent answers to the last

set of questions. I shall not be able this month to give any of the answers, but I may say that the papers are quite equal in merit to any that have been sent in before.

**JUNIOR CLASS.**—*Edinburgh*—George Sturrock; *Kilwinning*—“Honey-suckle” (name not given); *Castletown*—John Gillies, Bella M'Donald, Thomas Muir; *Thurso*—Julia Keith.

**MIDDLE CLASS.**—*Dundee*—Peter M'Vicar; *Olrig*—John M'Crae; *Pollokshaws*— — Garland.

**SENIOR CLASS.**—*Ayr*—Alex. C. Cuthbert; *Carlisle*—Jeannie M'Laren; *Olrig*—Jane Fraser, M. J. M'Kenzie, Georgie Bell Sandison, Barbara M'Kay, “Ivy,” “Scotch Thistle,” (names not given); *Pollokshaws*— — Garland; *Shottsburn*—Elizabeth M'Gowan; *Stranraer*—Nathaniel P. Caldwell.

The motto “Diligence,” Shottsburn, was inadvertently left out of the list in September, and this mistake has been rectified. Some of you in the last list have only begun recently to send answers, and I trust that when we may reach the end of another volume, if it shall please God to spare us, you will be found among those who have never failed to answer and to answer well.

The questions that follow are the first of a new series. The answers are to be sent to me addressed, *O. S. Magazine*, Rev. R. Morton, Allanbank, Perth, not later, if possible, than the beginning of December. You can choose any motto you like, but keep to the same one month after month. Never change it until you are asked to do so. Be sure and put the name of the congregation to which you belong, or of the locality where you live, beside your motto. I hope that now, since we have fairly got under weigh, we shall have a pleasant and prosperous voyage for the next year. May God speed us, and put it into the hearts of your pastors, parents and Sabbath-school teachers to interest themselves in the work.

#### UNDER 10.

1. What made Samson so strong, and how was he to keep his strength?
2. Name three wonderful things he did that showed his strength?
3. How did he lose his strength?
4. What state was he in after he lost it?
5. How did he get it back, and how did he use it when he got it back?

#### UNDER 13.

Read Dan. vi.

1. What would you say was wrong with the laws of the Medes and Persians?
2. Why did Daniel pray towards Jerusalem?
3. Name another instance of a man who prayed three times a day.
4. What sin would you say Daniel's enemies were guilty of?
5. Prove from Scripture that those who honour God will be honoured by Him.

#### ABOVE 13.

1. Prove that men ought to work for their daily bread.
2. Give two examples from the Old Testament, and two from the New Testament of bread being provided by a miracle.
3. Where does Jesus liken Himself to bread?
4. How does He show Himself to be better than ordinary bread?
5. In what places do we read of Him using bread to represent Himself?

## THE LIGHT-HOUSE.

“Let your light so shine before men.”—Matt. v. 16.

SOME months ago I visited with some friends one of the Buddonness light-houses, at the entrance to the river Tay. It stands about 103 feet high, from which a beautiful view is obtained of the German ocean, the river Tay, and the surrounding country. We ascended a long spiral stair, winding like the thread of a screw. After getting up about 123 steps, we had to ascend an iron ladder into a room where there were a long seat, a chart, a barometer, a thermometer, and various things connected with light-houses. From this room a door leads out to a balcony from which the view we have described is obtained. By ascending another ladder from the room, we entered the apartment which contains the lantern. This lantern is about 12 feet in diameter. One is impressed with the mass of thick glass scientifically arranged so as to throw all the light on one point. There are two lights in the lantern, one for the river, and the other for the sea. Now, I wish to point out to you we should all be in life what the light-house is by the sea, casting forth light to guide and warn those in darkness; and the earlier girls and boys begin the longer will be their career of usefulness.

*To be like the light-house we must have light in order to be of service to others.* The value of a light-house lies in its light. In like manner, our value morally and spiritually to the world of mankind around us lies in the light of Christ we reveal. *We must reveal the light of His truth.* The Lord Jesus said, “I am . . . the truth.” And in proportion as we reveal Him will we reveal His truth. He never told an untruth, nor acted a lie. Those who speak lies and act lies are like light-houses with no light in them. The Lord Jesus was never like that. Living constantly in a dark world, morally and spiritually, the light of truth was always seen in Jesus. So should it be with us. Learn to hate the wicked way of lies. *We must, too, reveal the light of Christ's spirit.* It is here very particularly where many fail to be like the light-house, giving forth that which will attract, and guide, and bless others. What we see in Christ is a tender, and not a wounding spirit; a sympathetic, and not an unfeeling spirit; a forgiving, and not a revengeful spirit; an unselfish, and not a grasping spirit; a helping, and not a thoughtless spirit. A very beautiful, steady, attractive light shone forth from Christ in these respects. What a priceless possession, to have the light of a winsome spirit!

Very great is the work Divine grace has to accomplish in improving the temper and disposition of young and old. Some girls and boys occasionally with their quick temper blaze up like gun-powder, some are stubborn as the mule, and some are sour as vinegar. But the more we get of the spirit of the Lord Jesus in us, the more will we be pleasant and bright. How cheery the woods are when the birds sing. As cheery will we be when we have the bright, kindly spirit of Christ in us.

*It is as needful that we reveal the light of a pure life.* How pure the life of Christ was from everything like deceit, dishonesty, and vice. The light which the light-house casts out upon the dark sea is a pure light. We too, if we are to be light-reflectors, must reveal purity. Never grow up hypocritical, dishonest, vicious. Purity will attract and win others to the Saviour. A young man on the verge of infidelity said, there was one argument in favour of Christianity he could never refute, and that was the consistent godly example of his father. You have heard of that little creature commonly called the

glow-worm, which we are told in an interesting book, entitled, "Haunts of Nature," is not a worm but an insect. Its scientific name means the lamp that shines by night, a very beautiful and appropriate name. In the darkness its body becomes luminous. That is a picture of what we should be. Our character and life should be so luminous with the light of purity and uprightness as will make us like lamps that shine in darkness.

*But to be like the light-house we must let our light shine before others.* This means, in order to be serviceable to others, it must *appear*. We may not cover it up and keep it to ourselves, but let it be visible to all around us. The light-house does not shine for the light-house keeper's benefit, but for those out on the dark sea. Its light consequently must be shed forth into the darkness without.

"Let the light burn all night mother, cried little Mary then ;  
 'Tis but a little light, but still it might save drowning men.  
 That night on the rocks below us, a noble ship went down :  
 But one was saved from the ghostly wreck ; the rest were left to drown.  
 We steered by a little light, he said, till we saw it sink from view :  
 If they'd only left that light all night, my mates might have been here too."

Our light also should shine *brightly*. The lantern in the light-house is so constructed that none of the rays of light are lost. By a beautiful scientific arrangement of glass the rays are all thrown on one point, with the result that a bright light is thrown out on the sea. The larger of the Buddonness lights can be seen fifteen miles away, and the light-house keeper said it has been seen at a much greater distance. But if the lantern is to shine brightly everything about it must be clean. And, indeed, this was one of the things which most impressed us in visiting the light-house. Inside and outside it is marked by cleanliness. The light-house keeper is bound by rule to see to this particularly. We, too, should let our Christian light shine brightly. The darkness which gathers around many a voyager to eternity is intense. The surroundings of many are very cheerless, and they are drifting they know not whither. They need all the help we can give them ; and if we let light flash across their path we may arouse and interest and save them. But if our light is to shine brightly, we, too, must be careful to be pure, pure in thought, word, feeling and action. Many mar their religion by a hasty, sour, or dour temper ; by teasing, bad language, and a bad life. Guard against everything which would hide or mar religion in you.

Then our light is meant to shine *steadily*. The light spoken of in the context is a candle, or fixed light. But all light-house lights are not of this character. The light in the Bell Rock light-house is a revolving one, visible every forty-five seconds, and is alternately white and red. The light-ship at the mouth of the river Tay exhibits a flash light ; while a splendid four-flash light may be seen on the May island in clear weather at a great distance.

The Christian light of some people is like the latter. You only get it in flashes. For a time their Christianity seems to go out. However useful and necessary flash lights may be on the sea to let the mariner distinguish one light from another, our Christian light should be different ; it should be a fixed steady shining in the darkness. Let your light so shine before others.

Moreover, we are to let our light shine *fearlessly and courageously*. No light-house keeper is ever alarmed by the light he casts out on the sea. He never thinks he will injure the sailor by the brightness of his light. He says, the brighter the better. It should be the same with us. Let us not think we will hurt any with the brightness of our Christian light. The light-house is

not a curse, but a blessing in the darkness. So is it with Christian light. Besides, the keeper of the light-house, so far from being ashamed of his light, *glories in it*. He feels he is helping others—giving them the feeling of safety, cheering their hearts, and gladdening their lives. He has his reward in the lives he saves, brightens, and helps. No more should we be ashamed of our religion. A poor boy named Willie, fourteen years of age, gave his heart to Christ. He felt he must do something for his Saviour. He began to sell tracts and Bibles. One morning he called at a farm-house. The farmer refused to buy. Willie then asked permission to leave one. "You can't leave one in my house," said the farmer; "if you leave it at all, the barn is the only place that's fit for it," expecting to drive Willie off by his wicked words. "All right," said Willie cheerily, thankful to be allowed to leave it within reach of the household; "our Saviour once lay in a manger, and that will be a very good place for it." So he carried it to the barn, and with a prayer that it might be read, he went on his way. The farmer, impressed by Willie's gentle and courageous words, wondered what the Bible had to say about Christ in a manger, until he went out and began to read the book. That reading led to his conversion, and his conversion led his family to seek and find the Saviour. Here was a boy who was not ashamed of his light. Let your light so shine before others.

One other thought, and that is, *our personal responsibility in the matter*. Let your light so shine. Not some other person's, but your own. That the men in the Bell Rock light-house keep their light burning will not free the men on board the light ship of all responsibility to flash their light. Nor may the men in charge of the Buddonness lights say, the light of the light ship is flashing, we need not trouble ourselves about our's burning. Each is bound to have the shining in his own light-house as if there was no other. It is the same with us. Further, the light-house keeper can never tell how many lives he has saved, and brightened, and cheered by the light he casts on the sea. But many a sailor's heart blesses him for his care. We, too, are as unable to tell all the good we may do by our light. But may we not have our reward in the thought that we are helping to save and gladden others? Girls and boys, have light, and let your light appear to bless the needy.

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#### TOTAL ABSTINENCE.

ACROSS a valley a huge stone wall of great thickness was built. Behind the wall an enormous mound of earth was placed. The streams of the valley were thus stopped, and a lake formed from which the villages and towns further down were supplied with water. Near the mound a house was built and in the house lived a man whose duty was to prevent too much water collecting in the reservoir, as well as to make sure that the proper supply was allowed to pass. It was also his duty to examine the mound frequently to see that it was safe. One day he saw a drop of water oozing gently from the wall, then another, and another—drip—drip—drip, but so slowly did they come, and so small they were, he merely looked at them and passed on, forgetting he had seen them. Some days later he passed, and saw the drops once more, but they were coming faster this time. He looked again, and again he passed on. Once more he came and found that a tiny stream was escaping from the wall, but it was so thin and harmless-looking—not much thicker than a hair—that

he again passed on. He noticed, however, that it was daily becoming larger, and he called one or two of the managers of the reservoir to examine it. They looked at the tiny stream and then at the huge wall from which it came, and at the great mound of earth which seemed so secure, and they laughingly said, "Oh, that's nothing—a mere trifle; it can do no harm," and they went their way. The flow of water continued till it became like a brooklet. It became muddier and carried with it earth and stones. The managers were called. They said they would send men in a day or two. Before the day or two passed they were again called. They speedily sent for workmen, but it was too late for human effort now. As night approached every nerve was strained to stop that swift current, but it gained upon them rapidly, and as night fell a cry was heard, "A horse! A horse!" Swiftly down the valley the horseman flew, and swiftly flew the message: "To the heights at once or you are lost;" but swifter than the horseman's flight and swifter than the warning voice followed the foaming torrent. The rampart heaved; the waters, with a roar like thunder, broke through the gap and in their headlong course carried misery and ruin before them. The smiling fields were a waste of muddy slime; the huts of the poor, the mansions of the rich, villages and towns were swept of their inhabitants by that terrible rush of water. The country was filled with lamentation and weeping over happy homesteads rendered desolate by the all-devouring flood. The ruin and misery could not be reckoned up—they were so great. All might have been avoided if the watchman and the managers had paid more heed to the drip, drip, drip of the water at the beginning. A handful of earth might have stopped it then.

A flood more terrible than that in the American valley is sweeping over our land, carrying with it ruin and misery. It is not men's bodies but their immortal souls it is carrying away. Its victims are more in number than those hurried into eternity by the water of the reservoir. Ministers from the pulpit, members from the pew, the old, the young, the rich, the poor, are being swept away by its resistless current. Its victims are everywhere. We become sad as we listen to the plaintive songs that remind us of the ghastly throng of dead that lay around our King on Flodden Field; but this current sweeps away, every year, more manly strength and beauty than lay, stark and stiff, around the King on that memorable day. We shudder as we read of the Great Plague, and how the people fled from London, in mortal fear, to escape its ravages; but this tide is not confined to one city—it sweeps over a whole country, leaving desolation in its train. Our hearts burn hot within us as we think of the carelessness that left our soldiers lying for many a weary day dying of cold and hunger in the trenches before Sebastopol; but this flood leaves behind it more famine and misery than many Sebastopols. You know, boys and girls, that a great flood of intemperance is continually sweeping over our land in spite of all that can be done to stem its current. I have told you of the death it brings, but it is not the drunkards only who die. In one limited district in Scotland, and within the short space of four weeks, there were recently no fewer than seven violent deaths through strong drink. Strong drink fills our jails, our poorhouses, our ragged schools. Children who might be happy and comfortable like you, are starved and poorly clad that their parents may get a little more drink. Besides the misery you can see there is the misery you cannot see. If you only knew how many sad hearts it makes—how many happy homes it renders miserable—you would tremble for the safety of your own. There are men going about the world to-



day doing their work with smiling faces while their hearts are breaking, because wife or daughter is a drunkard. There are mothers and wives who seem to you bright and cheerful, but who weary to be left alone that they may shed many bitter tears because husband or son has become intemperate. And there are little boys and girls who wonder why sometimes in the evenings, when they say, "Mother, where is father?" she turns away her face with a quivering lip, but does not speak.

Now, boys and girls, what are you going to do to save yourselves and others from this awful danger? Pray constantly that God may give you grace to keep you from falling. But prayer is not all. What do you mean to *do*? Do you mean to do nothing? Do you think you are quite safe? Or that you are too young to think about doing anything? The drunkards you see around you once thought themselves as safe as you think yourselves to be; and what is stranger still, if you were to tell them to-day that they are drunkards you would hardly get them to believe you. Many plans have been tried to save men and women from falling into intemperance. But the best plan—the only sure one, I think, is what is called total abstinence. That just means that you are never to take drink at all. Refuse to taste it. Begin where the watchman should have begun. Begin with the little drops. If you never take drink you will never become a drunkard. That is as plain as daylight. If you never taste it you will never like it. If you do begin to take it you may begin to like it, and as the days roll on you will find it more and more difficult to stop. Then, like the watchman at the reservoir, you may find when it is too late that your bad habit has obtained the mastery. The ministers and elders of our church have agreed to do all they can to help you, and if any of them ask you, some day soon, to become a total abstainer, you will be ready with your answer, will you not? If you become a total abstainer you will be glad of it all your days. I have never heard any one say he was sorry he had been an abstainer, but many are the men and women who have earnestly wished they had never allowed a single drop to cross their lips.

### *The Mission Field.*

#### CENTRAL PROVINCES OF INDIA.

THE map which is found on the opposite page was prepared for Dr. George Smith's most interesting and instructive life of Stephen Hislop, the pioneer missionary in the Central Provinces of India. By his kind permission and that of the publishers, Thomas Nelson & Sons, it appears in our pages. It conveys an excellent idea of the situation of our mission in that populous and needy district. If you examine the map you will easily discover Seoni, and the scale attached to it will help you to understand its distance from Chindwara on the west, where there is a mission station, and from Nagpoor and Bhandara on the south, where the Free Church has well-equipped mission stations. At these places are found our missionary's nearest neighbours and fellow-workers in the gigantic task of evangelising this heathen land. What a wide field has thus been opened to us, that we might enter in and take possession of it for Christ. Our missionaries, time after



time, have given us glimpses of the people who inhabit it, their appearance, their homes, their mode of life, their superstitions. It is a solemn thought for us that since God in His providence has opened the door into this vast field and has asked us to enter in, we are responsible for the progress of the Gospel among these people. Have we realised this as we should have done, and all taken our share in the work by constantly remembering it in earnest prayer? If the map would but serve to bring the district clearly before our minds, and to impress upon us its needs, and our responsibility in relation to them, it would do a good work. It finds a place here just that it may thus deepen our interest in Seoni and surrounding district, where Mr. Finlayson, at present single-handed, is endeavouring to maintain our various mission schemes in operation. It is unfortunate that our agents, time after time, have had to return home, just when they were getting into the work, acquiring facility to speak the language and beginning to understand the people. A glance at the map will enable us to trace the way they have come and gone—by the railway from Bombay, which appears at the extreme west of the map at Bhusawal, and travels along by Akola, Amraoti, Wardha, and Nagpoor, and then from this point to Kampti, where they left the railway and took the ox-waggon to Seoni. The present railway from Bombay to Calcutta strikes off at Bhusawal and goes away to the north-east, but soon the route by Nagpoor and on past Bhandara and Raipoor, which is shorter, will be completed and opened. It is at Nagpoor that Mr. Whitton, who has always taken the deepest interest in our mission, and who addressed our Synod a few years ago, carries on his labours in connection with the Free Church. He has recently been taking part in the founding of a new medical mission at Wardha, where Dr. Dugald Revie has commenced operations.

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#### OUR FOREIGN MISSION.

It was intimated at last meeting of Synod that Mr. Blakely had been under the necessity of tendering his resignation on the ground of the state of Mrs. Blakely's health. The reason assigned for Mr. Blakely quitting the foreign field so soon after going out to India was such that the Synod, with very deep regret, accepted the resignation, and permitted him to return home in September if he could not prolong his stay. Accordingly Mr. and Mrs. Blakely left Seoni on the 20th August, somewhat earlier than they intended, and sailed in the Anchor Liner "Armenia" to Marseilles. The passage was not the

most pleasant ; but through favour of Divine providence it was accomplished in safety ; and, after spending a few days in England, they reached home and were warmly welcomed by their friends.

At a meeting of the Foreign Mission Committee, held on the 21st October, Mr. Blakely attended and gave a lucid description of our Mission Station, and interesting details concerning the converts, the schools and the Orphanage. By means of a map of the Seoni district, he enabled the members to understand more distinctly the extent of the territory which requires to be evangelised, the immense number of villages with which the district for many miles around Seoni is studded, and the need for aggressive work so as to reach the many thousands of people resident there with the light of the Gospel. A sight of that map with its hundreds of towns and villages, peopled with their thousands of inhabitants, and having our Mission located in the centre as the only Christian agency at work to spread the knowledge of Christ, may well lead to sad and solemn reflection ; for, notwithstanding all we can possibly do, there will still be multitudes who cannot be reached with the Gospel, and who are perishing in their sins.

Before Mr. Blakely left Seoni, he was successful in obtaining a new head-master for the Boys' School. This man is a Eurasian, who had been employed in a similar position in Jubbulpore, and has acquired considerable experience as a teacher. In August, Mr. Finlayson writes concerning him and his wife in the following terms :—" Since Mr. O'Donell came among us he has won our love. He is so unassuming, and kind, and gentle. He is, moreover, thoroughly conversant with the school system of India, and a good teacher. Under his guidance I have no doubt but that the School will prosper." Then, a month later, Mr. Finlayson says :—" Since Mr. and Mrs. Blakely left, matters in the compound have been going on pretty smoothly. The girls especially feel the want of Mrs. Blakely, and so does the Catechist's wife. Mr. and Mrs. O'Donell, however, have come to live in the Bungalow until their house is ready for them. The former is working very hard, is very popular among the boys, and is in every way all that could be desired. He relieves my mind very much of educational troubles and anxieties. He is a decided Christian, and is a great acquisition to the Mission. Mrs. O'Donell is taking a great interest in the girls, and in the Girls' School, almost filling the place Mrs. Blakely vacated. She takes the girls over to the Bungalow every evening, and teaches them English, sewing, knitting, &c. On Sabbath, she teaches Bible lessons in the afternoon, taking the boys along with the girls. I am very much indebted to her for her kindness at this juncture in the Mission. It is very fortunate that she should be here just now, and that she should

do as she is doing without solicitation. I cannot but see the hand of God in it."

Among the changes recently transpiring in connection with our Orphanage, it may be mentioned that James Smellie and his wife have gone to reside at Raipoor. Andrew Thomson and Adam Rettie have been sent to Poona to learn the printing trade. They will be under the care of the Rev. Mr. Small of the Free Church Mission, and will have the best possible training. Philip Gordon has gone to study medicine with Dr. Revie of the Free Church Mission at Wardha. The last little boy admitted to the Orphanage has been adopted by Messrs. J. & A. Wallace—Mr. Blakely's brothers-in-law, and at his baptism received the name of James Alexander Wallace.

John Moses, our excellent Catechist, is actively employed in visiting village fairs and the Town's Bazaar, and speaking to his fellow-countrymen about the Saviour, whom he has found to be so precious. Nathu Dás is still busily engaged teaching in the village of Bandole. There are from 40 to 50 boys enrolled as scholars; but some attend very irregularly. When the work of the school is over, the teacher spends much of his time in visiting the villagers, and speaking to them about the salvation of their souls. He is reported to be a thoroughly devoted and intelligent man—a decided acquisition to our staff of workers. Zenana work is meanwhile suspended; but the Committee will consider very soon what arrangements can be made for resuming this most important branch of mission work.

We are not without proof that our Mission in India is being remembered by kind and sympathising friends far and near. It is a cheering sign when the great Lord of the harvest inclines Christian men and women to contribute of their substance for carrying on His work in Central India. Let us have more faith in God; and let us abound in prayer, so that good fruit may result from all the labours put forth among old and young in that necessitous district where our Mission has been planted, and where a banner for the truth has been for a number of years displayed.

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### Literature.

THE Bible has been put into many a furnace, and has come scatheless through them all. In its history we find one of the strongest and most convincing proofs of its Divine supernatural character. No book merely human could have survived the attacks to which it has been subjected—could have come out of the searching and too often hostile investigation of which it has been the object, with its glory

untarnished. Its real character is being made the subject of controversy at the present time; but we need have no fear as to the ultimate issue. Against those who call in question its being an infallible record of a supernatural revelation, and who explain away the outstanding doctrines exhibited in it, Dr. Robert Watts of Belfast takes up his pen in the volume now before us, *THE NEW APOLOGETIC, OR THE DOWN-GRADE IN CRITICISM, THEOLOGY, AND SCIENCE* (Edinburgh: T. & T. Clark, George Street. 1890). It is a collection of papers, produced by the author from time to time, to point out the false principles underlying the positions advanced by those who have been advocating a reconstruction of our Reformation theology. They are all characterised by clear thought on the different subjects taken up, searching analysis of the positions adopted by his opponents, laying bare the ultimate principles on which they rest, and exact and vigorous reasoning. The main central topic in the first six chapters is the Inspiration of Scripture. He maintains against the advocates of the New Apologetic the full verbal inspiration of the Bible record, and its absolute inerrancy as it came from the hands of its Divine author. He first shows that these advocates can find no sanction for their views in the writings of Calvin, or in the Westminster Confession, to which they have appealed. In neither is the inspiration ascribed to Scripture confined to its substance and abstracted from its form. He then takes up the testimony which the Bible bears to its own character—the claim which it makes for itself—and contends that it claims for the record as well as the revelation, for the form as well as the substance, the fullest inspiration. Here we have a masterly induction of Scripture, and a vigorous exposition of its teaching. The logical issue of dissociating inspiration from the form—so as to allow mistakes and inaccuracies—and confining it to the substance is pointed out in the treatment to which Spinoza, who adopted this distinction, subjected the Scriptures.

The refuge which the advocates of the new theory seek in the testimony of the Holy Spirit in believers, guarding them against the mistakes that may occur in the divine record, and guiding them into a knowledge of the revelation really given, is also shown to be untenable. Placed at the bar of reason and Scripture alike, it is found wanting. It is not reasonable to believe "that the Spirit of God, because of the fallible frailty of the inspired writers, could not produce an absolutely infallible record," and at the same time believe "that He can instruct uninspired men infallibly through this same fallible revelation." And Scripture nowhere states it as part of the mission of the Spirit—as part of the object of the illumination which he brings to believers—to correct mistakes in the external revelation. "The process, *i.e.*, of illumination, is indeed correctional, but the subject of the correction is the sinner, who, apart from this divine illumination, can neither receive nor know the things of the Spirit. Wherever this function of the Holy Spirit is referred to in the Scripture, the subject of it is the sinner, and never the objective revelation. It is not what the Scriptures teach about the Kingdom of God which needs to be recast in order to attract the minds of men, but it is the

sinner himself who needs to be born again before he can see it or enter it."

The way in which Dr. Watts deals with the Down-grade in Criticism may be taken as a sample of the way in which, in subsequent chapters, he deals with the Down-grade in Theology—in which Dr. Dods' St. Gile's Sermon, and the views of Barnes and Bushnell on the Atonement, are subjected to a vigorous criticism—and in Science, in which the bearing of evolution on present problems is examined.

The subject of the too brief memoir found in the volume we next take up would be classed by Dr. Watts among his opponents. PROFESSOR W. G. ELMSLIE, D.D., MEMOIR AND SERMONS. Edited by W. Robertson Nicoll, M.A., LL.D., and A. N. Macnicol. (London: Hodder & Stoughton. 1890). Although he never publicly expressed his views on the critical questions that have been raised in connection with the Old Testament, it is plain that his sympathies were with those who are seeking to reconstruct Bible history. It is said here, however, on this very matter, that he was "exceedingly sceptical as to the finality of the critical verdicts generally accepted at present. He believed that the analysis would be carried much further." But apart from this, his life, as sketched for us in these pages, is one that is very stimulating.

He was a son of the manse, having been born in the Free Church manse of Inch, Aberdeenshire, on October 5th, 1848. The atmosphere surrounding him as he grew up was that of the sturdy evangelicalism of which the Disruption was one of the outcomes. A deep genuine piety pervaded his home and the circle in which his parents moved. Under such influences he, like Timothy, became a Christian almost unconsciously, without any such crisis as that through which many pass. When a mere boy the duty of conducting family worship fell upon him in the absence of his parents, and he writes to them thus about it: "It required a great deal of previous thought and prayer, too, for I have found that is useful, and not study only, in preparing for the service of God. Yet, I have good cause to be glad and thankful that I am able to do it; and I feel it a real relief and privilege to commit all to the care of God." The intellectual life of the manses in that Aberdeenshire district was of a high order. From three of them about the same time came three young men, who have gained a world-wide fame, Professor Robertson Smith from Keig; A. M. Mackay of Uganda, from Rhynie; and from Inch, Professor Elmslie. The educational equipment of the neighbourhood was also very good, the teachers being men who loved their work, and who took great pains with any promising pupil. After passing through the Free Church School and the Parish School at Inch, young Elmslie came to the Aberdeen Grammar School, where he was two years under the Rev. William Barrack, a teacher of rare attainments and enthusiasm. In 1864, and so in his sixteenth year, he was enrolled among the students at the Aberdeen University, and though among his fellow-students there was an unusual proportion of brilliant men, he, by dint of steady application and perseverance,

made his way to the front. He closed his brilliant University career by carrying off the gold medal awarded by the Aberdeen Town Council to the first student of the year in April, 1868. The intense application, however, told upon his health. "From the first his studies brought on some occasional headaches, and the first triumph resulted in a serious illness, which his wise and skilful physician, Dr. Davidson of Wartle, warned him would reappear twenty years later—an ominous prophecy which was but too exactly fulfilled." Along with his earnest pursuit of learning, he was over-brimming with innocent fun, in which his bright joyous nature found an outlet. He carried both with him—his habits of application and his overflowing humour—to the Free Church College, Edinburgh, where he underwent his theological discipline. He maintained here the same place that he had done at the Aberdeen University, and in the end won, in a very brilliant way, a scholarship which enabled him to pursue his studies in Germany. While a student at the New College, Edinburgh, he threw himself heart and soul into mission work, and achieved great success in teaching the ragged neglected children in some of the worst parts of the city. Shortly after his studies were completed, in the autumn of 1873, he came to London as assistant in Regent Square Church. There, and then as minister of Willesden Presbyterian Church, and latterly as Tutor and Professor of Hebrew in the Presbyterian College, London, he spent the remaining years of life. Latterly, they became years of crowded life, for his popularity as a preacher made him in great demand, and his conspicuous ability as a literary man involved him in many undertakings which greatly taxed his strength. It was indeed overtaxed, and when disease fastened itself upon him in the shape of typhoid fever at the end of last year, he had not strength to resist it. Even in the unconscious wanderings of his last hours the master-passion of his life asserted itself. Sometimes he would fancy himself in his class-room teaching Hebrew, and urging the students to put heart into their work. Over and over he spoke to his wife of what had been the leading thought of his teaching. Lifting his hand he would say with great earnestness, "No man can deny that I always preached the love of God. That was right. I am glad that I did not puzzle poor sorrowful humanity with abstruse doctrines, but always tried to win them to Christ by preaching a God of love." The sermons and addresses that, with the memoir, make up the volume, confirm this his own estimate of his style of preaching. They are not doctrinal but practical, showing the bearing of truth upon man's daily duties and wants. The sterner aspects of truth, though not altogether lost sight of, receive no prominence. They leave upon one the same impression which the very imperfect biography does, that Elmslie was a man in deep sympathy with the struggles of his fellows, and was anxious to bring to them the strength that comes with faith in a living personal Saviour—the strength by which he himself had overcome.



## Ecclesiastical Intelligence.

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GLASGOW, BRIDGETON.—The Home Circle of this congregation was opened for its 7th session on Tuesday evening, 14th October. Mr. Matthew Mair presided. The meeting having been opened with praise and prayer, the Chairman introduced the Rev. J. M'Kay, Hon. President of the Association, who delivered an able and instructive lecture on "The Solemn League and Covenant." In his introduction the lecturer referred to the state of the three kingdoms, and related the causes which led up to the signing of the Covenant. The Bond, as subscribed by the various parties, was read over, and testimony quoted from Dr. Hetherington and Mr. Martin, Strathmiglo, as to the genuine principles it contained. Reasons were given why Seceders hold the Solemn League and Covenant and the National Covenant to be still binding. It was also pointed out that the principles of Covenanting was the only effectual means of resisting Popery. Popery had nowhere been cowed as in the land of the Covenant. Mr. James Conn, in a very able way, proposed a vote of thanks to Mr. M'Kay, which was seconded by Mr. James Robertson and heartily agreed to. Mr. John Allan drew the attention of the audience to the splendid syllabus the Committee had got up, and called upon all to attend the meetings. A most enjoyable evening was spent, and brought to a close by the benediction.

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### PRESENTATION TO THE REV. A. SMELLIE, M.A., STRANRAER.

ON the evening of Friday, Oct. 3d, the New Town Hall at Stranraer was the scene of a most interesting gathering. The Original Secession congregation and friends, to the number of 400, met for the purpose of giving to Mr. Smellie, their able and esteemed pastor, a tangible expression of their regard and affection. The movement thus so happily consummated was begun after Mr. Smellie had elected to remain with his attached flock notwithstanding the attraction of a city charge which had been offered to him. Subscriptions flowed in from all quarters, and after a few weeks the Committee, who had charge of the matter, had a very substantial sum on hand which they resolved to dispose of by presenting their pastor with 110 sovereigns and a solid silver salver.

Mr. Rankine of Aird worthily occupied the chair on the occasion, and beside him on the platform were the Rev. Mr. Smellie and the Rev. Messrs. Martin, Smith, and Johnston, Stranraer; Robertson, Ayr; Hobart, Carlisle; Provost M'Gibbon, Stranraer; Councillor Crawford, Stranraer; and Messrs. Cameron, banker; Thorborn, wood merchant; Gordon, solicitor; Jeffrey, solicitor; M'Lelland; Balyet; M'Cartney, Inland Revenue officer; Ross, County Buildings, &c. Letters of apology were received from the Rev. Messrs. Sturrock, Edinburgh; Spiers, Darvel; Struthers, Greenock; Muirhead, Stranraer; Duff Watson, Inch, &c. After tea, the Chairman made a very happy speech, referring to the occasion of their gathering and the circumstances of the congregation. After the Rev. Mr. Martin had spoken, he called upon Mr. J. M. Gordon to make the presentation, which he did in a very able speech, referring to Mr. Smellie's labours and influence in the congregation and in the community, and the high esteem in which he is universally held.

The salver is of solid silver, of chaste design, and bears the following inscription :—

Presented, with a Purse of 110 Sovereigns,  
to the  
REV. ALEXANDER SMELLIE, M.A.,  
by Members of  
Stranraer Original Secession Congregation and Friends,  
in appreciation of his  
Great faithfulness as a Minister  
and his  
Self-denying labours in every good cause.  
Prov. xxii. 4.

Stranraer, 3rd October, 1890.

Mr. Smellie made a most feeling and impressive reply, and in the course of his remarks said : " I can only thank you a thousand times over. It is ten years now and more since my ministry in Stranraer began. There are certain thoughts which that fact awakens in me. First and foremost there are thoughts of gratitude. I am thankful, I trust, to God to-night that He has led and guided me so far. His mercies have been new to me every morning, from January to December, through all these years—the pity is that often I have not observed and acknowledged them as I should. And I am thankful to you for the unfailing courtesy which you have shown me, and for the abundant help which I have had from you in numberless ways—to those of you who are more closely connected with my own congregation, and to the friends in other congregations who have dealt with me just as kindly as my own have. When I look back to my ordination day and remember how I came among you, ignorant of much that a minister of Christ ought to know, and by no means thoroughly furnished unto every good work, I can only marvel at the way in which you have borne with me. These years have had their troubles and griefs, no doubt. There have been moments of anxiety in them, and moments of pain. The road has sometimes run in the darkness as well as in the light. Even for those seasons and experiences I am sure that I ought to give thanks. It is good for the Pilgrim to face the Slough of Despond and the Hill Difficulty and the Valley of Humiliation as well as to rest in the House Beautiful, with its chamber called Peace which looketh toward the sun rising. But the bright days have been far in excess of the dark ones, the pleasures have immensely outweighed the pains. And I owe all this, first to God, whose name I have proved to be Love, and then to you, who have been so patient and gentle, so willing to advise and assist, so full of mercy and of good fruits. My first thought is one of gratitude. But on an occasion like this there cannot but be thoughts of regret as well. When I look back on those past years, I can see so much that has been left undone and so much that has been done wrongly, golden opportunities that have been missed, foolish and hurtful mistakes that have been made. I can see that God gave me many chances of speaking and working for Him of which I have not availed myself. I can see that there might have been many jewels in my crown to-day that will never flash in it now at all. That is a conviction which must humble and sadden me. I read the other day, for the second or third time, a most powerful and searching sermon, one of the University sermons of the late Canon Mozley, on the reversal of human judgments—on how in the end some of those whom men counted among the first will have to take their places among the last in Christ's kingdom, if they are permitted indeed to cross its threshold and to taste its joys. I do not know any sermon which goes to my conscience and heart like a sharp knife as that one does ; I always feel as if it were meant for me. You have spoken of me so warmly, you have treated me so generously—you always

do. But God, I know, intended me, when He sent me here, to be a more faithful servant, a braver soldier, a truer copy of Christ His Son, than I have been; perhaps He puts last the man whom you are honouring with your kindness. At any rate there are regrets which will come to-night, like guests who have not been bidden to our feast. Yet these cannot be my last thoughts. This is a time—is it not?—for courage and hope, for making a new start, for forgetting what is behind and reaching forth to what is before. You and I must leave the failures of yesterday, its incompleteness, its unfaithfulness, its folly, its sin—leave them to the mercy of God in Christ. To look back for warning is wise, but to brood over the past until we despond is wrong. Yes, and we must leave the successes of yesterday, whatever these may have been. Many a man is mastered and limited by his successes, he falls a victim to them, he never gets beyond them. The musician once struck an original chord, but it has not been a lost chord since; you hear it through all his singing and all his playing. The preacher in a happy moment said a great truth, but it looks as if he had hardly been able to see anything else ever afterwards. It is a bad thing, a benumbing thing, to think too much about the past. We must look up; we must toil on; we must press forward. So I hope that this will be a kind of fresh spiritual birthday for you and me. I hope that, from this evening on, we shall so run that we may obtain. I do want to be more and more Christ's servant and your helper in that life which Christ would have us live. I do want to be a true brother and friend to all of you—the children, the young men and women, the older people, the little company of Seceders, and that larger company outside who do not seem to understand the glory and privilege of being Seceders. I think I can say with Samuel Rutherford that "my heaven will be two heavens" if you are there along with me. And meanwhile I pray that the God of peace who brought again from the dead our Lord Jesus, that great Shepherd of the sheep, may make you and me perfect in every good work. I thank you with my whole heart."

Interesting speeches were also delivered by Provost M'Gibbon, Mr. M'Cartney, Mr. Cameron and the Rev. Messrs. Robertson and Hobart. After the usual votes of thanks proposed by Messrs. M'Math and Little the memorable meeting was closed with the benediction.

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### Obituary.

At 4 Beechgrove Terrace, Aberdeen, on the 8th September, 1890, James Lorimer, sen., aged 76 years.

With reference to Mr. Lorimer's death it was said on the Sabbath following:—It is a great loss to the Church below when the godly are taken away and we are deprived of their fellowship, counsels, sympathy and aid in the Lord's work. We feel our loss very keenly to-day when one of the elders has been removed by death, and all the more as it follows so soon after the removal of others of our number. We feel that another of the few links that remained connecting us with the godly of former generations has been broken. We find from the Session Minutes that the deceased was ordained an elder of this congregation in the year 1860. His piety, prudence, and unassuming manner, and the fruits of his faith and love, are well known to the members of this congregation and to other numerous friends and acquaintances.

But knowing that our loss is his gain, we desire to acquiesce in the Lord's holy will, and since Jesus Christ is the same yesterday, to-day and for ever, and since we are appearing for the maintenance and defence of His truth and

cause, let us not be faint-hearted nor discouraged. Let us rather close our ranks as soldiers do when their comrades fall in battle, and let us stand fast with one spirit and one mind. We trust that the young and those who are in the prime of life will feel their increased responsibility. It now falls to you to take up and display the banner of truth, when hands that formerly held it have become cold in death.

But let us all lift up our eyes to the hills whence cometh our aid. Let us not trust in man nor make flesh our arms, but in the Lord and seek His presence and guidance, all-powerful help, and if God be for us who can be against us?

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*Syllabus of Course of Instruction applicable to all Students under the Inspection of the Synod of United Original Seceders, to be carried into effect by the Presbyteries, by order of the Synod.*

#### I.—STUDENTS IN ARTS.

Between 1st and 2nd Sessions at the University. To be examined on Subjects of previous Session's study—M'Crie's Life of Knox, and Luke's Gospel in Greek, first five chapters.

Between 2nd and 3rd Sessions. To be examined on Subjects studied during the previous Session—Buchanan's Latin Psalms and Historical part of Testimony.

Between 3rd and 4th Sessions. To be examined on Subjects studied during the previous Session—Confession of Faith, and in Greek, Part of the Epistle to the Hebrews.

Those who pass any part of the M.A. examination will be exempted from examination on the Subjects on which they have passed.

#### II.—STUDENTS OF THEOLOGY.

Between 1st and 2nd Sessions at Hall—Westcott on the Canon; Blaikie on the Work of the Ministry; Fisher's Church History, first three centuries.

Between 2nd and 3rd Sessions—Fairbairn's Hermeneutics; Fisher's Church History from the fourth to the twelfth century; Doctrinal part of Testimony; Hebrew, first five Psalms; Greek, Romans 6th to 12th chapter inclusive; and Cunningham's Historical Theology, Vol. I.

Between 3rd and 4th Sessions—Fisher's Church History from 13th century to end; Lindsay's Reformation; Macpherson's Presbyterianism; Cunningham's Historical Theology, Vol. II.; Hebrew, Isaiah 40-53 chapters; Greek, New Testament ad. ap.

Students will also require to deliver a Sermon, Lecture, and Homily during Intersessional studies.

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We are pleased to learn from Mr. Ritchie, Paisley, joint-convenor of the Psalmody Committee, that the *Selection from the Psalms* for Sabbath Schools, Bible Classes, and Evangelistic purposes, authorised to be published by the Synod, will be ready for issue in November, at the price of 1d. each. Orders are to be sent to

MR. ROBERT ROBERTSON,  
35 Luton Place,  
Edinburgh.

One hundred portions have been selected, numbering over 1900 lines. The type is minion, and the stanzas are all of four lines, so that they will be very distinct for old and young. At the head of each portion the names of two tunes are put for the guidance of those who may lead the singing. It is hoped that the superintendent will try and teach the children the use of these tunes, and see that they are used for the portions to which they are affixed. The book is bound in limp-cloth.

We do trust that the different congregations will largely avail themselves of this selection, now that it has been so carefully prepared.











